TEACHING THE ROLE OF RELIGION IN U.S. HISTORY: 
THE SOCIAL GOSPEL AND CIVIL RIGHTS

A Project

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by

Jennifer Jo Tillman

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Abstract

of

TEACHING THE ROLE OF RELIGION IN U.S. HISTORY:

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Statement of Problem

The role of religion in United States History is often neglected in the teaching of eleventh grade curriculum. Leaders and individuals with religious convictions strove to improve society and influenced political and social dynamics throughout American history. The Social Gospel Movement serves as one example of religious influence on social reform movements such as woman suffrage and the Civil Rights Movement. The inclusion of the role of religion in teaching eleventh grade history also can serve for incorporating historical thinking into the classroom.

Sources of Data

Information in magazines, local newspapers, sermons, prayers, and books, serve as primary source material. Analysis of the role of religion through the works of religious leaders provides insights into the significant role religion had on social movements regarding the rights of women and African Americans in the United States.
Conclusions Reached

The Social Gospel Movement influenced the development and outcome of arguments regarding woman suffrage and civil rights for African Americans. The role of religion can be incorporated into the eleventh grade curriculum throughout the year by using primary resources. The inclusion of primary documents by religious leaders provides students with a more complex understanding to the context of historical events and demonstrates the continuity of the role of religion in American politics and society.

_______________________, Committee Chair
Chloe S. Burke, PhD

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CHAPTER 1
INTRODUCTION

One of the most pressing questions in education today is how to teach students in a society of growing diversity to appreciate history, understand the role of religion, and learn critical thinking skills. The California State Standards for History-Social Science provide a detailed list of the events in United States history that eleventh-grade students are expected to know. The task of covering all the information in a limited time and engaging students in a meaningful way are left for the teacher to discover. Many teachers struggle to cover the content presented in the standards without addressing the critical historical thinking skills that are now reinforced in the common core state standards. The pressures faced by history teachers make them less than willing to venture into the potentially emotionally charged topic of religion in American history that is represented by History-Social Science content standard 11.3: “Students analyze the role religion played in the founding of America, its lasting moral, social, political impacts, and issues regarding religious liberty.”\(^1\) This project demonstrates how the role of religion can be included in classroom curriculum and also provide the means of teaching students critical skills of historical thinking.

As this project demonstrates, religion was an essential component of social movements in United States History. From the pilgrims’ colony in Massachusetts to recent events, religion has influenced politics and social structures. Both women and religious institutions struggled to define appropriate roles for women in the church and society.

Women initiated and participated in nineteenth century social reform movements through religious organizations, but became frustrated at the limitations placed on them because of their

\(^1\) California State Board of Education, *History-Social Science Content Standards for California Public Schools: Kindergarten Through Grade Twelve*, (Sacramento, CA, 2000), 48-49.
gender. While some religious organizations promoted women’s social and political equality, others used religious arguments to justify the exclusion of women from politics and leadership. Chapter 2 of this project explores the role of religion in debates regarding woman suffrage in the late nineteenth century.

Including the influence of religious beliefs on historical events and characters in the history curriculum enriches student’s understanding of the complexities behind the decisions of individuals. Addressing the importance of religion in the lives of Americans in the past is necessary for building student appreciation of historical contextualization. In addition, the cultural pluralism of the United States includes religious diversity. Religious ideas and motives influenced Americans’ views of race, gender, and class, in a fundamental way. Incorporating religious movements, such as the Social Gospel Movement, into the eleventh grade history curriculum demonstrates the intersection of religious beliefs with views and practices regarding race, gender, and class.

Lessons that address the role of religion in United States history can be utilized to teach students about historical continuity and causality. Rather than presenting students with a simplified understanding of historical events, such as is often the case with their textbook, teachers can help students understand that events had multiple causes by exploring the diversity of perspectives present in primary documents written by individuals struggling with issues that still exist today. Including religious primary documents such as sermons, songs, and prayers allows for student engagement in historical inquiry by exploring the complex reasons for why history unfolded as it did.

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2 Scott M. Waring, “Escaping Myopia: Teaching Students about Historical Causality,” *The History Teacher* Vol. 43, No. 2 (February 2010).
Primary documents effectively overcome barriers to teaching about religion in the classroom by providing historical sources that express religious views rather than the teacher providing direct instruction on what may become a controversial issue in the classroom. Primary sources provide an objective approach to focus the discussion not on what the teacher or an individual student may believe or not believe, but on what a historical character wrote and thought. Religious primary documents also do not have to increase the already extensive curriculum, but can be incorporated into topics and issues already developed by the teacher.3

This project proposes the use of biographies and primary documents in classroom instruction as one means of scaffolding instruction to prepare students for an assessment that can demonstrate student ability in historical inquiry, such as a Document Based Question Essay. Document Based Questions can develop and demonstrate a student’s ability to identify and analyze documentary records such as newspapers, diaries, and photographs, as well as secondary sources to create a historical narrative.4 By modeling historical thinking with primary documents in the classroom and providing students with opportunities to analyze perspective, intent, and significance, students can develop skills in critical historical thinking, and demonstrate those skills in class debates, written responses, or essays.5

The Social Gospel Movement provides numerous opportunities to allow students to explore the role of religion in United States History. A diverse movement that sought to improve society because of religious convictions, the Social Gospel provides significant insight to the actions of historical individuals. One component of the Social Gospel attempted to answer the

3 Charles C. Haynes, Religion In American History: What to Teach and How (St. Alexandria, VA: Association for Supervision and Curriculum Development. 1990), x.
“Negro question” regarding slavery and race relationships, while another considered the “Woman question” regarding political suffrage and the role of women in society. The Social Gospel is perhaps best known for efforts to address labor issues and poverty in the late nineteenth century. In response to struggles between workers and “captains of industry” to decide labor rights during the second industrial revolution, religious leaders spoke out against the exploitation of workers that included women and children.

For most teachers who are unfamiliar with religious terms and leaders, the lack of cohesion within the Social Gospel Movement is additionally frustrating when facing the expectation of teaching it coherently and separate from it historical context as presented in content standard 11.3. The diversity of the movement, however, is an aspect of the Social Gospel that can be incorporated into curriculum already used and familiar to teachers. This project does not solely attempt to provide new techniques or activities for the teacher, but incorporate religious content into already established practices. Many teachers are familiar and comfortable with teaching urbanization, immigration, and industrialization (Standard 11.2) or the Progressive Movement, and individuals such as Jane Addams and Upton Sinclair. Because Social Gospel leaders collaborated with others is the achievement of progressive reform goals, the inclusion of religion in the Progressive era provides a means for incorporating Standard 11.3 in the curriculum. The inclusion also provides students with a more accurate understanding of the context and accomplishments of social reform movements of the nineteenth and twentieth centuries. The Abolitionist, Woman Suffrage, Progressive, and Civil Rights movements, that are often taught separately in the high school curriculum can be given cohesion and used to demonstrate continuity through the inclusion of religion.

The quest for woman suffrage was one historical movement that corresponded with the Social Gospel Movement as described in chapter 2 of this project. Women motivated by the
Second Great Awakening to become involved in social reform joined the abolitionist movement. Often marginalized at conferences and events, women organized themselves for reform to address their status as women. While some women worked for more legal rights to property, especially for married women, others pushed for suffrage and political power. Despite being deprived of the power of the vote, women justified their participation in local, state, and later national politics. The efforts of women to engage in political activities was met with a variety of responses in the religious communities, some supportive, others critical of the expansion of the women’s domestic sphere. Exploring the debates among religious leaders regarding women’s rights provides a unique opportunity to teach history as an ongoing process of continuity and change in ideas, decisions, and actions that fluctuated widely within a given community. Chapter 2 explores these debates as they developed in the latter nineteenth century among Methodist, Jewish, Catholic, and the Salvation Army congregations. The views of individual women, especially as part of the domestic sphere, were broadening out to the political sphere, as is demonstrated with the temperance movement.

The temperance movement is perhaps the easiest example for teachers to present the connections among Social Gospel, progressive, and woman suffrage movements. What started as an effort to limit the sale and production of alcohol in local communities, the temperance movement eventually led to national prohibition with the 18th Amendment. Women became extensively involved in the movement, which many perceived as an extension of their duties in the domestic sphere. Women felt a religious duty to fight against the evils of alcohol because drunken fathers, husbands, and sons, threatened the sanctity of the home. For some women, as a result of their social activism, the necessity of the political vote became essential to fulfilling their duties as wives and mothers. This project presents primary source-driven curriculum for teaching
the connections between temperance and women suffrage in the biography and work of Francis Willard.

The Social Gospel is also known for its religiously motivated concerns regarding the working class and incoming immigrants. The best known Social Gospel leaders and writings regarding the Social Gospel dealt with the concerns of urbanization, immigration, and industrialization. Efforts to address the desperate conditions of workers in factories, residents in cities, and the increase of immigrants into the United States, led to multiple programs such as the Young Men Christian Association (Y.M.C.A.), settlement houses, and legislative efforts that eventually were incorporated into the Progressive movement. An effort to improve society arose out of a need to improve conditions for those in the lowest class in the United States. While many of these reforms were carried out by middle class Protestant Americans, the efforts to improve society intersected with issues and religious groups throughout the United States regarding race, gender, and class.

One difficulty history teachers face in teaching is common assumptions regarding the Protestant majority in the United States. Often the textbook material suggests that Protestant denominations have always been the largest religious group in the United States. The nineteenth century, however, witnessed a shift in this demographic with the arrival of large numbers of Jewish and Catholic immigrants. By 1850, the largest single denomination was Roman Catholic. The inclusion of individuals from other denominations, such as the Roman Catholic Church, should be acknowledged and included in the curriculum before the 1961 election of John F. Kennedy.

History is often presented in the textbooks as a listing of past events for students to memorize. However, history classes can engage students in the process of interpreting history, by moving past the textbook and including the raw material or primary documents. As Mark Krug, a
professor of Education in History and Social Studies at the University of Chicago, points out, a historian must reenact any past event in his or her own mind; history is the end product of reconstruction based on available evidence and the historian’s mind. Through the study of history, students can gain perspective and understanding of the range of available alternatives to responses to present day problems.

Chapters 2 and 3 examine the connection between the Social Gospel and woman suffrage and Civil Rights Movements. These chapters explore recent scholarship that has adopted a broader definition of the Social Gospel in the late nineteenth and early twentieth century to encompass the role of women in multiple denominations. While early scholarship defined the Social Gospel as a Protestant response to immigration, urbanization, and industrialization in the North, starting in the nineteenth century, recent scholarship has considered the involvement of Catholic and Jewish institutions, as well as efforts in the South. Chapter 3 focuses on the latest extension of the Social Gospel Movement into the Civil Rights Movement. By examining the ideas of Martin Luther King Jr., historians argue that the Civil Rights Movement of the 1950s-1970s can be seen as a reemergence of Social Gospel responses to racial inequalities from earlier in the twentieth century.

Chapter 4 proposes approaches to teaching the eleventh grade standards that include religion and strategies to develop historical thinking. The curriculum presented in the Appendix assumes the textbook will serve as an introduction to the Social Gospel and the historical period of the Social Gospel. The curriculum presented emphasizes the use of primary documents, including newspaper articles, to provide students with the opportunity to engage in historical

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analysis using the Document Based Question method. The Appendix provides secondary and primary source materials and analysis strategies for the teachers to implement these materials in their classrooms.

The materials presented in this project are an extension of efforts started by historians and educators to focus history education on the practice of doing history. The potential for continued development of curriculum to incorporate the role of religion beyond the eleventh grade curriculum needs further development. The example of the Social Gospel can be furthered expanded to include other religious groups and individuals throughout American history. Efforts to provide teachers with training and supplemental material is an ongoing pursuit. The role of religion in American history remains a subject that is in need of further consideration especially in the current context as Americans continue to make political and social arguments using religious ideas and beliefs for an increasingly diverse demographic of people encompassing different cultures and religions in their decisions.
CHAPTER 2

SISTERHOOD OF THE KINGDOM:

THE WOMEN’S MOVEMENT AND RELIGIOUS INSTITUTIONS, 1848-1896

During the second half of the nineteenth century, women gained rights in society, politics, and in religious institutions. Historians have established that women achieved social gains as evidenced by the increased educational and occupational opportunities. The passage of the Nineteenth Amendment in 1919 demonstrated lasting evidence of the political gains. It is more difficult to see the religious gains achieved by women between 1850 and 1900. Women of a variety of denominations and religions advocated for rights and assumed leadership roles because of the Social Gospel Movement. During the Social Gospel Movement of the nineteenth century, people and institutions worked to reform society out of religious motivation: for the sake of the Kingdom of God. Many Christians believed the Kingdom of God would one day be established on earth and fully realized with the return of Christ in Second Coming. The Social Gospel Movement hoped to further, or prepare for, the Kingdom on earth by eradicating sins and evil from social institutions as well as individuals. For women, what began as charitable activities within religious institutions, led to demands for an expansion of rights and responsibilities outside the home in social and political arenas. Religious communities that promoted the increased participation of women in society, became uncomfortable when such participation led to arguments for women suffrage and the potential of representative equality in church and state. The campaign result of the 1896 California election on the issue of women’s suffrage captures this tension.

Although they were central to the Social Gospel Movement, historians often ignore women, or have only recently acknowledged them as peripheral characters. As their involvement in public increased, so did the activism for women’s rights. In some areas, women were among
the pioneers who organized institutions to accomplish religious aims in society. Many of these women were the first to enter new locations, such as Sacramento, California and served as leaders and even preachers. A legacy of women’s involvement in religious groups of Sacramento is evident in existing institutions such as the Methodist church, the Congregation B’nai Israel, the Sisters of Mercy, the Salvation Army and other religious congregations or organizations led by women today. This chapter examines women’s history in these religious institutions in Sacramento in the late 1800s, to demonstrate the nexus between women’s rights activism and the Social Gospel Movement and reveals the opportunities and difficulties women of faith encountered obtaining rights in both the church and the state.

Sacramento did not always provide a warm and welcoming reception to many women who pioneered institutions of education and sought to improve the community. The role of women in the religious institutions was debated within the Social Gospel Movement itself, as church leaders and organizations considered how to handle the “woman question” whether to support female suffrage and political rights for women both in denominations and the nation. Addressing the women’s movement and the Social Gospel Movement together complicates an already diverse history. However, to leave out joint involvement of women in both movements ignores a fundamental aspect of social change at the turn of the twentieth century. Many of these social changes for women’s public participation built on one another. Additionally, as this chapter shows, including Catholic and Jewish congregations complicates the basic understanding of the Social Gospel Movement as a Protestant movement. Recently historians have begun to include both gender and religious plurality to demonstrate the outreach of religious principles throughout the nation during the Social Gospel Movement.¹ Still, the initial scholarship includes only a few

women. Francis Willard tends to be the Protestant woman of choice, as president of the Women’s Christian Temperance Association; while Mother Jones (Mary Harris Jones) because of her activism with labor unions is usually the Catholic woman mentioned.²

There is little agreement among historians as to the start or end of the Social Gospel Movement. The Social Gospel Movement, for most historians, started after the Civil War and continued until World War I. Charles Howard Hopkins describes in the introduction to his classic text on the subject, *The Social Gospel: Religion and Reform in Changing America*, the extent to which the origins of the movement are difficult to determine because it consisted of grass roots organization whose leaders were considered liberal religious leaders. Many historians place the emergence of the Social Gospel Movement after the Civil War, as the thirteenth, fourteenth, and fifteenth amendment answered the “negro question,” questions on African American suffrage and citizenship.³ According to these historians, the abolition of slavery marks the first accomplishment of religious motivation to proactively change society. Historians, who attribute 1865 or later as a start date, emphasize the Social Gospel activities on labor issues. Most historians do agree, however, that the origins of the Social Gospel Movement lie with the evangelical Second Great Awakening in the United States and the work of Charles Finney (1792-1875). More recent scholarship contends that the Social Gospel Movement reflected a similar Catholicism and Judaism but admits the topics are only preliminary and need more investigation. In the last section “Neglected Reforms and Reformers,” the book demonstrates the inclusion of a broader definition of the Social Gospel Movement in geography, ethnicity, and gender. Francis Willard is usually the woman of choice for historians regarding gender inclusion. For Catholics it would include Mary Harris Jones or “Mother Jones” such as in Marvin L. Kaier Mich., *Catholic Social Teaching and Movements* (Mystic CT: Twenty-Third Publications, 2000).

movement in Europe. Evangelical revivals were often concurrent in both Europe and the United States.

The evangelical revivals of the nineteenth century encouraged many, including women, to devote their efforts to improving society. The condition of the poor and oppressed factored strongly into Biblical texts regarding the Kingdom. One avenue for reformers to apply Christian principles to social institutions included the abolishment of slavery. The abolition of slavery served as incentive to continue addressing other issues in the nation. According to Hopkins only after the United States ratified constitutional amendments against slavery could the Social Gospel Movement focus on the conditions of industrial workers.

As a strong component of the nineteenth century religious atmosphere, millennialism, or the Kingdom of God, expected Christians to evangelize and establish Christian communities in the world. Instrumental to the Kingdom included faith that the progress of human kind that would usher in the second coming of Christ. The Second Great Awakening gave a generation of Americans motivation to become entirely sanctified, or as John Wesley, the founder of Methodism, described holiness: a position of perfection. Having a conversion experience would lead to pure living and loving actions toward others. Methodism was very influential in the

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8 John Wesley. *A Plain Account of Christian Perfection: as believed and taught by the Reverend Mr. John Wesley from the year 1725 to the year 1777* (Kansas City, MO: Beacon Hill Press, 1966).
Second Great Awakening and the Social Gospel Movement. Methodists were the largest American denomination in the United States until Catholicism surpassed them in 1850. For Methodists, Christianity included a personal internal experience and a force that would radiate outward to attack social evils in the nation. The abolitionist and temperance movements were the foremost social reform movements that emerged in the response to the Second Great Awakening. In both movements, the opportunities for female participation increased women’s experiences outside the home through activism in religious, social, and political organizations.

A significant debate during the Social Gospel Movement among Protestant religious groups and leaders centered on the purpose of the church, and how to best establish the Kingdom of Heaven. Ministers such as Dwight L. Moody, evangelist and founder of Moody Bible Institute in Chicago, believed the focus of the church should be preaching the salvation message to win souls to Christ. The Kingdom of Heaven would be fulfilled when the prescribed elect came to know Christ as their savior. Other ministers, such as Walter Rauschenbusch, who served the downtrodden in Hell’s Kitchen district of New York City, argued that the working class needed to know Christ cared about their physical condition before they could care about their spiritual position.

Regardless of which position Protestant churches decided on in the debate regarding the Kingdom, they often compared themselves to Catholic and Jewish organizations. The Social

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11 Walter Rauschenbusch. *Christianity and the Social Crisis* (New York: The Macmillan Company, 1907) Rauschenbusch is acknowledged as the foremost theologian of the Social Gospel Movement by later religious historians such as Reinhold Niebuhr, Charles Howard Hopkins, and Robert Handy because of the numerous writings promoting the Social Gospel or Social Christianity. His standing has been challenged recently with leaders such as Josiah Strong, Henry Ward, and numerous others who participated in the movement.
Gospel Movement encouraged ecumenical participation, but the tendency to compare and contrast Protestant groups with others was evident in newspapers and magazines. Catholic or Jewish women’s efforts in charitable actions became subjects of comparison with Protestant women. Occasionally religious denominations cooperated and Protestants expressed an active interest in Catholic and Jewish practices. Most Protestant newspapers articles, however, were critical of the two.¹²

The women’s movement was another major nineteenth century reform movement inspired by religious activism. Having experienced the revival and been encouraged to exemplify their condition of sanctification regardless of gender, women extended the domestic sphere of the Victorian age and republican motherhood to the community around them.¹³ Middle and upper-class women’s involvement in charity work outside the home, caused discussion and debate in the church. Throughout the mid-nineteenth century, the home as the women’s sphere did not provide a source of fulfillment for all, especially women of means. Industrialization and new machinery, such as the sewing machine, provided more leisure time for women. Education, a key component of the increased rights of women, influenced both the religious and political spheres. Women claimed rights to education under principles of “republican motherhood” early in the nineteenth century. The idea of republican motherhood elevated the position of women as mothers to the next generation of citizens; mothers who in educating would need education.¹⁴ The “cult of true womanhood” elevated women’s status as a complementary partner to men, but the partnership was strictly divided into spheres with business and politics for men, and home and church for

¹² The Biblical World and the California Christian Advocate are two publications with numerous articles regarding Catholic and Jewish activities and theology.
women. The role of women in the domestic sphere, however, sanctioned their concerns for family and church and moved some women outside the home. Francis Willard’s “home protection” ballot in the temperance movement exemplified one of these efforts.15

While participating in the abolitionist and temperance movements, many women found obstacles to their public involvement, and realized their need for a movement of their own. Success of the Woman Suffrage movement depended on how religious communities responded to the increased involvement of women in society, politics, and religion.16 To this point, women had difficulty gaining recognition at abolitionist meetings. Consequently, the first Woman’s Movement meeting organized in Seneca Falls, New York in 1848 was at a Wesleyan Methodist Church. Churches often provided a meeting place for similar conferences. As women fought for a greater public role that included political rights, religious organizations grappled with the “woman question” within their institutions. While many ministers of the Second Great Awakening and the Social Gospel Movement encouraged women to participate actively in charities and the church, the issue of voting in congregational meetings led to arguments over political rights.17 As detailed later in this chapter, the debate around the vote on female suffrage in 1896 California election, exemplifies the division in the church on this question.

Historians often approach the late nineteenth century thematically, and thus divide it along certain paradigms including: the women’s movement, Social Gospel Movement, abolitionist movement, temperance movement, and the populist and progressive movements. Few historians deny the influence that the overlapping movements had upon each other.

16 Anna Brownell Murphy Jameson, Sisters of Charity, Catholic and Protestant, and the Communion of Labor (Boston: Ticknor and Fields, 1857) defends women’s involvement in social action based on the example of Catholic convents.
Nonetheless, addressing the complexity of interactions remains difficult, if not impossible, to quantify. With this in mind, structuring this chapter by organizations active in Sacramento California between 1850 and 1900 will hopefully illuminate the interplay of religion, gender, and politics in the Social Gospel Movement.

Sacramento presents an advantageous location, as its development as the capital city paralleled developments in the nation related to women’s rights. Reviewing events as reported in magazines and newspapers provides insight to the contemporary attitudes toward woman’s rights. The election of 1896 was central to the “woman question,” and when the referendum for women’s voting rights experienced defeat in California, the future of the women’s movement became questionable; this was especially the case in regards to the role of women in the religious community as representatives in national conferences and ordained ministers. Church leaders and religious arguments were used on both sides of the issue regarding women’s suffrage.

*The Methodist Episcopal Church*

Established churches, such as the Methodist Episcopal Church, struggled more than others did regarding women’s rights in the church and in society. The denomination started by the English preacher John Wesley, instrumentally supported the evangelical revivals of the century, and expanded the denomination’s reach throughout the nation and world. Controversy over political issues was not uncommon in the Methodist Church. In the early nineteenth century, Methodists were divided over the issue of slavery. In 1844, the Wesleyan Methodist support of abolition caused them to leave the Methodist Conference, never to rejoin. The same year the Methodist Episcopal Church divided into a North and South organization over the slavery issue. The 1844 division between the North and South congregations was exasperated by arguments over church property that were not decided until 1848 with a Supreme Court decision forcing the Northern organization to relinquish the property in the South. The two denominations remained
separated until 1939, when they reorganized under the United Methodist Church. Despite its fragmentation during the nineteenth century, Methodism was the largest religious denomination, until Catholicism surpassed it in 1850.\textsuperscript{18} Methodism quickly made its presence known in California. Shortly after statehood there were established churches, temperance societies, and schools. The Methodist Episcopal (North) established a Sacramento church in 1849, with Reverend Issac Owen arriving in October.\textsuperscript{19} By 1852, California had formed an Annual Conference in the North denomination and the \textit{Californian Christian Advocate} newspaper.\textsuperscript{20}

In addition to slavery, Methodists attacked the consumption of alcohol as a social evil. Women, whose dominion over the domestic sphere was directly impacted by the consumption of alcohol by their husbands and fathers, became political activists on the issues of prohibition. Illustrative of the times, Methodists intensely debated the role of women at the General Conferences between the 1850s and 1896.

In 1868, women for the first time voted on the church constitution regarding lay delegation at the local level. While the church became more democratic, including laymen representation at the conferences, uncertainty surrounded the question of female members’ eligibility as voting delegates. The support of women delegates at annual and general conferences led to the 1872 General Conference decision to insert in the denominational rule book, \textit{The Discipline}, that ‘layman’ be understood to include all members, male and female. At the same conference, the licensing and ordination of women factored into the deliberations, as the New

\begin{thebibliography}{9}
\bibitem{newman} William M Newman and Peter L. Halvorson. \textit{Atlas of American Religion: The Denominational Era, 1776-1990} (Altamira Press Walnut Creek, CA Division of Rowman & Littlefield Publishers, Inc. 2000), 77. In 1850 the three major Methodist organizations combines will total 1.6 million out of the nation’s 6 million religious adherents. Methodism will occupy virtually all the counties in the Midwest and significant numbers through out the country.
\end{thebibliography}
York Annual conference had licensed Mrs. Maggie (Margaret) Van Cott. While women had been preaching, especially as evangelist or itinerant preachers, the denomination governing board did not grant them formal recognition.\textsuperscript{21} The national “General” conference tabled the decision on sanctioning the license of women, and continued to argue the rights of female delegates in future conferences.\textsuperscript{22}

Although a subject of debate in the annual and general conferences, female preachers experienced a growing acceptance in established churches. On November 11, 1895, Mrs. Van Cott traveled to Sacramento to speak at the Methodist church. The \textit{Sacramento Daily Union} reviews of her meetings were complimentary. Indeed, the paper indicated that she preached exegetically from Biblical text, rather than just exhorting through testimony and antidotes or prayer, as was common practice for women in meetings that allowed women to speak in mixed company.\textsuperscript{23} Her meetings were so popular that the two-week revival was extended an extra week.

Van Cott represented women in similar positions, as they assumed a public role outside the home in the business world they also assumed more roles such as preaching in the church during the nineteenth century. From a middle class family in New York, Van Cott took over her invalid husband’s business and expanded his wholesale delivery to drug stores into a pharmaceutical business. At the same time, she became involved with the Methodist church by

\begin{footnotesize}

Includes a summary of the significant issues of the General Conference. The last section, ‘VI. Lay Delegation: Women’ pp. 341-351 also includes a concise review on women’s rights in the Methodist church. The same archive provides the reports for the individual General Conference and Discipline published by the church during this time.

\textsuperscript{23} “Mrs. Van Cott, The Evangelist,” \textit{Sacramento Daily Union}. Vol. 90 No. 72 Nov. 13, 1895 and Vol. 90 No. 79 Nov. 21, 1895.
\end{footnotesize}
attending class meetings or Sunday School. As recorded in her biography, her increased involvement occurred with her husband’s permission.\textsuperscript{24} Her ministry did not expand beyond the local congregation until the death of her husband. As a widow, Van Cott gained a measure of independence. However, her biography makes clear that she never took a religious prerogative without spontaneous leading of the Spirit and/or clear persistent leading from church members, usually male members in leadership roles. She initially declined any invitations to lead religious meetings, but through the persistence of church leaders who recognized her calling and the ‘orchestrating’ of the Holy Spirit, she became a full time itinerant evangelist in 1868. Recommendation letters to the local board sanctioned her work as evidence that she was called to the work of an ‘evangelist.’

Van Cott’s story exemplifies the precariousness of female preachers. Although she preached from the pulpit, her license only allowed visitation to congregations and short term ministry. One of the greatest struggles Van Cott had throughout her ministry was with her finances, which were at the mercy of the host churches and often sporadic. Over the course of her first year as a full time evangelist, she traveled 3,000 miles and preached 335 sermons while receiving only $735.35 in compensation.\textsuperscript{25} Ordination as a minister and the potential of leading a home church (which included a salary) did not come for many years for women in the Methodist church. One might attribute her success to the curiosity of a female preacher as \textit{The Methodist} reported in April 1869.\textsuperscript{26} The annual New York Conference issued her license because of her continued success. Van Cott brought individuals to the church and created a revival wherever she spoke. Her biography ended in 1872 with a chapter, “Shall Women Preach?” which defended

\textsuperscript{24} Rev. John O Foster, \textit{Life and Labors of Mrs. Maggie Newton Van Cott, The First Lady Licensed to Preach in the Methodist Episcopal Church in the United States} (Cincinnati: Hithcock and Walden, 1872), 70.
\textsuperscript{25} Foster, Rev. John O. 198, 222.
\textsuperscript{26} Foster, Rev. John O. 232.
female preaching through Biblical exposition regarding the scripture used to deny their ministry.\textsuperscript{27} Similar articles were published in Christian and secular newspapers. Some pastors supported an increase role in female participation and voting rights within the church. An increased role in the church, however, did not necessarily included an increased support in politics such as women’s suffrage.

Many women, like Van Cott, while limited in formal education, had access to leisure and books to pursue self-education.\textsuperscript{28} Once educated, some women looked to utilize their knowledge in useful ways. Coupled with the Social Gospel prerogative to help the working class and spread the gospel through good works, Christian women became engaged in public activity. If the church did not find a way to affirm the efforts of these women, leaders argued that they would leave the church for organizations like the Young Women’s Christian Association (Y.W.C.A.), Women’s Christian Temperance Organization, or even the Catholic Church. In particular the activities of Catholic nuns, received notice by Protestants.

Local newspapers in Sacramento and books, such as \textit{Sister of Charity} by Anna Jameson, a world traveler and writer, indicated an interest and concern with women converting to Catholicism to take vows and enter the covenant.\textsuperscript{29} The experience of the Sisters of Mercy, discussed below, will demonstrate this concern. Understandably, it would be detrimental to lose the significant workforce that women represented in the church for the functioning of many congregations. In response, many religious institutions officially formalized the position of deaconess.\textsuperscript{30} A deaconess was a church position for women to administer services to children and

\begin{itemize}
\item \textsuperscript{27} Foster, Rev. John O. 304-315.
\item \textsuperscript{28} Foster, Rev. John O. 70-71.
\item \textsuperscript{29} Anna Brownell Murphy Jameson, \textit{Sisters of Charity, Catholic and Protestant, and the Communion of Labor} (Boston: Ticknor and Fields, 1857).
\item \textsuperscript{30} I use the phrase “officially formalized” because many women were already fulfilling these duties and more without the expressed sanction of the church and administration.
\end{itemize}
the poor in society. A common reference to the ratio of women and men in the church membership indicates that women outnumbered men in the nineteenth century. The cult of true womanhood, developing during this time, elevated women’s status as spiritual equals, if not superiors, to men regarding domestic and religious areas. Women’s volunteerism drove many reforms, like the position of deaconess in the Methodist church. Nonetheless, many found the role of deaconess insufficient and problematic in regards to administration and wages, and either sought ordination and full time ministry with a salary or looked elsewhere to use their gifts.

While some promoted women’s rights in the church and politics, women like Maggie Van Cott promoted the licensing of women in ministry but did not advocate for women’s suffrage. During her visit to Sacramento, she held a session especially for women promoting the domestic sphere, and declared that if mothers did their duty to their children there would be no need for them to ask for the ballot. Local approval of Van Cott’s position expressed in the *Sacramento Daily Union* can be heard in the paper’s exhortation that everyone should go and hear her speak following this session.

While women like Van Cott, who was opposed to woman suffrage, did not advocate an expanded political role for women outside the church, other became active in the woman suffrage movement. The temperance movement provided one connection between the Methodist Church and the woman suffrage movement. Francis E. Willard, president of the Woman’s National Christian Temperance Society, gained national support and prominence with her effort to obtain

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http://freepages.genealogy.rootsweb.ancestry.com/ notes a Miss Francis Healy requesting to act as deaconess for the church on January 18, 1897.
34 *Sacramento Daily Union.* “She is Awakening Great Interest in the Community,” Vol. 90 No. 75 Nov. 16, 1895.
the ballot for women. Willard justified her public role as an extension of the sphere of women to protect the home by attacking liquor. She also openly supported the ordination of women in the church. While attending the Methodist General Conference in 1880, an invitation to allow her to address the conference led to a debate regarding the right of women to speak in the church assembly. While the majority voted to allow her to speak, the ambiguous relationship between the women’s movement and the Social Gospel was demonstrated in the strong opposition to a woman speaking at the conference. Rather than feed into the opposition argument that the efforts for women’s equality would masculinize women, Willard declined to speak and refused to act in a forward manner without full support of the conference. Women in similar situations reacted the same way to the contested right of women’s participation in the General Conference. In 1888, Willard returned as an elected delegate, but the Conference denied her seat. Throughout the period from 1880 to 1896, male representatives objected to women elected to the Methodist General Conference. These women did not argue the issue at the conference, but often retreated deferentially. One argument against allowing women suffrage within the church and politics included the negative effect it would have on role of women. That women would aggressively fight for representation was considered by many critics as a reason to deny them the vote. As

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36 Frances E. Willard, Women in the Pulpit (Chicago: Women’s Temperance Publication Association, 1889).
38 Sacramento Daily Union. Vol. 91 No. 69 May 6, 1896.
will be shown below, the election of 1896 in California has newspaper article to this effect, especially regarding the work of Reverend Anne Shaw and Susan B. Anthony.39

At the 1888 General Conference, the role of deaconess for women was authorized, but their role as delegates was questioned. Regardless of the 1880 indication that laymen representatives could be either male or female, the Bishop’s committee and a 237/198 vote, denied five women their seats. As compensation, the conference paid their expenses despite the fact they could not act as delegates. Although the General Conference spent “much time” on the discussion of the “woman question,” they decided to defer the decision to a vote at the Annual Conferences. The Annual conferences voted in favor of female delegates, but they did not obtain the necessary three-fourths majority vote for a constitutional amendment. The conservatives attempted to finalize the questions with the motion for a vote at the next annual conference to include the language referring to delegates as specifically male in the Discipline and constitution. As a counter measure, if the necessary three-fourths vote was not obtained, the text would read ‘male or female.’ The defeat of this amendment at the Annual Conferences seemed to indicate that women were eligible to be delegates. However, in 1896, the three women sent as delegates received arguments against their eligibility. While the majority decided in their favor, the three women waived their rights to be delegates. Too much opposition to their presence, threatened to delay the meetings. The indecision about women’s status in church leadership reveals the debate at the heart of the woman question. If women were morally and spiritually superior, or equal, why should they not be voting members and even leaders in the denomination?40

The debate in the Methodist Episcopal General Conference parallels similar debates in the nation and in California. Many conferences granted the role of deaconess and the license to

preach to women who were already fulfilling these roles in the church.  

Granting women political powers to make decisions and be ordained, however, remained contested. While women could become a deaconess, they still fell under the authority or headship of a male supervisor.  

The headship argument is based on Ephesians 5:22-23, which defines the position of women under the authority of their husband. While many religious leaders argued the passages written by Paul regarding women’s participation in public worship (I Cor. 14: 34-35; I Tim. 2: 11-12), do not challenge issues of headship between a woman and her husband. Some argued that the women serving in leadership roles in the church could still satisfy headship requirements with the supervision of a senior male pastor or bishop. If ordained or allowed to vote as delegates, women would have the right to hold positions of power over other men. By the end of the century, this had evolved as the crux of the issue. Within the church, the inherent intelligence and capabilities of women to effectively advocate and work for social change was accepted. However, for women of the time to hold a position of equal authority with men was quite another. These debates paralleled developments in the campaign for woman suffrage by 1896. The year the California state ballot included the issue of woman suffrage. While many religious figures advocated for more rights for women within the church, the issue of voting rights within the church and in secular politics received concerns and often met with outright denial.

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The Methodist Episcopal Church was not the only religious congregation struggling to answer the “woman question.” Among the Jewish Congregation B’nai Israel in Sacramento, women also sought a greater role and acknowledgment in their community.

*Congregation B’nai Israel*

Moses Hyman and Albert Priest organized the Congregation B’nai Israel in 1852 with the purchase of the Methodist Episcopal building. Both Hyman and Priest arrived in Sacramento during the Gold Rush, and led the Jewish community in worship and in the organization of the Hebrew Benevolent Society. The Hebrew Ladies Society was established in 1858, and the following year before proposals where brought to the congregation.

Originally, women and men had separate seating with the women seated in the back. The meeting minutes of January 9, 1859, indicated the first example of change regarding the participation and interaction of women in the congregation. A motion submitted at the meeting provided that women would be allowed to sit with the men. While this motion lost by one vote in 1859, the women eventually got new seats, and joint seating in 1879.43

Besides the issue of equal seating, the participation of women in fundraising and financial decisions created conflicts in the Congregation B’nai Israel that parallel conflicts in other religious congregations. In 1872, the Ladies Hebrew Benevolent Society proposed holding a fundraising ball on the same night the Congregation board of exclusively male members intended to host a ball. Initially, asked to conduct the supper for the ball, the women proposed running a separate fundraiser themselves, promising the funds would “benefit the congregation.” The board threatened to publish a newspaper announcement charging that the sale of tickets by the Hebrew Ladies Benevolent Society was unauthorized. While the papers indicate that only one ball was

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held that night, the episode reveals the existence of conflicts regarding the independence and role of women in the congregation.

Following the conflict over organizing the ball, representatives of the board nominated a member to ask the Ladies Hebrew Benevolent Society to participate in the fundraising and other functions of the congregation. Over time, it appears that women gradually acquired increased authority within the congregation. In 1906, women received an invitation to the board meeting to voice their opinions regarding the formation of a choir. In 1919, the board appointed two women to attend the meeting of the trustees, although it is unclear whether they attended as voting members.

Another indication of the changed relationships between the board and women is that the Ladies Hebrew Benevolent Society started loaning money to the Congregation B’nai Israel, rather than just gifting the amount. Women also began to receive salaries for their work as teachers, singers, and organists. Besides issues of money and fundraising, the board formally recognized women on committees for the upkeep of the synagogue and the school committee starting in 1916.  

While the records for 1896 are missing, the previous evidence of gender issues in the congregation suggest a parallel argument to the Sacramento area and the rest of the nation regarding women’s role in the congregation and society. Eventually the women of B’nai Israel will take their efforts outside the religious community with such organization as the Ladies Hebrew Benevolent Society. In the 1880s, the Ladies Hebrew Benevolent Society insisted their organization was strictly a charitable rather than a political institution. In 1896, women from the Congregation B’nai Israel organized a Sacramento chapter of the National Council of Jewish

Women. The National Council included the study of Jewish history and literature, along with philanthropy in local communities. These organizations for women were moving outside the church and becoming more autonomous. The existence, however, of a female organization, even in Catholic convents, involved in social actions led to questions about women’s political involvement and the potential for state and federal suffrage.

*Sisters of Mercy*

The expansion of the Methodist and Jewish communities in the Sacramento region paralleled a similar expansion of the Catholic community. An increase in immigration from Eastern Europe and Ireland in the late nineteenth century, brought more Jews and Catholics into the region, and their religious congregations co-existed to varying degrees with mainstream Protestant denominations. California in particular saw a dramatic increase of Catholics. While more cooperation existed between Jews and the Methodists, the relationship between Protestants and Catholics can best be described as competitive or antagonistic. The efforts of Catholic and Protestant women to better the community demonstrates this relationship. The Sisters of Mercy, the first Catholic female order in the Sacramento area, caused a concern among Protestants regarding women’s participation in religious organizations and social improvement work.

The Sisters of Mercy started in Ireland, and came to the United States in 1843. The Sisters of Mercy established a Sacramento branch of the San Francisco order under Mother Mary Baptist Russell in August 1857. The order focused on working to educate children, visiting the sick and imprisoned, and establishing Catholic orphanages and hospitals. In Sacramento, their

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work included the first program of nursing education for women in California, the Stanford Home, Mercy Hospital, and Saint Joseph’s Academy.  

Archbishop Alemany requested a branch be formed in Sacramento specifically for neglected children. Authorities previously sent orphans from Sacramento to San Francisco where there were two orphanages: one Protestant and one Catholic. The *Sacramento Daily Union* recorded the difficulty of funding the orphan asylums. A Mr. Pugh, on behalf of the ladies of Sacramento, made an appeal to the State Congress for funding a Sacramento Orphan Asylum in 1856. This asylum would not open until December of 1858, a year after the Sisters of Mercy had already started an orphanage as well as a female academy for students. According to the *Sacramento Daily Union*, the reason for the delay in establishing a Protestant Orphan Asylum was concern over obtaining funds.

The establishment of a Catholic orphanage may have motivated the organization of a Protestant orphanage. Because of the large number of new immigrants, Catholicism increased to the largest single denomination in the United States. Protestant modeled after and competed with Catholics for funds and workers. Earlier appeals made by the Sisters of Mercy of San Francisco to the state for funding caused a great deal of debate, because the requests were often only granted through shrewd political maneuvers, such as including their appeal with legislation difficult for the governor to veto. Even the Sacramento Grocers reported giving evenly to the Protestant and Catholic orphanages in their charitable donations. The Sisters of Mercy and the

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48 *Sacramento Daily Union*, Vol. 10 No. 1549 March 13, 1856
Catholic Church were respected for the effective work among the poor and sick. In 1915, when
the *Sacramento Union* published *Makers of Northern California* the paper acknowledging only
three women, of which Mother Baptist Russell, the founder of Sister of Mercy in California as
one.\(^{51}\) Women in both Protestant and Catholic organizations felt motivated to involve themselves
in charitable organizations, but questions of money and authority affected both communities, just
as they had in the Jewish community.

Some Protestants took note of the work done by Catholics, and in particular the work
done by Catholic convents. Anna Jameson wrote *Sisters of Charity, Catholic and Protestant, and
the Communion of Labor* in 1857, to analyze the Catholic female organizations as an example for
Protestant women to emulate in social service. While at several points, Jameson clearly asserted
her abhorrence of their theology, she also made clear her admiration for the Catholic institutions
and she examined the effectiveness of their work throughout Europe as a model for similar
Protestant institutions.\(^{52}\) While the predominantly Protestant community did not agree with
Catholics in theology, they demonstrated a certain interest, and even fascination with the Catholic
nuns and their work.\(^{53}\) The fascination about the lives of Catholic nuns indicates public interest in
the institution and served as an example of women’s involvement in activities outside the home,
especially by unmarried women.

As an example of public interest in Catholic practices, in the 1850s, the *Sacramento
Daily Union* recorded in detail the ceremonies of young women taking the veil, and noted their

\(^{51}\) The *Sacramento Union. Makers of Northern California: Press Reference* (Sacramento: Anderson
Printing Company January 15, 1917). list three women of who Reverend Mother Mary Baptist Russell is
one. The other two women Nellie Sims Beckman (author from Sacramento) and Annie Ellicott Kennedy
Bidwell (Philanthropist from Chico who had her own Indian mission and served as pastor there since
1875).

\(^{52}\) Anna Brownell Murphy Jameson, *Sisters of Charity, Catholic and Protestant, and the Communion of
Labor* (Boston: Ticknor and Fields, 1857).

\(^{53}\) *Sacramento Daily Union* and *California Christian Advocate*. 
family connections and wealth given to the Catholic Church. The paper also noted the citizenship of each supplicant. The paper erroneously reported that the first young lady to take the veil in the Sister of Mercy of Sacramento was a native of Sacramento, but quickly corrected its mistake and explained that the young woman in question came from Ireland to California with the Sisters as a novice. In March of 1858, however, two young women, Catherine Murray and Mary McQuaid from Sacramento joined the order as novices, and later that year three women took their final vows, joining the order. In both cases, the paper reported on the ceremonies noting similarities to a wedding. This article also noted the attendance of ministers from Protestant denominations.54

The Protestant Reformation emphasized and elevated the status of marriage. With the elevation came a loss of autonomy for women in the Protestant church to escape patriarchy of father and husband, and join a convent. The comparison of a woman taking vows of the veil with vows of marriage factored into a competition in the nineteenth century for women, a major component in both branches of Christianity, both numerically and in volunteerism.

Mariology, concepts of Mary the mother of Jesus, also has a historic impact on views regarding the role of women, for both Protestant and Catholics. Previous theology regarding the position of women often focused on Eve and her fall when she succumbed to serpent. The church justified the subordinate position of women by categorizing their status as daughters of Eve, and thus their intellectually and spiritually inferiority to men. Changes in the nineteenth century elevated the status of women through the example of Mary. The 1854 decree by Pope Pius IX of Mary’s immaculate conception increased the status of women in the Catholic church as spiritually equal, if not superior to man. As such, Mary redeemed women through her acceptance of Jesus’ birth, and her example as a wife and mother. This conception of womanhood tied into the “cult of true womanhood.”

54 Sacramento Daily Union Vol. 14, No 2170 March 11, 1858.
For The Catholic World, in 1869 the answer to ‘The Woman Question,’ was found in women’s rightful place in the domestic sphere of the home in their roles as wife and mother. In response to the fact that many women were unable to marry or have children, the author recommended they work in charitable organizations or convents as wives to Christ and mothers to orphans. Twenty years later, however, The Catholic World included new articles authored by the Congress of Catholic Women that demonstrate a change in potential leadership for women both political and religiously. While other newspaper and magazine articles negated the very idea of political suffrage for women, this change suggests an increase in women’s status may have been generally accepted.

Thus, debate over the “woman question” prompted by increased activity by women in social service was not solely a Protestant concern. As was the experience of Protestant women, the respect Catholic women gained for their charitable actions did not translate into increased status in the church organization. In 1896, The Sacramento Daily Union reported on the difficulties the Archbishop of the dioceses was having with the Sisters of Mercy. In 1895, Archbishop William Gross suspended a Catholic priest, Father Kelly, for slandering Rev. Mother Williams, the leader of a refuge home for women in Cedar Mills. In 1896, the same year California voted on woman suffrage, nuns from the Sister of Mercy and the parish defied the Archbishop’s authority by establishing a Catholic school in Cedar Mills. Evidently, criticism of Mother Williams created a strong enough response to cause a faction and the establishment of a separate school. Although dismissed as a small public concern by the newspaper, the situation

indicates the existence of division within the Catholic Church regarding the independence of Sisters of Mercy and their male authority. Besides defiant Catholic nuns, women of the Salvation Army also made headlines.

The Salvation Army

Take the two extremes of the religious organizations of this country – the Salvation Army and the Roman Catholic Church...”

The Salvation Army began in London during the 1860s with the mission of reaching the lower class with the Gospel by preaching to them in their neighborhood through outdoor services, parades and dramatic preachers. Early leaders of the organization included William and Catherine Booth, who both spoke as preachers. William Booth served in the lower class East End, Catherine in the upper class West End. While William worked to evangelize the working class, Catherine extolled the upper class to provide the support for such work. While not intending to start a new denomination, since the established churches did not welcome converts from the lower class, the Booth’s continued evangelism among the rich and poor would eventually become the Salvation Army.

Like Methodism a significant aspect of the Salvation Army included the sanctification process. To have a conversion experience was only the beginning of being Christian. Sanctification, as John Wesley and Methodism describe it, includes a process that follows conversion and leads to a holy or pure life. The impoverished of East London understood through Booth’s work that their resulting conversion included a dedication of the individual’s life, involving: giving up alcohol, gambling, lying, and anything else that contaminated one’s soul. As discussed earlier, the Holiness Movement and much of the Second Great Awakening in the

United States spread a similar goal of entire sanctification, or perfection, that John Wesley promoted in Methodism.

Another distinctive aspect of the Salvation Army included the highly visible role of women, as led by the example of Catherine Booth (1829-1890). Much like Van Cott and Willard, Catherine Booth (Mumford) was born into a middle class family and was self-educated. Expelled from the Wesleyan Church in the mid-1880s due to the reforms they had championed, Catherine Mumford and William Booth met in a reform Methodist church. They quickly became engaged, but almost broke it off over the question of women’s rights. William defended a pastor’s position regarding the inferior intellectual capabilities of women, and Catherine Mumford took issue with both men. Much of her argument incorporated the same ideas that the abolitionists used in regards the equality of blacks.\(^{61}\) Catherine persuaded William Booth to accept her position, and soon the two were married and working together.

In 1859, Catherine Booth, with the support of her husband, wrote a pamphlet against writings that criticized Phoebe Palmer’s preaching in Newcastle.\(^{62}\) Palmer was an American evangelist and author of *The Way of Holiness* which was published in 1843. She acted as a catalyst to Catherine Booth’s preaching career. Catherine Booth wrote a pamphlet titled “Female Teaching,” rather than Female ‘Preaching’ or ‘Ordination,’ but it also advocated women taking a more public role in the church. Ordination or preaching requires a license from a denominational board. While perhaps only a matter of semantics, churches would often allow women to “teach” in churches during this time period without board approval. Some denominations, such as Baptist, distinguished a women’s subordinate position by not allowing a woman to speak from the pulpit.

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Other congregations only allowed women to speak before or after the official service. The position of female musicians and Sunday school teachers, especially paid ones, in the church challenged this tradition. Van Cott always held her sessions in the afternoon or evening, as a special extra session rather than during the regularly scheduled services.

Catherine Booth started preaching in 1860 with her husband, and continued without him when he took a leave for health reasons. Shortly after Catherine Booth began her speaking ministry, the Booths resigned from Methodist New Connection and began their evangelical work in the East End of London, which became the Salvation Army by the decade’s end. Catherine Booth’s example of female leadership continued to distinguish the group as it developed, especially in the United States.

The Salvation Army stormed America in 1880 with seven “Hallelujah Lassies” under the leadership of George Railton, the first Commissioner and second in command under the Booths. Railton proposed an expedition entirely of women to demonstrate that women did indeed possess the skills and abilities required for positions of leadership within the Salvation Army. Railton’s egalitarian approach proved practical as well because most of the members available to travel to America and other parts of the world were single women. As the Salvation Army expanded in the cities throughout the United States, including Sacramento, the first officers and troops sent in to establish a corps often consisted of women. The Sacramento Daily Union reported on the activities of the Salvation Army, represented by five women who held services in the streets for bystanders that needed converting. Led by Mrs. Major Wells, these five women established the foundation of the 5th California Corps in 1885.

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64 Sacramento Daily Union. Vol. 52 No. 18 Sept. 15, 1884.
Sacramento readers, however, received information on the Salvation Army long before their ‘invasion’ in 1884. The *Sacramento Daily Union* reported on the Salvation Army’s work in England as early as 1879, and continued to keep readers apprised of the tactics and effectiveness of the Army’s movement. Often these articles included criticism and negative responses to the Army’s presence. For example, the newspaper took special notice of any reported deviant behavior on behalf of the women connected to the Salvation Army. In the years prior to the Army’s arrival in Sacramento, the paper reported that female members of the Salvation Army had been accused of polygamy, adultery, or criminal actions.\(^65\) Initial response in Sacramento to the Salvation Army’s arrival was a combination of distaste in their parades and indignation at the actions of “hoodlums” that attacked the Army. Still, Sacramento received the Salvation Army more hospitably the other cities in the area, especially when compared to Stockton. While the paper noted minor incidents of assault and harassment, Sacramento avoided legal battles and major mob fights involving the Salvation Army. Throughout the 1880s, authorities prosecuted outsiders for disturbing the peace at Salvation Army meetings rather than the Army’s officers. Praise for the Salvation Army was withheld, however, until the 1890s when their effectiveness in assisting the impoverished received widespread support on behalf of the citizens in Sacramento. By 1895, the Angel Tree, the Army’s Christmas tree that was decorated tags for poor children in need of gifts became one of Sacramento’s most successful charities, surpassing the Protestant drive as indicated by newspapers advertisements.

The 1896 arrival of Emma Booth-Tucker highlighted the parallel increase of authority of women in the Salvation Army with hopes of political power and the suffrage vote. The *Sacramento Daily Union* did not indicate the Salvation Army’s direct support for woman

\(^65\) *Sacramento Daily Union*. Vol. 16 No. 72 Nov. 11, 1882; Vol. 16 No. 149 Feb. 13, 1883; Vol. 51 No. 145 Feb. 8, 1886.
suffrage, but its practice of placing women in authoritative positions created the opportunity for women to exercise leadership roles. Women served in all manner of positions in the organization. In 1896, Emma Booth-Tucker, fourth child of William and Catherine Booth, was appointed Co-Commander of the United States Salvation Army, and in 1934, Evangeline Booth, eighth child of the Booths and a single woman, received appointed as General of the United States Salvation Army. The opportunity for married or single women to hold paid positions at the highest ranks of an international Protestant denomination was unprecedented. On a tour of the United States, when questioned on his placement of women in leadership positions, William Booth responded that he best man for the job was often a woman.

The issue of women’s rights in the Methodist Episcopal General Conference, Congregation B’nai Israel, Sisters of Mercy, and Salvation Army, paralleled similar debates in California in the late nineteenth century. By 1896, when the state ballot included the question of woman suffrage, while some religious organizations advocated for more rights of women within the church, the issue of voting rights remained contested, even among women themselves. Many Californians responded negatively to the woman question in 1896, and despite efforts from national and state organizations, the proposed amendment failed.

The Election of 1896

Early in 1896, Sacramento Daily Union reported on the National Woman suffrage Association Convention in some detail. Controversy raged over the Woman’s Bible which was introduced at the conference. Although many hoped California would become the fourth state in the nation to accept woman suffrage following Wyoming (1869), Colorado (1893), and Utah

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66 Further research should include the Salvation Army’s official newspaper, The War Cry, for indication of support.
(1895), coverage in the *Daily Union* indicated the debate was far from won. Issues regarding female government officials, jury members, and voters received attention in the Sacramento paper during the 1896 campaign.68

President of the National Woman suffrage Association, Elizabeth Cady Stanton assembled a committee to write *The Woman's Bible* and the first volume was published in 1895. *The Woman’s Bible* was written to provide a feminist perspective on biblical text used in arguments of male leadership and female submission. Scholarly and religious criticism of the text was abundant, but despite negative reactions, which included internal criticism from members of the NWSA, the book was a best seller. In 1896, the organization voted to dissociate from the publication of the book. The rejection of *The Woman’s Bible* by the association demonstrates the tension between the religious climate of the time and the political aspirations of women, many who were church members.69

In March, Susan B. Anthony and Reverend Anna Shaw traveled to California to raise support for woman suffrage. Their presence contributed to the acceptance of the woman suffrage platform by all the state political conferences including the Republicans, Populist, and Prohibitionist, except the Democrats. Their presence also undermined the passage of woman suffrage in the state, according to the *Daily Union*. Throughout the election, criticism of the woman suffrage leaders struck a popular chord with the newspaper readership.

Arguments against woman suffrage mainly contended that the political vote would take women outside their sphere and undermine or overburden their ability to influence the world in a positive way.70 The presence of activists, such as Susan B. Anthony and Rev. Anna Shaw, provided ammunition for opponents of woman suffrage. “However highly he may esteem these

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68 Sacramento *Daily Union* Vol. 91 No. 23 March 20, 1896; Vol. 91 No. 55 April 22, 1896.
70 Sacramento *Daily Union*. Vol. 91 No. 73 May 15, 1896; Vo. 91 No. 82 May 19, 1896.
ladies, he cannot think without terror of his own womankind being like them.”

Concern that women were becoming masculine, or endangered by becoming involved in politics, was evident in many arguments and even descriptions of the women.

The influence of the church also factored into the debate over woman suffrage in California. Many meetings for woman suffrage organized their cause in conferences held in churches throughout the state, including at the Sacramento Methodist Church. One argument proposed that woman suffrage would further the cause of Christian improvement of society. Women voters would aid the temperance movement, for example. Concern about the influence of religious ministers and priests on women voters was one counter argument against woman suffrage. Some opponents objected on the principle of the separation of church and state because women would vote according to their pastors’ directions.

American historian, Francis Parkman (1823-1893) expressed concerns voiced by Protestants that the Roman Catholic Church would gain political power through woman suffrage:

Those who wish the Roman Catholic Church to subvert our school system, control legislation, and become a mighty political force, can not do better than labor day and night for female suffrage. This, it is true, is opposed to every principle and tradition of the great Church, which nevertheless, would reap from it immense benefits. The priests have little influence over a considerable part of their male flock; but their power is great over the women, who would repair to the polls at the word of command with edifying docility and zeal.

The debate over woman suffrage during the 1896 California campaign was similar to arguments about women’s leadership roles in the Methodist church as well as in other denominations. While

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71 Sacramento Daily Union. Vol. 91 No. 38 April 5, 1896; Vol. 91 No. 73 May 10, 1896.
73 Sacramento Daily Union. Vol. 91 No. 9 April 5, 1896; Vol. 91 No. 87 May 24, 1896.
opponents of woman suffrage in California attempted to separate the two issues of representation in church and state, the similarities in arguments and outcome suggested otherwise.\textsuperscript{75}

Female ministers such as Anna Shaw, a Methodist minister, and Eliza Tupper Wilkes, a Unitarian minster, promoted women’s suffrage, but many ministers, including female ones, did not. Women from a variety of professions did not support woman suffrage. Van Cott spoke against women’s suffrage in Sacramento during her first visit. \textit{The California Christian Advocate}, a Methodist publication, echoed many of her same arguments regarding the proper sphere for women.\textsuperscript{76} The National Woman Suffrage Association rejected the \textit{Woman’s Bible} because acceptance would drive away support for political suffrage among religious organizations. Both church groups and suffrage groups separated religious and political equality regarding women.\textsuperscript{77}

\textit{Conclusion}

Throughout the late nineteenth century, religious leaders encouraged women to actively participate in charitable works. Women projected the female prerogative to provide for a safe home, educating children and provide care onto their work for social reform. As women organized together, and strove to care for the poor, and educate children, questions of authority arose. Initially, religious leaders and boards expected women to continue to occupy a submissive or deferential relationship, and assist in facilitating actions led by men. As women became more educated, and increasingly interacted with men in public roles, disagreements increased.

The future of women’s leadership role in the church and in society remained questionable after the 1896 election. Some religious leaders became concerned that women would shift their

\textsuperscript{75} \textit{Sacramento Daily Union}. Vol. 91 No. 45 April 12, 1896.
\textsuperscript{76} \textit{California Christian Advocate}. Vol. XXIII No. 33 August 13, 1874. The Advocate for 1896 was unavailable at the California History Room.
time and energy outside the church in order to pursue the development of their skills and talents.\textsuperscript{78} Organizations such as the Women’s Christian Temperance Union, National Woman Suffrage Association, and Hebrew Ladies Society demonstrate that this concern was real. Others pursued equality for women within the church, including ordination and more autonomy for female religious organizations.\textsuperscript{79} Many mainline congregations, did not, however, allow ordained female ministers until the second half of the twentieth century. Some women, such as suffragist Matilda Gage, rejected the religious community all together.\textsuperscript{80} The difference in opinions and the causality of historical events factored significantly into the future relationship of the women’s movement and religious organization in the United States.

By exploring the connection of the women’s movement and Social Gospel in Sacramento, this chapter models one example of how linkages among antebellum and Progressive-era social reform efforts can promote the inclusion of the Social Gospel in the secondary history curriculum. Teachers may be hesitant attempting to teach the Social Gospel, or other religious topics, as separate lessons, as the subject lacks curricular support in many textbooks. The integration of the Social Gospel Movement with other social reform movements that are well known can provide an opportunity to address an influential component of American society during the time period and provide for better understanding of social and political movements in American history.

The next chapter continues this study of linkages between the Social Gospel and American reform movements, by examining the work of historians who define the Civil Rights Movement of the 1950s as the “second wave” of the Social Gospel Movement.
CHAPTER 3

THE SOCIAL GOSPEL AND THE CIVIL RIGHTS MOVEMENT

Recent scholarship by religious historians has attempted to demonstrate the continuity of Social Gospel ideas and actions throughout the twentieth century in the United States. Expanding the historical significance of the Social Gospel movement into the South during the Civil Rights Movement provides teachers an opportunity to demonstrate historical continuities and the role of religion in U.S. history. The Civil Rights Movement is an area of the curriculum well developed in the textbook, but which marginalizes the religious influence of the leaders and movement. Little connection is made between the African American movement of the 1950s and 1960s, and previous movements, such as the Social Gospel Movement, of the late nineteenth century and early twentieth century. By demonstrating the connections between the different movements across historical periods, teachers can provide cohesion to history that is often lacking in providing continuity across time and the role of religion.

For educators, including the continuity of the Social Gospel Movement in the Civil Rights Movement in a U.S. History survey course provides an important lesson in understanding the context and motive of religious participation in social and political action. The Social Gospel not only meets California teaching standards for Eleventh Grade U.S. History, it can also provide the teacher a means of demonstrating continuity of themes and issues regarding race and gender throughout the curriculum. The inclusion of religious institutions and leaders in political and social movements can bring cohesion to historical periods throughout the year. The following pages demonstrate the changes in historical perspectives of the Social Gospel Movement and the continuation of its principles into the second half of the twentieth century with the Civil Rights Movement.
The Social Gospel Movement

The earliest historical works on the Social Gospel described the movement as a Protestant effort to address issues of industrialization after the Civil War until the First World War. According to these historians, the movement was mainly a middle class effort in northern cities. The Social Gospel leaders generally were liberal in their theology and maintained a hope to establish the Kingdom of God, or postmillennialism through social reforms. In the 1940s, three foundational works that expounded on the history of the Social Gospel Movement included: Charles H. Hopkins’ *The Rise of Social Gospel in American Protestantism, 1865-1915*, Aaron I. Abell’s *The Urban Impact on American Protestantism, 1865-1900*, and Henry F. May’s *Protestant Churches in Industrial America*. While not a comprehensive list, these works were widely accepted and established the dominant historical interpretation of the Social Gospel Movement that was accepted until the 1950s.

For the early histories, the climax of the Social Gospel Movement included the formation of the Federal Council of Churches of Christ in America in 1908 and the writings of Walter Rauschenbusch. The 1920s created a period of decline for the movement because of prohibition and secularism. The ministers’ defense of prohibition undermined their focus on other social issues. Prohibition became a “surrogate” for the Social Gospel. At the same time, ministers lost esteem due to the growing demands of Fundamentalism and the substandard economic conditions of the clergy’s lifestyle. Fundamentalist conservative stand on biblical interpretation undermined

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3 Carter, 77-78.
the intellectual prestige of the role of the church and declining social economic standing of ministers conflicted with the material social standards of the 1920s.

In 1927, Reinhold Niebuhr’s publication *Does Civilization Need Religion?* exemplified the decline of the Social Gospel Movement by questioning the church’s ability to improve earthly society. As a professor at Union Theological Seminary, he was a leader of the Neo-orthodox movement in the United States, a movement that was critical of liberal theology and advocated a return to Calvinist doctrine. Two of his most famous writings included *Moral Man and Immoral Society* and *The Nature and Destiny of Man*.

*Moral Man and Immoral Society*, captures the difference between the “old” Social Gospel Movement and the “new” one. While Rauschenbusch represented the old movement, and its goal to “transfer an effective ethical motivation from the realm of individual action to that of social action,” Niebuhr emphasized the significant difference between individual and social morality. From Niebuhr’s Marxist perspective the reform of a capitalist society was impossible. As a socialist, Niebuhr found the capitalist industrial environment of America incompatible with the aims of the Social Gospel. Instead, the church’s role was to act as a conscience and support changes in the economic system to a more democratic one. The Social Gospel lost the social prerogative of establishing a physical Kingdom of God in the future. The new Social Gospel Movement from the 1930s forward focused on social justice and the church as a divine tool to fight sin in the world but not as an usher of the Kingdom of God. The church had an obligation to act as a conscience to society but that it would bring about heaven on earth was no longer the anticipated outcome. Niebuhr also brought to awareness the issues of race in the church and

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nation. His writings regarding the “negro problem” and the Social Gospel would factor prominently into Martin Luther King Jr.’s education and philosophy.

*The Social Gospel and Race*

The issue of race before and after the Civil War, factors significantly into themes in the U.S. History curriculum. The religious component of the ‘Negro question’ is well developed in textbook sections before the war but not as adequately after the war. The gap in curriculum from the Civil War to the Civil Rights Movement can be bridged with the Social Gospel Movement. New aspects of American historiography since the 1960s, include a reevaluation of racial issues in the Social Gospel Movement and focus on the role of religion in the Civil Rights Movement, especially in the Southern states. Numerous other articles and publications address the Social Gospel Movement’s relationship with women, African Americans, Catholics, and Jews.

Beginning in the 1950s, some historians began to challenge the dominant historical interpretation that the Social Gospel Movement faded with the First World War. In 1954, Paul Carter argues in *The Decline and Revival of the Social Gospel: Social and Political Liberalism in American Protestant Churches, 1920-1940*, the awareness the church demonstrated of issues with intrachurch relations in the 1930s could be it most important social advance. His work challenged the established historiography of Hopkins, Abell and May. According to Carter, however, the Social Gospel that continued into the 1940s changed in theological nature and expectations. Not only did the Social Gospel Movement consist of Protestant middle class Americans, it had parallel movements in Social Catholicism of Europe, Christian Socialism of England, and Reform Judaism.

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6 Carter, 155.
7 Carter, 148.
8 Carter, 18.
9 Carter, 4.
After Carter’s book, other works also attempted to expand the chronological scope of the Social Gospel Movement beyond the 1920s, and to broaden it beyond a concern with labor and urban issues.\(^{10}\) For these historians, a significant component of understanding the Social Gospel included the work of Reinhold and his brother H. Richard Niebuhr, another leader of the Neo-orthodox movement in the United States. As professor of Christian ethics at Yale Divinity School, he published *The Kingdom of God in America* in 1937 and *The Purpose of the Church and Its Ministry*, in 1956. These books attempted to address the issues raised regarding the Social Gospel Movement of the early twentieth century.\(^{11}\) The church had lost it way, according to H. Richard Niebuhr, and needed to revise its focus and purpose, of which, Niebuhr advocated overhauling theological education. Two components that factored into the Niebuhrs’ contribution to religious thought included the importance of acting for love and justice.\(^{12}\) In the 1950s and 1960s, Niebuhr, in particular, analyzed the Civil Rights Movement as an act of justice, but initially questioned the commitment of the movement to love.\(^{13}\)

While some historians, such as Robert T. Handy, continue to argue that the Social Gospel Movement ended in 1920, others, like Charles Hopkins, were willing to revisit the chronology and scope of their previous work.\(^{14}\) In 1976, Hopkins teamed up with Ronald C. White Jr. to


\(^{13}\) Reinhold Niebuhr, “What Resources can the Christian Church Offer to Meet Crisis in Race Relations?” *The Messenger*, April 3, 1956. reprinted in D.B. Robertson’s *Love and Justice.*

publish *The Social Gospel: Religion and Reform in Changing America*\(^ {15}\) which revised the historiography of the Social Gospel to include “neglected” individuals and geographical areas. White’s dissertation, *Social Christianity and the Negro in the Progressive Era, 1890-1920* from Princeton University, was the foundation for the later book, *The Social Gospel*, which extends the chronology of the Social Gospel Movement to include the Civil Rights Movement and the 1970s.

White brings together well known Social Gospelers, such as Walter Rauschenbusch, with others such as Josiah Strong, author of *Our Country: A Plea for Home Missions*, Francis Willard, president of the Women’s Christian Temperance Union, W.E.B. du Bois, founder of the National Association for the Advancement of Colored People, and others. Besides neglected people, *The Social Gospel* also explores developments in the South in black congregations and education efforts, traditionally attributed to the Progressive Movement, but also incorporating the Social Gospel Movement.

In his later work, *Liberty and Justice for All* (1990), White explores the large number of Social Gospel leaders who participated in efforts to address racial issues.\(^ {16}\) The book contends that historians assume that the Social Gospel was silent on racial issues, because of the silence of prominent leaders such as Walter Rauschenbusch. White demonstrates a clear connection, however, between campaigns to address racial issues in the turn of the twentieth century and the Social Gospel Movement through a variety of individuals and organizations, in both the North and South.

While the abolitionist movement was generated by Christian social action, consensus about the goals of racial reform after the Civil War was lacking in the church. The division in the


ranks of Social Gospelers parallels a similar division among African Americans as demonstrated by W.E.B. Du Bois and Booker T. Washington. Some leaders of the Social Gospel advocated accommodation and the importance of industrial education. With the death of Fredrick Douglass in 1895, Booker T. Washington and his philosophy in the *Atlanta Compromise Address* created a new leader and focus for racial reform. Other Social Gospel leaders, however, pursued a different course, represented by W.E.B. Du Bo in the early twentieth century.

After the turn of the century, White argues, racial reform consolidated in the organization of the NAACP and National Urban League. While not religious organizations, the NAACP and National Urban League included black churches and a number of supporters from the Social Gospel Movement. Another example of Social Gospel efforts for racial reform included the Federal Council of Churches, which organized the Commission on the Church and Race Relations in 1921.

White’s inclusion of the South in his analysis factors significantly in revising previous understanding of the Social Gospel and its northern focus. The book facilitates southern inclusion by exploring the work of Missionary societies’ efforts in the South after the Civil War. White describes societies such as the American Missionary Association as a bridge that provided Social Gospel leaders with insights to the problems and needs facing blacks. For example, there were many Social Gospel advocates who acted as trustees to black institutions in the South after the Civil War. White addresses the lack of attention by historians of the Social Gospel that have failed to include the South and race issues, and the failure of historians of black education to deal

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17 White, x.
18 White, 13.
19 White, 169.
20 White, 248.
21 White, 148.
22 White, 61.
with the role of church societies. White also alludes to the influence of Social Gospel Movement on the Civil Rights Movement by including references to Martin Luther King, Jr. Liberty and Justice for All represents a new interpretation of race and religion in the Social Gospel Movement that has been advanced by other historians such as Ralph Luker.

In 1991, Ralph E. Luker published The Social Gospel in Black & White: American Racial Reform, 1885-1912, which offers an interpretation of race and religion in the Social Gospel that is similar to White’s but focuses on participation of white churches in the Civil Rights Movement. As a white college student, Luker participated in an exchange program hosted through the National Council of Churches, interning as an assistant pastor to black pastors in the South. Luker reinterprets the role of the Social Gospel Movement, or what he refers to as “American social Christianity”, between Emancipation and the Civil Rights Movement.

Luker proposes that the origins of the Social Gospel Movement existed in voluntary associations, rather than in response to urban-industrial problems. Voluntary associations, such as the American Missionary Association (AMA), focused on home mission, officiated by Northern white Social Gospel advocates, or “prophets.” According to Luker, the AMA “may have been the most important vehicle of the Social Gospel, prior to the organizations of the Federal Council of Churches in 1909.” Luker’s refocus on the origins of the movement provides for a means of exploring reform efforts in rural areas, such as the South. At the same time, he argues that the purpose of the Social Gospel movement was not only social justice in urban areas but the distribution of religious values and beliefs throughout the nation.

23 White, 62.
24 White, 262.
26 Luker, 4.
27 Luker, 14.
Accorder to Luker, the diversity of thought regarding race relations explains previous disregard of the movement’s efforts in race relations. Some advocates promoted education, with a gradual transition to civil rights; at the time the nation demonstrated a conflict in the understanding of civil rights, such as voting, being a form of natural rights. Similar arguments existed regarding woman suffrage.\(^\text{28}\) While slavery involved a moral issue, voting was a political issue not as easily resolved.\(^\text{29}\) A few saw Africa as the answer to the “negro problem.” Recruiting African Americans and returning them to Africa would facilitate the missionary effort to redeem and Christianize that continent, while removing them from America. This focus included a racist view of the potential of blacks and the superiority of whites.\(^\text{30}\)

An increase in lynching and the collapse of civil rights organization in the 1890s created a division within the Social Gospel Movement about the appropriate focus on racial issues. While the National Association for the Advancement of Colored People (NAACP) emerged as the national organization to focus on racial issues, the Federal Council of Churches focused on urban issues. While the Federal Council of Churches did not ignore race issues, it did not make them a priority either.

Luker ends his analysis with tracing the connection between Social Gospel theologian Walter Rauschenbusch and Martin Luther King Jr. Luker points out that Morehouse College President, Benjamin E. Mays, edited the first important anthology of Rauschenbusch’s work. Mays instructed King at Morehouse, and instrumentally influenced King’s understanding of the Social Gospel.\(^\text{31}\) The development of the Southern Christian Leadership Conference demonstrates


\(^{29}\) Luker, 14.

\(^{30}\) Luker, 34.

\(^{31}\) Luker, 321.
the goal to create a “beloved community,” a functional equivalent to the Social Gospel doctrine of the Kingdom of God.32

The Civil Rights Movement as an Extension of the Social Gospel

Aldon D Morris, a historical sociologist, published The Origins of the Civil Rights Movement: Black Communities Organizing for Change in 1984.33 Based on interviews with activists and organizational publications, Morris argues that the Civil Rights Movement consisted of indigenous leaders and organizations, and the funding of which was supported by the religious community. The modern Civil Rights Movement differed from previous movements in two fundamental ways, according to Morris; its use of widespread and sustained mass confrontations and nonviolent tactics as a mass technique.34 Churches and ministers acted as the primary components of this Civil Rights Movement. Morris comments, “most accounts of the civil rights movement make reference to the importance of the black church, but the central and overpowering role that the church played in this movement remains largely a story untold.”35 Although cases exist of some churches not participating in the movement, Morris argues the black church provided the movement with an organized mass base, leadership, language, and financial support.36 Much like the Social Gospel, the ministers of the Civil Rights Movement preached the sinfulness of oppression, divine sanction of protest, and hope to eradicate social evils. Many of the leaders and ministers received higher education, which included the main

32 Luker, 324.
34 Morris, xi.
35 Morris, xii.
36 Morris, 4.
doctrines of the Social Gospel Movement, and the principles remained “latent” in the church, even though the concept did not receive emphasizes.\footnote{Morris, 97-98.}

Morris emphasizes the centrality of the SCLC and black ministers, especially Martin Luther King Jr. who were able, due to their charismatic personalities, to refocus the cultural heritage of the black masses for political action. Morris demonstrates the significance of religion and religious leaders in organizing the black community for nonviolent action over sustained periods of time and area. David Chappell addresses King’s role as a prophet for the people in his recent work on the Civil Rights Movement and Prophetic Religion.\footnote{Morris, 60.}


Through the use of archival material for the NCC and a variety of other Civil Rights and government organizations, \textit{Church People in the Struggle}, chronicles the National Council of Churches (NCC) efforts to assist in Civil Rights Movement from 1950 to 1970. Throughout the narrative, Findlay argues the NCC acted out of a revived Social Gospel tradition to realize justice in racial issues of the Nation.\footnote{Findlay, 6, 36, 224.} Findlay intends to fill a historiographical gap of the Civil Rights Movement by focusing on ecumenical work of smaller organizations and lesser known activists.\footnote{Findlay, 5.}
While initial efforts between the 1950 and 1963 by the NCC to participate in the movement remained limited to intelligence gathering and proclamations, the organization established foundations for direct actions. The 1963 campaign in Birmingham served as a turning point for the Council to participate in more direct action. The director of the new Commission on Race and Religions, Robert Spike, utilized his education, influenced by Rauschenbusch and Niebuhr, to involve the church directly into support for black Americans. Findlay also notes the influence of Bonhoeffer for the churches’ social Christianity. One target included legislative votes from the Midwest. The Commission sent out teams of civil rights activist and ministers to facilitate workshops throughout Midwest communities and encourage awareness and political activism. Pressure placed on Congressmen by church going constituents for the passage of the Civil Rights Act of 1964 supported the acceptance of an instrumental bill.

After preliminary success regarding the Civil Rights Act, the Commission continued a process of trial and error attempts to support the Civil Rights Movement. Efforts to act directly in the South led the NCC to align themselves more with SNCC over other organizations. Often the organization provided legal assistance and bail money for activists in need. Findlay emphasizes the subordinate nature of NCC members in working with black churches and organizations throughout their efforts in the South. The African American communities provided the leaders, direction, and terms that the Council accepted. The NCC provided fresh workers, funding, and a message of solidarity between whites and blacks and the church with social justice. The NCC’s involvement in orientation sessions and minister-counselors for the Freedom Summers demonstrated a decisive effort to support direct action on behalf of the church in the South.

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43 Findlay, 35.
44 Findlay, 35, 121.
45 Findlay, 54.
46 Findlay, 80, 82.
47 Findlay, 80-81.
The largest effort at direct involvement in the South included the NCC’s Delta Ministry in Mississippi starting in 1965. The Delta Ministry had unrealized goals of reconciliation between whites and blacks, but successfully developed local and state programs that dealt with community building efforts. In contrast with the Reconstruction efforts of white religious individuals in the nineteenth century, the Delta Ministry took their direction from the African American community rather than assuming a paternalistic predetermined course. Through the Delta Ministry, multiple educational programs, including Head Start, flourished in black communities, until lack of funding undercut their work in 1970. The Delta Ministry also worked under the direction of the Mississippi Freedom Democratic Party to expand political rights.

In the 1970s, efforts to continue in the movement became difficult for a variety of reasons. Cold War ideology and the Vietnam War served to complicate interactions and fundraising to support the Delta Ministry and similar programs. After the 1964 Civil Rights Acts, the NCC experienced division in purpose and direction. Division within the Civil Rights Movement, with the rise of Black Power, only decreased white support. Finally, African American criticism of mainline denominations, and demands that the church pay reparations in the Black Manifesto delivered by James Foreman in 1969, served to undermine continued sympathy and financial support by member churches of the Council.

Findley ends his work in 1970 with the nation divided on a variety of issues regarding race, but also over gender, war, and poverty. The continuation of the church’s role in society, as demonstrated by the National Council of Churches remains undecided.

David L. Chappell’s 2004 book, A Stone of Hope: Prophetic Religion and the Death of Jim Crow analyzes the success of the Civil Rights Movement, compared to previous efforts in the
1930s, and contemporary efforts by White segregationists in the South. According to Chappell, “prophetic religion” determined the outcome of the Civil Rights Movement. The Civil Rights Movement succeeded for many reasons, but Chappell focuses on the role religion provided to inspire solidarity and sacrifice.

Chappell demonstrates that while the Southern black churches incorporated religious prerogative for social justice, the white segregationists could not. Many denominations in the South while still segregated went on record in favor of desegregation. An example of changing perspective in religious practice included Billy Graham’s crusades through out the country, hosting integrated revivals even in the South.

Previous efforts at social reform failed because liberal religion in the 1930s promoted progress though gradual change through progress would accomplish change over time. Activists in the Civil Rights Movement, such as Fannie Lou Hamer, felt the church contributed to the lack of change. Ministers such as Fred Shuttlesworth and Martin Luther King Jr. fundamentally changed the role of the church in Southern social action through utilizing revival mentality. For example, the use of testimonies during mass meetings acted as a means of incorporating disfranchised protestors into a sustained political fight. Chappell believes previous historians have ignored the significance and centrality of the religious experience and their resulting conviction, and explores them in his work.

While Chappell builds on the work of Aldon Morris, his focus and premise differ. Chappell recognizes the Southern movement depended on support from northern liberals, despite

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49 Chappell, 8.
50 Chappell, 74-75.
51 Chappell, 4-5.
52 Chappell, 92.
the liberals’ overconfidence in a gradual change through education and economic development. Secondly, Chappell highlights the work of Martin Luther King Jr., who combined his training in the black Baptist tradition with his education in the writings of such thinkers as Reinhold Niebuhr to launch a revival and bring ‘prophetic radicalism’ into the Civil Rights Movement.  

In response to criticism of A Stone of Hope’s emphasis on Niebuhr, and the uniqueness of Martin Luther King, and other “Prophetic protestors,” Chappell provides examples of conservative black churches that opposed the movement. Many churches did not participate in the Civil Rights Movement out of fear or conviction that political questions were considered inappropriate to address in the pulpit. King’s secession from the National Baptist Convention in 1961 demonstrates a division in the Southern religious community. Notably, the famous “Letter from a Birmingham Jail” responded to ministers’ protest against the direct action campaign for desegregation.

Throughout the historiography exploring the connections and continuities from the Social Gospel into the Civil Rights Movement, the role of Martin Luther King Jr. factors heavily into a narrative of redefining and reviving Christianity for social justice. The influence of the Social Gospel on origins of the Civil Rights Movement is captured in the recently released final edited volume of the King Papers with the last volume, Advocate of the Social Gospel.

The papers collected in this instrumental volume were found in a basement storage box and unearthed for this project by Clayborne Carson. While containing sermons and work otherwise published, the collection demonstrates concisely the continuity from the Social Gospel to Martin Luther King Jr.’s motivation and the direction of his leadership in the Civil Rights

53 Chappell, 47.
Movement. The collection traces the development of King’s philosophy during his time at Crozer Theological Seminary and Boston University as he interacted with the work of Walter Rauschenbusch and Reinhold Niebuhr. According to the editors:

    King took up the call of the social gospel and applied it to concrete realities of his own congregations…He saw himself as an heir not only to social gospel proponents such as Harry Fosdick but also and African American preaching tradition that demanded racial equality and acknowledged that the struggle for racial justice was a necessary part of the nation’s social salvation.56

    Throughout the volume, sermons, outlines, and notes chronicle King’s vision of the Social Gospel. King provides a link between the two movements that would be interesting to research among other ministers and participants of the two movements. Scholars continue to explore the intersection of race and religion in American history. Many advocates for social causes throughout the twentieth century acted out of religious and moral principals. While the parameters of the Social Gospel Movement as previous historians have understood it, takes on new complexity, the potential for relevant action by religious organizations for social justice opens new possibilities for the future. Considering the continued segregations of races in the religious community, poverty, and issues such as human trafficking, the potential for a continued movement is endless.

56 Clayborne, 1.
CHAPTER 4
TEACHING THE SOCIAL GOSPEL MOVEMENT IN SECONDARY-LEVEL HISTORY CLASSROOMS

Including the role of religion in history education in public schools is an essential component to teaching the next generation appreciation for multiculturalism and social justice. The role of religion can be integrated into curriculum and activities teachers are already familiar with using in the classroom. Including religion can also allow a teacher to incorporate issues of race, gender, and class. Exploring the history of social reform movements as they related to the areas of race, gender and class throughout history provides a relevant topic for high school students attempting to develop their own self-identity and recognize civic goals. Analyzing the changes in historical views of race, gender, and class through social movements, such as the Social Gospel Movement, helps students develop essential historical skills, such as the ability to contextualize past events and individuals. It also helps students to recognize that the past differs in many ways from their own situation although students still grappled with many of the same issues and concerns of today.

Teachers face a combination of challenges when presenting teenagers with material that demonstrate the influence of religion in American history: deficient sources, perceived barriers, and a lack of support. Previous efforts by the California State Department and scholars, such as Charles C. Haynes and Warren Nord, demonstrate the importance and potential of teaching about religion in public school history courses. The primary documents that have been identified for

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classroom use by this project not only demonstrate the role of religion in United States history, but also provide opportunities for students to use critical historical analysis skills.

Teaching history with primary sources provides the challenge of both providing information about past events and training students in the skills and habits of historical thinking. Lectures and textbooks provide direct instruction about the past, but do not give students an opportunity to work with actual documents historians rely on to derive their understanding of the past. Based on the use of high school textbooks and the California state standards, history is most often taught chronologically. Starting with the seventeenth century, United States history curriculum addresses a wide range of events stretched across the year. Secondary and primary documents can bring cohesion to high school curriculum, and demonstrate historical continuity and changes in issues relevant to students. Educators can promote historical thinking by using individual lessons that build upon one another to allow students to see for themselves that history was facilitated through the choices and actions of individuals. One theme developing in historical inquiry that can be applied to high school curriculum is the influence of religion on ideas and social reform related to issues of race, gender, and class. Using a combination of secondary and primary sources can provide teachers the opportunity to incorporate the practices of historical thinking skills, such as sourcing and contextualizing, into their classroom.

This chapter discusses the curriculum presented in the Appendix to demonstrate how students can develop their historical knowledge of religion in American history by: 1) contextualizing primary sources from the Social Gospel Movement, and 2) responding to guiding questions to build an understanding of the complexity of individual beliefs and actions in the past. The Appendix attempts to provide teachers with materials that are significantly lacking in most textbooks and supplemental curriculum material because of the religious component. The

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intention is that the material and examples throughout time in American history can provide an example of sustained incorporation of teaching standard 11.3. The role of religion can be integrated into curriculum and activities teachers are already familiar with using in the classroom. 

**Chronological Framing and Religious Influence**

The best introduction to the influence of the Social Gospel in the late nineteenth and early twentieth centuries is to address the influence of earlier religious movements in U.S. history, such as the First Awakening and Second Awakening. The California State Standard 11.3 includes a wide chronology of religious events and leaders spanning the colonial era to contemporary times. Textbooks and supplemental materials usually include information and primary documents for the First Great Awakening, such as Jonathan Edwards’ sermon “Sinners in the Hands of an Angry God.” English Language Arts curriculum also supports historical curriculum in the eleventh grade standards for this time period. If students are introduced to the role of religion in US history early in the school year, continuing to incorporate the role of religion into the curriculum with the Social Gospel and Civil Rights Movement will be more meaningful and productive. Textbook material, however, as well as teacher knowledge of the role of religion often declines after the colonial period and First Great Awakening.

While many textbooks cover the First Great Awakening, and its influence on the Revolutionary period, the Second Great Awakening is not as well covered. During the mid-nineteenth century, revivals strove to translate spiritual emotions into physical actions. Although textbooks often mention Jonathan Edwards and George Whitefield, Second Great Awakening revivalists such as Charles Finney are not showcased, yet they are just as significant to the historical understanding of the United States because of their influence on the abolitionist movement and Women’s movement (Appendix C-2).
Introducing the influence of religious beliefs on social reform movements that attempted to address race, gender, and class inequalities should begin with the Second Great Awakening. Introducing individuals such as Charles Finney, who was supportive of both abolition and women’s activism, is just one way to demonstrate the influence of religious leaders on changing attitudes towards race and the issue of slavery, and towards women’s role in society. The Appendix provides worksheets and guiding questions to use with primary documents for connecting religion with issues of race, gender, and class in the nineteenth and twentieth century. Activities can be inserted into already established lesson plans on the unit that covers California Standard 11.2, the Social Gospel Movement, and 11.10, the Civil Rights Movement. Biographies make effective lesson “openers”, and help bring focus and purpose to the documents. The suggested guiding questions can be changed to fit the needs of the teacher or left out all together, and replaced with student-created questions based on the Level of Question handout available (Appendix B-2). Biographies can also serve as a model for students to choose a historical individual on their own, and create an appropriate biography, or take one already written and rewrite the information after further research. Finney’s biography also provides a bridge for introducing later religious leaders from the standards, such as Dwight L. Moody (Appendix C-4), Billy Sunday, Billy Graham, and Martin Luther King, Jr. (Appendix C-6) in future units.

The incorporation of religious influence should not be limited to the Puritans and the seventeenth century or the First Great Awakening and the eighteenth century. Textbooks often provide more information and materials on that time period, however, they often leave students with the impression that religious influence fades with time. Demonstrating the continued influence of religion through the chronology of the United States history is instrumental in teaching the role of religion throughout the year. The curriculum provided spans the Second

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Great Awakening in the nineteenth century to the Civil Rights Movement in the twentieth century, using the Social Gospel Movement as a bridge between the two.

Primary Sources and Contextualizing

Secondary sources such as the textbook and biographies are instrumental in summarizing information in a comprehensive way for students. Time, however, should be set aside for the use of primary sources as well. Historical reading and analysis skills are not automatic, but need to be carefully and repetitively taught to students. Comparing primary sources with secondary sources allows students to enhance their understanding of a topic, and evaluate the source of information. For example, textbooks often connect the Social Gospel with Jane Addams, the Settlement house movement, and reforms in industrial cities of the northern United States.

Having students compare what their textbook writes about the Social Gospel to what Walter Rauschenbusch, for example, described as problems facing the poor workers and reasons for religious prerogatives to social change will bring more depth of understanding to the topic and the time period (Appendix C-5).

The intention of using primary documents is to build on student’s ability to comprehend and appreciate a dynamic history that is complex and diverse. The combination of secondary and primary documents provides a window into the past and also a platform for discussing the potentially difficult topic such as religion. The textbook can serve as a reference for background information and summaries, while the individual biographies and primary sources can serve for more in depth analysis of historical characters and events. Students should be guided through primary documents and information in a way that facilities historical thinking. The selection of

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documents and excerpts need to be carefully chosen by the teacher to provide a manageable means of accessing historical information by their students. Lengthy documents should be trimmed and edited to provide students with manageable readings that provide the main points. Language can be edited to make the content more accessible to students, especially for English learners. Above all, teachers should provide modeling and classroom practice before expecting students to analyze documents on their own or in a group setting for a class discussion or a written assessment. The Document Based Question set included in the Appendix D are intended for teachers already familiar with the DBQ, and comfortable using the activity in the classroom. Rubrics and suggested questions are provided but should be tailored to meet the individual needs of the classroom. Additional quotes are included with individuals for teacher use in short response questions or their own DBQ set (C-3, Willard and C-5, Rauschenbusch).

Historical inquiry is a tension between recognizing common issues between our situation and past events, yet acknowledging the difference in the mindset and cultural climate. The combination of secondary and primary documents provides a window into the past, and also a platform for discussing the potentially difficult topics such as religion. The textbook can serve as a reference for background information and summaries, while the individual biographies and primary sources can serve for more in depth analysis of historical characters and events.

Unlike some subjects, history rarely provides clear and consistent answers to issues that continue to arise throughout time. Like many topics that arise in the classroom, history curriculum that presents information about religion should not be ignored because of teacher uncertainty of student response, or questions that may arise. Like any potentially sensitive subject, whether questions of political preference or religious views, teachers have a

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responsibility to present information objectively. Just as it would be inappropriate to support one political party over another in the classroom, it would be inappropriate to support one religious group over another. Likewise, the inclusion of information on religious movements is just as essential as the inclusion of political movements in understanding historical events. Teaching historical individuals and events relevant to the religious component presents a fuller and more complete historical context. The subject of religion, while challenging, provides a much needed component to establishing the context of historical individuals and events. The student’s ability to recognize continuity in the existence of issues such as race, gender, and class, but also change in relation to context is a valuable skill that can be applied throughout life. Historical information and documents can provide an opportunity to develop this skill.

Another strategy for engaging students in the study of the past includes incorporating local history. Including students’ hometown or area, and both local and national individuals involved in historical periods, provides students with a physical connection to past narrative. One way to introduce this connection is through the study of newspapers. Area newspapers can become a treasure trove for the classroom as they report on local and national events. With more sources becoming available online, Internet research can facilitate access to historical material. Primary document including newspaper articles from California and extension activities can be utilized to have students conduct research for themselves, and create arguments about historical events (C-6, Margaret Van Cott: D-2, Document Based Question B: Women’s Role in Society and Church).

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The use of secondary and primary sources can be initially time consuming in providing students a model and practice in developing new skills. According to Robert Bain, scaffolding the use of documents in the classroom can be effectively facilitated with group work. Group work does not have to take away from the historical process, but can provide students a structured environment to engage in historical inquiry and conversation with each other. Over time as they become more proficient with the process of historical inquiry, such as when covering the Civil Rights Movement, students can take on more of the work independently. Materials for the Civil Rights Movement include a few documents specific to the role of religion in the movement (C-7, Martin Luther King, Jr. and D-4, Document Based Question C: Civil Rights and the Social Gospel). The supplemental curriculum for the Civil Rights Movement and Martin Luther King, Jr. is often available, but the inclusion of religious influence is often marginalized. The included curriculum and documents are not intended to replace unit plans teachers are already familiar with and effectively use. The incorporation of the role of religion can be integrated into lessons that already work, for the teacher but may lack this component of the state standards.

Regardless of the manner the curriculum is edited or used, a final assessment or end goal should be determined beforehand to provide students with structure and relevance for classroom activities. Analysis of sources, contextualizing, comparing and contrasting documents are all skills that can be demonstrated in a formal assessment. The Document Based Question (DBQ) provides students and teacher with a formal assessment and opportunity to demonstrate proficiency in historical thinking.

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**Document Based Questions**

The Document Based Question requires students to use a set of documents to answer a central question and formulate a written response. Analysis of the sources including recognizing the author and time period, requires students to consult historical information from the textbook, lectures, and homework, and apply it to their interpretation of primary documents. The effective use of student’s historical knowledge, and ability to analyze documents, is demonstrated in a written response. DBQs can be introduced with the first use of primary documents in the classroom. Worksheets included in the Appendix B can help scaffold materials for students to analyze source and content, but synthesizing the documents to address a central question is the goal of the DBQ essay.

The Appendix provides a series of model DBQs on the topic of religion in American social movements for use in the classroom. Each includes a limited number of documents, and specific questions that students are to answer using the document. Rubrics and suggested questions are provided but can be tailored to meet the individual needs of the classroom. Additional sources are included for specific Social Gospel individuals for use in short response questions or to create additional DBQ sets (C-3, Willard and C-5, Rauschenbusch).

Appendix D-2 includes documents specifically chosen to demonstrate two sides in the religious community regarding concern for the poor. One side, represented by Rauschenbusch and the Federal Council of Churches, are examples of the Social Gospel Movement. The other side, represented by Dwight L. Moody and Russell Conwell, are the opposing side, reflecting beliefs on Social Darwinism and the Gospel of Wealth. Students are asked to describe and explain the different attitudes toward the poor held by religious leaders of the nineteenth century. With only four documents, students can easily divide the documents and address the two arguments regarding the need for reform to change conditions of the poor in the United States, and use their
background knowledge of the Social Gospel and Social Darwinism to explain reasons for those positions.

Continuing to challenge students in their abilities to apply historical analysis can be extended with the adaptations of including more documents and different types of questions in the DBQ. Appendix D-3 evaluates the support provided by religious institutions to the women’s movement. In Appendix D-4 students are asked to analyze the role religion played in the Civil Rights Movement. Both sets include more documents and the necessity for students to make an argument based on historical evidence in the primary sources and course curriculum.

Conclusion

The role of religion can be successfully taught in the public school through the use of primary documents and secondary sources, which provide complex information about religious leaders and advocates. The Social Gospel Movement’s participation in debates on the equality of women, blacks, and the poor, factored largely into political and social arguments throughout the country. The inclusion of primary documents can be used to demonstrate the influence of religion in major historical movements in a manner that is specific to the historical period, thus deflecting concerns about teaching religion in the classroom, and providing a significant insight to the context of the period.

Incorporating documents from both national and local sources can provide students with an awareness that history is relevant to them both in terms of contemporary issues and geographic location. Primary documents provide opportunities for students to practice historical thinking for themselves, rather than read about the outcome from the textbook. Primary documents also help teachers to approach a potentially difficult subject, such as religion, in an academic way. Students can develop critical historical thinking skills that will serve to guide them in situations involving complicated decisions in a diverse and uncertain future.
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APPENDIX A: TEACHER BACKGROUND KNOWLEDGE

A-1: Significance of the Social Gospel for Teaching American Reform Movements

Including the role of religion in history education in public schools is an essential component to teaching the next generation appreciation for multiculturalism and social justice. Exploring the history of social reform movements as they related to the areas of race, gender, and class throughout history provides a relevant topic for high school students attempting to develop their own self-identity and recognize civic goals. Analyzing the changes in historical views of race, gender, and class through social movements, such as the Social Gospel Movement, also helps students develop essential historical skills, such as the ability to contextualize past events and individuals.

Previous efforts by the California State Department and scholars, such as Charles C. Haynes and Warren Nord, demonstrate the importance and potential of teaching about religion in public school history courses. The Social Gospel provides an excellent opportunity to teach the role of religion in the development and outcome of political and social questions from the late nineteenth century to the mid-twentieth century in the United States. Religious leaders and institutions wrestled with and contributed to a variety of issues in the country regarding race, gender, and class inequalities. During the Social Gospel Movement of the nineteenth century, people and institutions worked to reform society out of religious motivation: for the sake of the Kingdom of God. Many Christians believed the Kingdom of God would one day be established on earth and fully realized with the return of Christ in the Second Coming. The Social Gospel Movement hoped to further, or prepare for, the Kingdom on earth by eradicating sins and evil from social institutions as well as individuals. The Social Gospel expanded the influence of religion on events outside the church, such as abolition, woman suffrage, temperance, immigration, and urban poverty. In order to provide students with understanding of the context and reasons for historical decisions, religion needs to be included in the eleventh grade curriculum.

The incorporation of religious influence should not be limited to the Puritans and the seventeenth century or the First Great Awakening and the eighteenth century. Textbooks often provide more information and materials on that time period, however, they often leave students with the impression that religious influence fades with time. Demonstrating the continued influence of religion through the chronology of the United States history is instrumental in teaching the role of religion throughout the year. Introducing the influence of religious beliefs on social reform movements that attempted to address race, gender, and class inequalities should begin with the Second Great Awakening. The Appendix includes secondary and primary documents that provide informational background on the religious movements between 1850 and 1950. The curriculum provided in this Appendix spans the Second Great Awakening in the nineteenth century to the Civil Rights Movement in the twentieth century, using the Social Gospel Movement as a bridge between the two.

African Americans and the working class also strove to obtain equal or greater rights in social movements that involved significant participation by religious communities. In these

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efforts, church leaders debated and participated in a variety of ways throughout American history. Women were initially encouraged by the church leaders to participate in organizations and events to promote social improvement, such as the abolitionist movement and Sunday School movement. Women, however, soon started to promote social change by advocating woman suffrage in church and state. While some religious leaders supported woman suffrage, many within religious and secular spheres opposed the idea on religious principles. The debate for woman suffrage can be better understood after considering religious arguments for and against the enfranchisement of women. To leave out the involvement of women in both movements ignores a fundamental aspect of social change at the turn of the twentieth century.

Biographies of Charles Finney, who was supportive of both abolition and women’s activism, is just one way to demonstrate the influence of religious leaders on changing attitudes towards race and the issue of slavery, and towards women’s role in society. Finney’s biography also provides a bridge for introducing later religious leaders from the standards, such as Dwight L. Moody (Appendix C-4), Billy Sunday, Billy Graham, and Martin Luther King, Jr. (Appendix C-6) in future units. Biographies make effective lesson “openers”, and help bring focus and purpose to the documents. Biographies can also serve as a model for students to choose a historical individual on their own, and create an appropriate biography, or take one already written and rewrite the information after further research.

The Appendix provides worksheets and guiding questions to use with primary documents for connecting religion with issues of race, gender, and class in the nineteenth and twentieth century. The following material includes teacher support for establishing essential content knowledge, and guides for the use of worksheets and tools presented in the Appendices. The included curriculum intends to supplement current teacher materials and textbooks throughout the year. The goal is to incorporate consideration of the role of religion into activities and methods already used by teachers. As such, material is provided for a variety of time periods and standards to demonstrate the continuity of religious influence on historical events in the United States. Activities can be inserted into already established lesson plans on the unit that covers California Standard 11.2, the Social Gospel Movement, and 11.10, the Civil Rights Movement. Considering the biographies of significant individuals and historical records, students can research the events and debates related to the Social Gospel Movement in American history. Grappling with influence of individuals, the impact of social movements, and multiple causes and consequences of past decisions promotes teaching of historical thinking in the classroom in such a way that develops critical historical thinking skills, and meets curriculum content and common core standards for the state of California.

The materials presented in this project are an extension of efforts started by other historians and educators to include the role of religion in American history. The potential for continued development of curriculum to incorporate the role of religion in eleventh grade curriculum has only been initiated, and should be pursued for previous grades. The example offered here of the Social Gospel can be furthered expanded to include other religious groups and individuals through American history. In California’s public schools, the role of religion in American history remains a content standard that needs further exploration and expansion to help students grapple with past and present complexities alike. This is especially needed today as Americans continue to make political and social arguments using religious ideas and beliefs representative of an increasingly diverse demographic of people encompassing different cultures and religions in their decisions.
A-2: Vocabulary of the Social Gospel

Source: www.oxfordreference.com

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<th>Vocabulary</th>
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<td>Arminianism</td>
<td>Arminian doctrines, formally set out in 1610, were a theological reaction against deterministic logic of Calvinism. The Arminians insisted that the Divine sovereignty was compatible with a real human free will; that Christ died for all and not only for the elect. As a representative of a more liberal school of theology than the strict Calvinists, they influenced formation of modern Protestant theology.</td>
</tr>
<tr>
<td>Baptist</td>
<td>Members of various Protestant and evangelical sects who practice baptism of believers and regard immersion as the only legitimate form sanctioned by the New Testament. They generally reject the practice of infant baptism. Baptists originated among English dissenters of the 17th century, but have spread worldwide through emigration and missionary work. They uphold the principle of religious liberty. There is no official creed nor hierarchy and individual churches are autonomous. Baptists traditionally advocate the separation of Church and State.</td>
</tr>
<tr>
<td>Calvinism</td>
<td>The theological system of John Calvin. It shares with Lutheranism belief in the Bible as the only rule of faith, in the bondage of human free will through sin, and in justification by faith alone. It is distinguished by it more radical use of Scripture as a criterion of doctrine and practice, its stress on predestination and Divine omnipotence and the importance of certainty of salvation to the elect, it modification of Luther’s teaching on the Church and sacraments, and its emphasis on the necessity of discipline within the Church. Calvin defended a theocratic polity, subjecting the State to the Church, while Martin Luther had upheld the supremacy of the State.</td>
</tr>
<tr>
<td>Congregationalist</td>
<td>Christian church denomination in which local churches are autonomous. It is based on the belief that Christ is the head of the Church and all members are God’s priests. Congregationalism began in England in 1580.</td>
</tr>
<tr>
<td>Evangelical</td>
<td>This term is derived from the Greek word euaggelion meaning ‘Gospel’ or good news. It refers to those movements in Protestantism which are concerned with religious revival through an emphasis on the Bible, preaching, personal conversion, and salvation through faith in Jesus Christ.</td>
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<tr>
<td>Kingdom of God</td>
<td>The conception of the Kingdom of God is a central element in the teaching of Jesus Christ. Its origins lie in the OT. God’s reign was expected to bring with it order and justice, thus manifesting His purpose in creation. When the Jews lacked political autonomy, the Kingdom became linked with ideas about the future manifestation of Divine sovereignty in history. In the intertestamental period, the coming of God’s reign was seen as involving the overthrow of the powers opposed to God and the transfer of power to Israel or to God’s agent, the Messiah.</td>
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<tr>
<td><strong>Methodist</strong></td>
<td>Christian Protestant denomination originating in the 18th-century evangelistic movement of Charles and John Wesley and George Whitefield. The Methodist church grew out of a religious society established within the Church of England, from which it formally separated in 1791. It is particularly strong in the US and constitutes one of the largest Protestant denominations worldwide, with more than 30 million members. Methodism has a strong tradition of missionary work and concern with social welfare, and emphasizes the believer’s personal relationship with God.</td>
</tr>
<tr>
<td><strong>Millenarianism</strong></td>
<td>Belief in a future ‘millennium,’ a 1,000-year period of blessedness. The main source of the concept within Christianity is Rev. 20. Some of its adherents hold that it will follow the Second Coming of Christ; others that it will precede the Advent and prepare the way for it.</td>
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<tr>
<td><strong>Predestination</strong></td>
<td>The Divine decree according to which certain persons are infallibly guided to eternal salvation. Predestination emerged again as a significant issue at the Reformation. Martin Luther revived the Augustinian doctrine which he combined with a new stress on the depravity of humanity.</td>
</tr>
<tr>
<td><strong>Premillennialism</strong></td>
<td>The doctrine or belief that the Second Coming of Christ will precede the millennium</td>
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<tr>
<td><strong>Presbyterianism</strong></td>
<td>Major form of Protestant Christianity that became the national church of Scotland in 1690. It arose in the mid-16th century from the teachings of John Calvin in Switzerland, and was taken to Britain by the Scottish religious reformer John Knox. Ministers, are elected by their congregations and confirmed in their office by a group of ministers from the local area. Once ordained, the minister carries out his work assisted by elders and trustees. Delegates are sent to an annual synod and to a General Assembly.</td>
</tr>
<tr>
<td><strong>Postmillennialism</strong></td>
<td>The doctrine that the Second Coming of Christ will be the culmination of the prophesied millennium of blessedness</td>
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<td><strong>Settlement House</strong></td>
<td>The settlement house movement began in Britain. The first settlement, which was linked to Oxford University, was established in 1884 in London. It sought to bring the interest and resources of the privileged to the most needy, the poor population of the East End, who were largely Jewish and Irish working-class immigrants, not for one-sided instruction and welfare but for mutual interaction and benefit. The settlement house drew the energies of young men and women and became an important site not just of social assistance but of reform and artistic and intellectual activity as a center of labor organizing, craft work, adult education, and other efforts.</td>
</tr>
<tr>
<td>Social Gospel</td>
<td>Movement representing the social aspects of Christianity in American and Canadian Protestantism in the late 19th century and early 20th century. Washington Gladden, a Congregational minister and author who defended the right of working people to form unions, is known as the ‘father’ of the Social Gospel. Walter Rauschenbusch became it foremost prophet. It was influential in the Congregational, Episcopal, Baptist, Methodist, and Presbyterian Churches. Based largely on liberal theology, the movement had a high view of human nature and its potentiality, stressed the idea of progress, was reformist in tone, and had a somewhat utopian cast. It passed its zenith after the First World War, but left an important legacy in the thought of many churches.</td>
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<tr>
<td>Temperance</td>
<td>Organized effort to promote moderation in, or abstinence from, the consumption of alcohol. It probably began in the US in the early 19th century and spread to Britain and continental Europe. The US crusade reached its peak with the ratification of the 18th Amendment (1919) that brought in prohibition.</td>
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A primary source is a document or physical object, which was written or created during the time under study. These sources were present during an experience or time period and offer an inside view of a particular event. Some types of primary sources include:

- ORIGINAL DOCUMENTS (excerpts or translations acceptable): Diaries, speeches, manuscripts, letters, interviews, news film footage, autobiographies, official records
- CREATIVE WORKS: Poetry, drama, novels, music, art
- RELICS OR ARTIFACTS: Pottery, furniture, clothing, buildings

Examples of primary sources include:

- Diary of Anne Frank - Experiences of a Jewish family during WWII
- The Constitution of Canada - Canadian History
- A journal article reporting NEW research or findings
- Weavings and pottery - Native American history
- Plato's Republic - Women in Ancient Greece

What is a secondary source?
A secondary source interprets and analyzes primary sources. These sources are one or more steps removed from the event. Secondary sources may have pictures, quotes or graphics of primary sources in them. Some types of secondary sources include:

1) PUBLICATIONS: Textbooks, magazine articles, histories, criticisms, commentaries, encyclopedias

Examples of secondary sources include:

- A journal/magazine article which interprets or reviews previous findings
- A history textbook
- A book about the effects of WWI

Source: Princeton University  
www.princeton.edu/~refdesk/primary2.html
Three Levels of Questioning

**Level One Questions:**
Readers can point to one correct answer right in the text. Words found in these questions include:
- defining
- observing
- describing
- naming
- identifying
- reciting
- noting
- listing

**Level Two Questions:**
Readers infer answers from what the text implicitly states, finding answers in several places in the text. Words found in these questions include:
- analyzing
- grouping
- synthesizing
- comparing/contrasting
- inferring
- sequencing

**Level Three Questions:**
Readers think beyond what the text states. Answers are based on reader’s prior knowledge/experience and will vary. Words found in these questions include:
- evaluating
- judging
- applying a principle
- speculating
- imagining
- predicting
- hypothesizing

B-3: SOAPS

Instructions: To teach close reading and interpretation of historical material, have the students complete a SOAPS questions for a specific document, artifact or photograph.

1. What type of document is it (newspaper, map, advertisement, letter, telegram, report, journal, photo, film, etc)?

2. What are some of the unique physical qualities of the document (letterhead, handwritten notes, seals, notations, stamps, etc.)?

3. What kind of source is it?

4. Who is the Speaker? (what do we know of the speaker strictly from the document, what do we know from the metadata, what do we know from further research?)

5. What is the Occasion? (Time period, historical significance, other contemporary events)

6. Who is the Audience? (Who was the document designed for in its time?)

7. What is the Purpose of the document? (What did the document do or achieve? Was that its intended purpose? What is the author’s argument?)

8. What is the Subject of the document? (What is the basic story?)

9. What is the bias you find in the document? (What did the creator leave out, who did the creator leave out?)

10. What new questions do you have that leads to further research?

http://educationdesigns.info/yahoo_site_admin/assets/docs/SOAPS_Analysis.201123645.pdf
B-4: Document Analysis Worksheet

1. TYPE OF DOCUMENT (check one):
   - Newspaper
   - Letter
   - Record Patent
   - Memorandum
   - Map
   - Telegram
   - Press Release
   - Report
   - Advertisement
   - Congressional
   - Census Report
   - Other

2. UNIQUE PHYSICAL CHARACTERISTICS OF THE DOCUMENT
   (check one or more):
   - Interesting Letterhead
   - Handwritten
   - Stamp
   - Notations
   - Typed
   - Other

3. DATES(S) OF DOCUMENT:

4. AUTHOR (OR CREATOR) OF THE DOCUMENT

5. FOR WHAT AUDIENCE WAS THE DOCUMENT WRITTEN?

6. DOCUMENT INFORMATION
   A. Why do you think this document was written?

   B. What evidence in the document helps you know why it was written? Quote from the document.

   C. List two things the document tells you about life in the United States at the time it was written.

   D. Write a question to the author that is left unanswered by the document:

Source: Designed and developed by the Education Staff, National Archives and Records Administration, Washington, DC 20408
B-5: Photo Analysis Worksheet

Step 1. Observation

A. Study the photograph for 2 minutes. Form an overall impression of the photograph and then examine individual items. Next, divide the photo into quadrants and study each section to see what new details become visible.

B. Use the space below to list people, objects, and activities in the photograph.

Step 2. Inference

Based on what you have observed above, list three things you might infer from this photograph.

Step 3. Questions

A. What questions does this photograph raise in your mind?

B. Where could you find answers to them?

Source: Designed and developed by the Education Staff, National Archives and Records Administration, Washington, DC 20408
**B-6: Cartoon Analysis Worksheet**

<table>
<thead>
<tr>
<th>Level 1</th>
<th></th>
<th>Level 2</th>
<th></th>
<th>Level 3</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Visuals</strong></td>
<td><strong>Words (not all cartoons include word)</strong></td>
<td><strong>Visuals</strong></td>
<td><strong>Words</strong></td>
<td><strong>A. Describe the action taking place in the cartoon.</strong></td>
<td></td>
</tr>
<tr>
<td>1. List the objects or people you see in the cartoon</td>
<td>1. Identify the cartoon caption and/or title</td>
<td>1. Which of the objects on your list are symbols?</td>
<td>1. Which words or phrases in the cartoon appear to be the most significant?</td>
<td>B. Explain how the words in the cartoon clarify the symbols.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Locate three words or phrases used by the cartoonist to identify objects or people within the cartoon.</td>
<td>2. List adjectives that describe the emotions portrayed in the cartoon.</td>
<td>C. Explain the message of the cartoon.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Record any important dates or numbers that appear in the cartoon.</td>
<td></td>
<td>D. What special interest groups would agree/disagree with the cartoon’s message? Why?</td>
<td></td>
</tr>
</tbody>
</table>

Source: Designed and developed by the Education Staff, National Archives and Records Administration, Washington, DC 20408
## APPENDIX C: SOCIAL GOSPEL BIOGRAPHIES AND PRIMARY RESOURCES

C-1: Individuals of the Social Gospel Movement
Table connecting biographies of the individuals involved in the Social Gospel with primary resources related to issues of race, gender or class struggles.

<table>
<thead>
<tr>
<th>Individuals</th>
<th>Race</th>
<th>Gender</th>
<th>Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charles Finney (1792-1875)</td>
<td>Presbyterian minister who led revivals of the Second Great Awakening. Emphasized personal conversion but also social activism in religious organizations. Post-millennialist, pastor, teacher and later president of Oberlin College. Supported abolition and increased participation of women in society</td>
<td></td>
<td>Charles Finney on Abolitionism</td>
</tr>
<tr>
<td>Frances Willard (1839-1898)</td>
<td>Methodist woman who became president of the Women’s Christian Temperance Organization. She promoted women’s suffrage, ordination, and prohibition of alcohol.</td>
<td>Filling in the Gap</td>
<td>WCTU and Woman Suffrage Willard’s “Home Protection” Speech 1876</td>
</tr>
<tr>
<td>Dwight L. Moody 1837-1899</td>
<td>Revival leader after the Civil War, established Moody Church and Moody Bible Institute in Chicago and Northfield Mount Hermon School in Massachusetts. Promoted Sunday school movement and Premillennialism</td>
<td>Dwight L. Moody and the South</td>
<td>Dwight L. Moody and Suffering Acres of Diamonds by Russell Conwell</td>
</tr>
<tr>
<td>Name</td>
<td>Description</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Walter Rauschenbusch (1861-1918)</td>
<td>Leader of the Social Gospel Movement. Baptist minister who served in New York, Hell’s Kitchen district and later taught at Rochester Theological Seminary. Wrote Christianity and Social Crisis in 1907 to promote social activism and organized the Brothers of the Kingdom for ministers of the movement.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Margaret Van Cott (1830-1914)</td>
<td>One of the first females licensed to preach as a Methodist evangelist in the 1800s. Travelled nationally and led revivals but was not a supporter of women suffrage.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Martin Luther King Jr. (1929-1968)</td>
<td>Baptist minister and civil rights activist. Used social gospel ideas to promote changes in politics and society regarding racial inequality.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
C-2: Charles Finney  
Teacher’s Guide and Analysis Questions: Charles Finney

Common Core Standards ELA-History/Social Science:  
RH.11-12. Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.  
RH.11-12.4 Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text.  
RH 11-12.8 Evaluate an author’s premises, claims, and evidence by corroborating or challenging them with other information.

California State History Social Science Content Standards:  
11.3.1 Describe the contributions of various religious groups to American civic principles and social reform movements (e.g. civil and human rights, individual responsibility and the work ethic, antimonarchy and self-rule, workers protection, family-centered communities).  
11.3.2: Analyze the great religious revivals and the leaders involved in them, including the First Great Awakening, the Second Great Awakening, the Civil War Revivals, the Social Gospel Movement, the rise of Christian liberal theology in the nineteenth century, the impact of the Second Vatican Council, and the rise of Christian fundamentalism in current times.

Objective: Students will describe the contributions of Charles Finney, a religious leader, to social reform movements such as the abolition of slavery and an increase participation of women in society during the Second Great Awakening.

Procedures:  
Secondary Source – Biography of Charles Finney

Before handing students the Biography of Charles Finney, ask the following questions for discussion. Students should be able to answer question from previous units.

1. How did the First Great Awakening influence the United States?  
2. Who were the influential leaders of the First Great Awakening and what can you remember about them?  
3. What was the role of women in the late eighteenth and early nineteenth century?

Have students read the biography and answer the questions on their own first. Have students write down any unfamiliar or new terms and attempt to define those words using context clues. After students have had the opportunity to read on their own, allow them time to discuss with partners the answers before leading a class discussion. Vocabulary worksheet (A-2) will be useful for teachers and students regarding unfamiliar religious terms.
Biography of Charles Finney Questions & Answers

1. How was Charles Finney different from other religious leaders?
   A. Charles Finney differed in his style of preaching and allowed more participation for women. His inclusion of an “anxious seat” demonstrates a change from Calvinist Predestination to Armenian views on salvation in American Protestant thought.

2. How was Charles Finney more accepting of women in public roles?
   A. Charles Finney allowed women to speak in public settings and attend college when many institutions would not. Charles Finney was first hired by a female organization and receiving his initial training in law may had been in influence. Women’s acceptance into a variety of fields such as law and medicine began during his life and the Woman suffrage movement begins in 1848.

3. How did the First Great Awakening with Jonathan Edwards compare to the Second Great Awakening with Charles Finney?
   A. The First Great Awakening by Jonathan Edwards did support an emotional conversion experience but maintained Calvinist ideas in salvation. The Second Great Awakening moved away from Calvinist ideas. Charles Finney had received training as a lawyer and did not admire many methods of American seminaries. The First Great Awakening raised the support for establishing more seminaries in the United States such as Princeton and Harvard.

Primary Sources – Charles Finney on Abolitionism and Charles Finney on Young Converts

Hand out one of the two primary sources and have students read in class and attempt to answer the question on their own or with a partner before discussing questions in class. Discuss answers to the questions in class before giving students the other primary source to complete independently for homework.

Charles Finney on Abolitionism

1. What was the greatest concern regarding the abolition movement at Oberlin?
   The concern at Oberlin was that Charles Finney and the college supported interracial marriages.

2. Why did people in the area change their mind regarding the abolition movement?
   The enforcement of the Fugitive Slave Act changed many peoples perspective because Oberlin was a location along the Underground Railroad.

3. Why might people in the area support the Underground Railroad but not the “amalgamation of the races”?
   The Underground Railroad consisted of individuals known in the area for helping slaves escape to Canada while the amalgamation of races involved interracial marriages with outsiders who were black. Considering the views regarding the inferiority of blacks and Social Darwinism, the interracial relationships would be detrimental to the white race.

Charles Finney on Young Converts.

1. What difficulty did local congregations have incorporating new members?
   The local congregations had concerns regarding the inclusion of six hundred new members, many of who were young, being able to find roles in churches with older adults.
2. How did the young people respond to their revival experience?
Many of the young people created their own organizations to continue the movement.

3. Why would it be unusually for a young lady to participate in such activities and how is she treated in Finney’s writings?
Women were not expected to have public roles or work outside the house. An upstanding character would be necessary if the young lady was working with men to avoid accusations of sexually inappropriate behavior.

Extension Activity:
Based on the information regarding Charles Finney, have students describe in a written response how religious leaders influenced social reforms regarding race and gender in the nineteenth century. Written Response can be used as an opener the following day to provide for review.

Historical Background:
The Second Great Awakening and leaders like Charles Finney demonstrated a continued influence of religion in the America society. The movement also reflected a growing change in issues of race and gender. The abolitionist movement was a direct result of the Second Great Awakening and subsequent revivals in the United States and Britain. While racial equality, such as intermarriage was not accepted, the belief that slavery was wrong became a significant message of religious leaders.

Women were encouraged to be active participates in religious efforts and institutions, and speak publically about their religious experience and convictions. Previous expectations for women were limited to the domestic sphere. Actions such as public speaking, even in church settings was not consider appropriate in the late eighteenth century. The Second Great Awakening allowed for increased public roles for women in the church and society. Leaders, such as Charles Finney encouraged women public participation in church revivals and social reform.

Teachers can introduce Charles Finney after students have read or learned about the Second Great Awakening. Comparing the Second Great Awakening to the First Great Awakening provides an opportunity to demonstrate the continued role of religion in US history and the changes undergone since the eighteenth century. Including Charles Finney provides teachers a means of intersection between the standard 11.3 and other historical events. Charles Finney also demonstrates the continue role of religion in the United States. Teachers may have to review information covered previous on the First Great Awakening and Jonathan Edwards. Usually students have covered Jonathan Edwards in eleventh grade English by this time. If not teachers can assign students to reread textbook sections or review in direct instruction.
Biography of Charles Finney (1792-1875)

“I could name ministers who are yet alive, old men like myself, who were greatly ashamed of me when I first began to preach, because I was so undignified in the pulpit, used such common language, addressed the people with such directness, and because I aimed not at all at ornament, or at supporting the dignity of the pulpit.”

Charles Finney left his career as a lawyer after having a conversion experience in 1821. He became the leading revivalist in the nineteenth century. After his ordination (formal license to minister) by the Presbyterian Church, he was sponsored by the Female Missionary Society of the Western District to work in the rural communities of upper New York.

Offering an alter call, request to stand or come forward if convicted, to his congregation and receiving no response, he angered his congregation by declaring they had rejected Christ and his gospel. The following sermons and emotional response by the community began a revival in the region and facilitated the Second Great Awakening.

Charles Finney promoted extemporaneous preaching as well as prepared sermons. He criticized ministers for preaching in a way that was incomprehensible to the audience and used his training as a lawyer as the foundation for his sermon presentation to incorporate repetition, illustrations, and common language.

Charles Finney’s theology was criticized as betraying the Calvinist tradition. Calvinism maintained God preordained the salvation of individuals and Christians had to be chosen. Finney promoted Arminianism, however, which emphasized human will in the salvation experience and conversion was a matter of personal choice. He offered during his preaching, an “anxious seat” for those who were seeking God and looking to renounce their sinful life.

Finney allowed women to pray in mixed public meetings, an allowance that was often denied women in many denominations before, and promoted the abolition of slavery. He left the Presbyterian denomination and soon after accepted a job as pastor at Oberlin Congregation Church and a position to teach at Oberlin College. Oberlin College became the first coeducational college in 1833. In 1851, Finney will become president of the college and published a variety of books included Lectures on Revivals or Religion, a manual on how to lead revivals. While Finney is at Oberlin, Antoinette Brown Blackwell, the first ordained women in the United States, was accepted. Finney is called the “father of modern revivalism” and paved the way for later mass-evangelists such as Dwight L. Moody, Billy Sunday, and Billy Graham.

Reviewing the Biography: Answer the following questions on a separate sheet of paper.

1. How was Charles Finney different from other religious leaders?

2. How was Charles Finney more accepting of women in public roles?

3. How did the First Great Awakening with Jonathan Edwards compare to the Second Great Awakening with Charles Finney?
Charles Finney on Abolitionism

Charles Finney, a revivalist preacher of the Second Great Awakening, lived at Oberlin from 1835 until his death in 1875, serving as teacher, pastor and eventually President of the college. As you read his autobiography below, consider reforms the Second Great Awakening encouraged.

Memoirs of Rev. Charles G. Finney

“We before I return to my revival record, in order to give some idea of the relation of things, I must dwell a little more upon the progress of the anti-slavery, or abolition movement, not only at Oberlin, but elsewhere, as connected with my own labors. I have spoken of the state of public feeling on this subject, all around us, and have mentioned that even the legislature of the state, at that time democratic, endeavored to find some pretext for repealing our charter, because of the anti-slavery sentiments and action. It was at first reported on every side of us, that we intended to encourage marriage between colored and white students, and even to compel them to intermarry; and that our object was to introduce a universal system of miscegenation. A little fact will illustrate the feeling that existed among many people in the neighborhood. I had occasion to ride out a few miles, soon after we came, and called upon a farmer on some errand. He looked very sullen and suspicious, when he found who I was, and whence I came; and intimated to me that he did not want to have anything to do with the people of Oberlin; that our object was to introduce amalgamation of the races, and compel the white and colored students to intermarry; that we also intended to bring about the union of church and state, and that our ideas and projects were altogether revolutionary and abominable. He was quite in earnest about this. But the thing was so ridiculous, that I knew that if I attempted a serious answer, I should laugh him in the face.

We had reason, at an early day, for apprehension that a mob from a neighboring town would come and destroy our buildings. But we had not been here long, before circumstances occurred that created a reaction in the public mind. This place became one of the points on “the underground railroad,” as it has since been called, where escaped slaves, on their way to Canada, would take refuge for a day or two, until the way was open for them to proceed. Several cases occurred in which these fugitives were pursued by slaveholders; and a hue and cry was raised, not only in this neighborhood, but in the neighboring towns, by their attempting to carry the slaves back into slavery. Slave catchers found no practical sympathy among the people; and scenes like these soon aroused public feeling in the towns around about, and began to produce a reaction. It set the farmers and people around us to study more particularly into our aims and views, and our school soon became known and appreciated; and it has resulted in a state of universal confidence and good feeling between Oberlin and the surrounding region.”

1. What was the greatest concern regarding the abolition movement at Oberlin?

2. Why did people in the area change their mind regarding the abolition movement?

3. Why might people in the area support the underground railroad but not the “amalgamation of the races”?

Charles Finney on Young Converts
Charles Finney, a revivalist preacher of the Second Great Awakening, travelled extensively in the United States and Britain. Many of the areas he visited experienced a high number of conversions in the area, including young men and women who looked to participation in a church. Consider the difficulties such a change in church membership may have caused.

Memoirs of Rev. Charles G. Finney

“When the converts came to be received, some six hundred, I believe, united with their churches. Dr. Hawes said to me before I left, ‘What shall we do with these young converts? If we should form them into a church by themselves, they would make admirable workers for the salvation of souls. If, however, we receive them to our churches, where we have so many elderly men and women, who are always expected to take the lead in everything, their modesty will make them fall in behind these staid Christian men and women; and they will live as they have lived, and be inefficient as they have been.’ However, as I understood, the young converts, of both sexes, formed themselves into a kind of city missionary society, and organized for the purpose of making direct efforts to convert souls throughout the city. Such efforts as this, for instance, were made by numbers of them. One principal young lady in the city, undertook to reclaim, and if possible save, a class of young men who belonged to prominent and wealthy families, but had fallen into bad habits, and into moral decay, and had lost the respect of the people.

The position and character of this young lady rendered it possible and proper for her to make such an effort, without creating a suspicion of any impropriety on her part. She sought an opportunity to converse with this class of young men; and, as I understood, brought them together for religious conversation and prayer, and was very successful in reclaiming numbers of them.”

1. What difficulty did local congregations have incorporating new members?

2. How did the young people respond to their revival experience?

3. Why would it be unusually for a young lady to participate in such activities and how is she treated in Finney’s writings?

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C-3: Frances E. Willard
Teacher’s Guide and Analysis Questions: Frances E. Willard

Common Core Standards ELA - History/Social Science:
RH. 11-12.3 Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matter uncertain.
RH. 11-12.4 Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text.
RH 11-12.7 Integrate and evaluate multiple sources of information presented in diverse formats and media in order to address a question or solve a problem.
RH 11-12.9 Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

California State History Social Science Content Standards:
11.3.1 Describe the contributions of various religious groups to American civic principles and social reform movements (e.g. civil and human rights, individual responsibility and the work ethic, antimonarchy and self-rule, worker protection, family-centered communities).
11.3.2: Analyze the great religious revivals and the leaders involved in them, including the First Great Awakening, the Second Great Awakening, the Civil War Revivals, the Social Gospel Movement, the rise of Christian liberal theology in the nineteenth century, the impact of the Second Vatican Council, and the rise of Christian fundamentalism in current times.
11.10.7: Analyze the women’s rights movement from the era of Elizabeth Stanton and Susan Anthony to the passage of the Nineteenth Amendment to the movement launched in the 1960s, including differing perspectives on the role of women.

Objective: Students will describe the contributions of Frances E. Willard, president of the Women’s Christian Temperance Union, to social reform movements such as temperance, woman suffrage, and labor rights during the Social Gospel Movement.

Procedure:
Secondary Source – Biography of Frances E. Willard

Before handing students the biography of Frances E. Willard, ask the following questions for discussion. Students should be able to answer the question from previous reading or class work.

1. What issues did the United States face after 1850 regarding race, gender, and class structure?
2. What role did women play in social reforms?

Have students read the biography and answer the questions on their own first. Have students write down any unfamiliar or new terms and attempt to define those words using context clues. After students have had the opportunity to read on their own, allow them time to discuss with partners the answers before leading a class discussion.
Biography of Frances E. Willard (1839-1898) Questions & Answers

1. What issues did Frances Willard promote? Give an example of one from each category: race, gender, and class.

   *Frances Willard promoted abolition (race) prohibition/temperance (gender and class); women’s suffrage and equal pay (gender) and labor rights with Knights of Labor (class).*

2. Where and why would Frances Willard find obstacles and protests to her views.

   *Frances Willard experienced obstacles within the WCTU regarding women suffrage from the WCTU president and against women’s political involvement from the Methodist General Conference. She also experienced protests from those against women suffrage outside the WCTU and church.*

3. What similar groups or people did Frances Willard agree with that were not mentioned in the biography

   *Elizabeth Stanton and Susan B. Anthony of the National Woman Suffrage Association.*

Primary Source –

“WCTU and Woman Suffrage” and “Willard’s ‘Home Protection’ Speech “

Hand out SOAPS worksheet (B-3) and have students answer questions 3-10 on their own or with a partner while reading WCTU and Woman Suffrage. Discuss the answers in class before giving students Willard’s “Home Protection” Speech 1876, and answer the questions on their own. 

Handout “Willard on Equal Pay for Women” can be used as homework, an opener the following day or as a substitute for the other documents.

WCTU and Woman Suffrage

1. Why did Frances Willard promote women’s suffrage (ballot)?

   *She experiences divine inspiration and found inspiration in the story regarding the African American soldiers sacrifice for his comrades*

2. How does the title “Home Protection Ballot” support women’s suffrage?

   *Gender roles of the time left the home in the women’s sphere, so the support of woman suffrage to keep the influence of alcohol away from husband and children would an extension of the women’s role.*

3. Where and why does Frances Willard receive resistance for her views?

   *Willard finds resistance from organizational leaders in the WCTU who do not support the suffrage. She is denied opportunities to speak on her views and when she final does get an opportunity, the view is disclaimed by the chairman. Politics was considered part of the business world and belong to the sphere for men, so women’s participation would trespass those roles.*

Willard on Equal Pay for Women

1. What goals do the Knights of Labor and the WCTU have in common?

   *Worker’s protection, woman suffrage/equality, prohibition, short work week.*
2. Describe the conditions of the working class and women in the United States this document addresses.

The working class often experienced long working hours, poor pay and a six day work week that both men, women, and children were subject to. Women additionally received lower pay and experienced discrimination on the job and in unions. Double standards in behavior and the added expectation of creating a home, caused a great amount of stress for the working class woman.

3. How does Christianity influence the goals and language in this document?

Frances Willard supported closing shops, especially saloons on the Sabbath, referring to Sunday, as a day of “rest and worship” and even having Saturday as a half day to facilitate the honoring of Sunday as a holy day. She also promoted purity by both men and women that included sexual purity, language, and actions. The aim of the social goals was to realize the Kingdom of Christ and experience brotherhood between the working class and the middle class.

Extension Activity: Frances Willard Document Based Question:

The website for Radical Woman in a Classic Town: Francis Willard of Evanston includes ten documents. Students should be introduced to Document Based Questions and primary source in class before this activity. Documents can be printed off for the students if a computer lab is unavailable. The corresponding worksheet on Written Document Analysis (B-4) can be downloaded at http://www.archives.gov. Answers will vary and essays can be graded by the teacher with included rubric or peer graded by other students.

Historical Background:

In 1874, women held a national convention in New York to organize women for temperance reform, the Women’s Christian Temperance Union. Using the premise that the domestic sphere of women was violated by the use of alcohol, they acted in public ways to promote restrictions on the sale of liquor and eventually prohibition. Frances E. Willard was elected corresponding secretary at the 1874 convention and became president in 1879. Willard promoted woman suffrage and women’s involvement in politics as necessary for “home protection.” Willard worked with Susan B. Anthony and other women involved in social reforms. She also worked with religious leaders such as Dwight L. Moody during his revivals. She supported equal pay for women in the workplace, ordination for women in the church, and other efforts that would lead to equality for women and social reform.
The WCTU and Frances Willard demonstrate the movement of religious women out of the church and home into the public sphere. Although women were encouraged to organize and actively participate in social reform by the Second Great Awakening, many women found obstacles to their full participation in the religious institutions. Many women started their own organizations and prioritized equality in society and politics along with social reforms regarding race and class. Many women, however, had to choose or prioritize their work and faced a great deal of criticism from men and women alike for their views and actions.

Teachers can introduce Frances Willard after students have read or learned about the Social Gospel and the temperance movement. Comparing the role of women from the early nineteenth century to the late nineteenth century provides an opportunity to demonstrate the changing views on the role of religion and the influence of religion on both sides of the issue of woman suffrage. Curriculum including Frances Willard provides an connection between the role of religion in the United States, the temperance movement and the women’s movement.

Bibliography and Reference for Frances Willard:


Biography of Frances E. Willard (1839-1898)

“It is not enough that women should be homemakers but they must make the world itself a larger home.”

Frances Elizabeth Willard was born near Rochester, New York to Josiah and Mary Willard. While her parents moved to attend Oberlin College shortly after Frances was born, they settled down in Wisconsin for the rest of Frances’ childhood and became Methodists, a protestant denomination that emphasized holy living and social justice. In Wisconsin, Frances attended a one room schoolhouse before going to North Western Female college, a Methodist secondary school in Evanston, Illinois.

After graduation, Frances became a teacher. Her parents, strong Republicans and anti-slavery, supported Abraham Lincoln. During the Civil War, Frances continued to teach but lost her younger sister to typhoid fever. Frances’ first book, Nineteen Beautiful Years, was a memoir of her sister. Shortly after, her father also passed away, and she left to travel Europe and the Middle East.

Upon returning, Frances became president of Evanston College for Ladies but left after the college merged with Northwestern University. During her time as a teacher and administrator, Frances continued her involvement in the Methodist church and became increasingly involved in the temperance movement. In 1874, she attended the first convention of the Women’s Christian Temperance Union (WCTU) and was elected the organization secretary with responsibilities of traveling around to speak on the temperance movement, an organization that promoted the restriction of alcohol, and organizing local chapters.

In 1876, Frances spoke out publicly for women’s suffrage, despite disapproval by the WCTU president. Leaving her position in the WCTU to join Dwight L. Moody’s revival campaign, she continued to promote temperance. In 1878, Frances was elected president of the Illinois WCTU chapter and in 1879 president of the National WCTU.

Continuing to travel and promote temperance, she attempted to speak at the Methodist General conference but protests connected to the right of women’s participation in church governance, led her to decline an invitation to speak. Frances continued to travel and not only promoted woman suffrage as well as equal pay for women. In 1885, she helped organize the World WCTU and joined the Knights of Labor in 1887. In 1888, Willard organized and became president of the National Council of Women. The same year she supported women’s ordination by publishing Woman in the Pulpit, after again being turned away as a representative at the Methodist General Conference. In 1895, Frances presented the Polyglot Petition against liquor and opium that was signed by 7.5 million men and women from 50 counties.

At 59 years-old, work and travel took a toil on Frances’s health and in 1898 she died of anemia and influenza. Members of the WCTU meet her funeral train as it traveled from New York City to Evanston, Illinois where she was buried.

1. What issues did Frances Willard promote? Give an example of one from each category: race, gender, and class.

2. Where and why would Frances Willard find resistance to her views?

3. What similar groups or people did Frances Willard agree with that were not mentioned in the biography?
WCTU and Woman Suffrage
Frances E. Willard, teacher and activist who served as president of the Women’s Christian Temperance Union that promoted prohibition against liquor. She also promoted another issue such as woman suffrage and equal pay in the work place. As you read her autobiography below, consider the reasons why she started to support women’s suffrage and the risk that position created for her career in the WCTU.

I made a trip through Ohio, and while in Columbus for a Sunday engagement, remained at home in the morning for Bible study and prayer. Upon my knees alone, in the morning of my hostess, who was a veteran Crusader, there was born in upon my mind, as I believe, from loftier regions, the declaration, “You are to speak for woman’s ballot as a weapon of protection to her home and tempted loved ones from the tyranny of drink,” and then for the first and only time in my life, there flashed through my brain a complete line of argument and illustrations…I at once wrote Mrs. Wittenmeyer, with whom I had always been in perfect accord, telling her I wished to speak on “The Home Protection Ballot” at the International Temperance Convention of Women, then being planned by us as a Centennial feature of the movement. She replied mildly, but firmly, declining to permit the subject to be brought forward….

At the Newark national Women’s Christian Temperance Union Convention, held that Autumn (1876), disregarding the earnest, almost tearful pleading of my friends, I repeated my “suffrage speech” with added emphasis. The great church was packed to the doors; Mrs. Wittenmeyer was on the platform, Mrs. Allen Butler, a Presbyterian lady of Syracuse, the president of New York Woman’s Christian Temperance Union, presided. I remember her quoting at the outset an anecdote of Mrs. Lathrap’s about a colored man in the war who saw a Confederate boat approaching an island where several Union soldiers of who he was one where just landing, whereupon they all lay flat in their canoe, colored man and all, until he jumped up, saying “Somebody’s got to be shot at and it might as well be me,” pushed the boat from the shore and fell pierced by bullets, but saved the day for his comrades.

I then gave the people my argument, and though I could but feel the strong conservatism of an audience of Christian women, in New Jersey in 1876, I felt far more strongly the undergirdings of the Spirit. At the close I was applauded beyond my hopes. The dignified chairman came forward saying, “I wish it clearly understood that the speaker represents herself and not the Woman’s Christian Temperance Union, for we do not propose to trail our skirts through the mire of politics.” These words were received in silence, and I knew then that the hearts of the women were with the forward movement.¹

1. Why did Frances Willard decide to promote women’s suffrage (voting rights)?

2. What does the title of Willard’s speech tell you about the purpose of women’s suffrage?

3. Does Frances Willard receive support for her views? Why/why not?

Willard’s “Home Protection” Speech 1876

In our argument it has been claimed by the changeless instincts of her nature and through the most sacred relationships of which that nature has been rendered capable, God has indicted Woman, who is the born conservator of home, to be the Nemesis of Home’s arch enemy, King Alcohol. And further, that in a Republic, this power of hers may be most effectively exercised, by giving her a voice in the decision by which the rum-shop door shall be opened or closed beside her home.

This position is strongly supported by evidence. About the year 1850, petitions were extensively circulated in Cincinnati asking that the liquor traffic be put under the ban of law. Bishop Simpson, one of the most noblest and most discerning minds of his century, was deeply interested in this movement. It was decided to ask for the names of women as well as those of men, and it was found that the former signed the petition more readily and in much larger numbers than the latter. Another fact was ascertained which rebut the assertion that women of the lower class will not be on the temperance side in this great war. For it was found – as might, indeed, have been most reasonably predicted – that the ignorant, the poor, (many of them wives, mothers, and daughters of intemperate men) were among the most eager to sign the petition. Many a hand was taken from the washtub to hold the pencil and affix the signature of women of this class, and many another, which could only make the sign of the cross, did that with tears and a hearty “God bless you.” “That was a wonderful lesson to me,” said the good Bishop, and he has always believed since then that God will give our enemy into our hands by giving to us an ally still more powerful- Woman with the ballot against rum-shops in our land. It has been said so often that the very frequency of reiteration has in some minds induced belief, that women of the better class will never consent to declare themselves for the polls. But, tens of thousands from the most tenderly sheltered homes have gone, day after day to the saloons, and have spent hour after hour upon their sanded floors, and in their reeking air – places in which not the worst politician would dare to locate the ballot box of freedmen – though thy but stay a moment at the window, slip in their votes and go their way.

Nothing worse can ever happen to women at the polls than has been endured by the hour on the part of conservative women of the churches, in this land, as they, in scores of towns, have pled with rough half-drunken men to vote the temperance tickets they have handed them and which, with vastly more of propriety and fitness, they might have dropped into the box themselves. They could have done this in a moment and returned to their homes, instead of spending the whole day in the often futile endeavor to beg form men like these, the votes which should preserve their homes from the whiskey serpent’s breath for one uncertain year.

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Willard on Equal Pay for Women

Frances E. Willard, teacher and activist, served as president of the Women’s Christian Temperance Organization that promoted prohibition against liquor. She also promoted issues such as women’s suffrage and equal pay in the work place. As you read her Address from 1886 below, consider the reasons why she started to support the Knights of Labor.

To all working Men and Women—Brothers and Sisters of a Common Hope:

We come to you naturally as friends and allies. With such of your methods as involve cooperation, arbitration and the ballot-box, we are in hearty sympathy. Measures which involve compulsion of labor, the destruction of property or harm of life or limb, we profoundly deplore, and we believe the thoughtful and responsible among your ranks must equally deplore them, as not only base in themselves, but a great hindrance to your own welfare and success. We rejoice in your broad platform of mutual help, which recognizes neither sex, race, nor creed. Especially do we appreciate the tendency of your great movement to elevate women industrially to their rightful place, by claiming that they have equal pay for equal work: recognizing them as officers and members of your societies, and advocating the ballot in their hands as their rightful weapon of self-help in our representative government.

As temperance women, we have been especially glad to note your hostile attitude toward the saloon, the worst foe of woman, of the workingman, and of the home. We read with joy of the vow made by the newly elected officers of the Knights of Labor at the convention in Richmond, Va., when, with hands raised to heaven, they pledged themselves to total abstinence…

We ask your attention to our White Cross pledge of equal chastity for man and woman; of pure language and a pure life. We ask your help in our efforts to secure adequate protection by law for the daughters of the poor and rich alike, from the cruelty of base and brutal men. We ask your help in our endeavors to preserve the American Sabbath with its rest and quiet, redeeming it from being as now the harvest-time of the saloon-keeper, when he gathers in the hard earning of the workingman, and we promise you our co-operation in your efforts to secure the Saturday half-holiday, which, we believe, will do so much to change the Sabbath from a day of recreation to one of rest at home and for the worship of God. We rejoice to note that the Central Labor Union of New York petitioned the municipal officers to close saloons upon the Sabbath Day, and we earnestly hope that all such societies may soon petition for their closing every day, and order a perpetual boycott upon the dealers in alcoholic poison…

In all this, we speak to you as those who fervently believe that the coming of Christ’s kingdom in the earth means Brotherhood…Yours for God and Home and Every Land, Frances E. Willard

1. What goals do the Knights of Labor and the WCTU have in common?

2. Describe the conditions of the working class and women in the United States this document addresses.

3. How does Christianity influence the goals and language in this document?

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Frances E. Willard Document Based Question

Using the documents on the following website complete a document analysis worksheet for 5-6 of the documents and prepare include evidence from the documents to answer the following questions in a 500 word essay: Was Frances E. Willard a radical woman? Be sure to incorporate issues of gender and class into your essay.
Rubric: Edited from rubrics used in A.P. courses for use in regular U.S. history classes. Values can be determined by the teacher.

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Clear, well developed thesis that states an argument</th>
<th>Contains a thesis but may be unclear in argument</th>
<th>No thesis</th>
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<tr>
<td>Thesis</td>
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<tr>
<td>Understanding the</td>
<td>Demonstrates knowledge of the topic and answer is on topic</td>
<td>Demonstrates unclear knowledge of the topic and history but answer is on topic</td>
<td>Does not demonstrate knowledge of the topic and/or answer is off topic</td>
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<td>questions</td>
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<tr>
<td>Analysis</td>
<td>Demonstrates analysis of the primary source document by using appropriate documents to defend argument</td>
<td>Attempts to analyze the primary source documents but may misinterpret document(s)</td>
<td>Does not provide any analysis</td>
</tr>
<tr>
<td>Primary Source Documents</td>
<td>Effectively uses information from 5-6 or more of the primary source documents in essay</td>
<td>Effectively use information from less than 3-4 primary source documents in essay</td>
<td>Does not effectively use primary source documents and/or uses only 1 or 2.</td>
</tr>
<tr>
<td>Grammar and Structure</td>
<td>Does not contain grammar errors and is well structured</td>
<td>May contain some errors but does not detract from essay and is well structured</td>
<td>Essay contains many grammar errors and is poorly structured.</td>
</tr>
<tr>
<td>Supportive Information</td>
<td>Supports thesis with relevant information and balanced information from documents with outside information</td>
<td>Supports thesis with limited outside information</td>
<td>Information is either irrelevant and does not include outside information.</td>
</tr>
<tr>
<td>Total Points</td>
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Filling in the Gap
Read the two newspaper articles below and write your hypothesis regarding the events of 1894 and 1895 between Frances Willard at the WCTU and the African American Organizations. Why was there criticism from African Americans regarding Frances Willard? Cite evidence from the articles.

Document 1
The Morning Call, /San Francisco CA October 16, 1894 page 5 loc.gov

**BETTING ON PARKHURST.**
Miss Willard Thinks He Will Favor Woman Suffrage.
Philadelphia, Oc. 15.— to-day's session of the W. C. T. U. convention Miss Frances Willard made an address. The big Baptist Temple was filled with people, and the famous advocate of temperance was greeted with much enthusiasm. Miss Willard said women should have the right of suffrage, not because the women were better than men, but because they were different.
"Down with the gambling-house, down with the saloon, down with the den of infamy," said the speaker, "and up with the white flag of pure America."
Miss Willard paid a glowing tribute to Susan B. Anthony, and said she would stake anything that Rev. Dr. Parkhurst would ultimately come out in favor of women's suffrage. Miss Willard concluded by making an appeal for funds with which to send women to the South for the purpose of organizing the colored women.

Document 2
The Morning Times Washington D.C. August 1, 1895 page 5 loc.gov

**SLAP FOR MISS WILLARD**
Mrs. Ruffin Accuses-Her of Hedging on the Lynching Question.
Miss Anthony’s Remarks Nearly Caused a Scene at the Colored Women's Convention.
(By United Press.)
Boston, July .31 - Miss Anthony, of Missouri, was one of the speakers to-day at Berkeley Hall where the last day's session of the national conference of colored women was held. Miss Anthony spoke earnestly of the influence of the Women's Christian Temperance Union and what it had accomplished in the South, and she referred incidentally to Miss Frances E. Willard as being a sincere friend of the colored race.
Mrs. Ruffin replied that there was a difference of opinion on that subject. For herself, she felt that Miss "Willard had certainly "hedged" on the anti-lynching question, and her reported utterances showed that she looked upon it in the light of a necessary evil. There was considerable discussion on the subject, but, as the question was not any one's personal views of the race, but rather the approval of the work and methods of the W. C. T. U., the resolution endorsing the organization was passed almost unanimously. Rev. Alexander Crummell, D. D., of Washington, gave his views on social purity.
Mrs Alice Felts, of Providence, spoke on "Social Purity," and Mrs. H. R. Butler, of Atlanta, told what is being accomplished in that city for the uplifting of the colored race. A letter of sympathy was sent to Miss Catherine Impsoy, of London, and one or congratulation to Ida Wells Barnett on her marriage.
To-night there was a reception and concert, which brought the conference to a close.
Frances Willard Quotes for Use in Short Responses or DBQs

Some men say if women are ordained to preach, it will disrupt the home. As well might they talk of driving back the tides of the sea. The mother-heart will never change. Woman enters the arena of literature, art, business – what you will – becomes a teacher, a physician, a philanthropist, but she is a woman first of all, and cannot deny herself. In all these great vocations she has still been “true to the kindred points of heaven and home.”

Shall a mother hesitate to ask that the home be protected by two votes instead of one? Should she not stand like Minerva, with helmet, shield and spear, full panoplied against the foes of her helpless little ones? Yea, verily, and a score of years shall see the Goddess of Liberty descending from her lofty perch on capitol domes and standing by the cradle-side; nay, she will put rockers on the ballot-box and make the votes within a pillow for the heads of little children.

We all believe that one of the choicest fruits of Christianity will be the growth of a bond of brotherhood and sisterhood so close among all nations, races, and peoples, that we shall become truly kindred each to the other, and that great word Humanity, like a rolling wave of the ocean of God’s love, shall wash out from the sands of time the words caste, creed, sex, and even that good word patriotism, because we shall feel that the whole world is our country and all men are our kin. Every utterance of appreciation, affection, and friendship; every token of mutual co-operation; every stroke of honest hard work undertaken side by side; every sincere prayer, helps forward this beautiful day that we call the coming of the Kingdom of Christ.

This is a transition age and women must prove their ability to be self-supporting so that marriage may lose its commercial aspect. In the better days of co-operation when Edward Bellamy’s dreams come true, women will not be work-a-creatures, but in the world’s great home they will still be the homemakers, and motherhood will be deified.

We Christian must not sit by and let the fires of intemperance burn on; we must not permit poverty to shiver and squalor to send forth its stench and disease to fester in the heart of great populations. All this must be stopped, and we are the Christ-men and Christ-women to stop it, or else we are pitiable dreamers and deluded professors of what we do not believe.

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2 Gordon. 10.
3 Gordon. 16.
4 Gordon. 24.
5 Gordon. 31.
C-4: Dwight L. Moody
Teacher’s Guide and Analysis Questions: Dwight L. Moody

Common Core Standards ELA-History/Social Science:
RH. 11-12.1 Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
RH. 11-12.2 Determine the central ideals or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
RH 11-12.6 Evaluate author’s differing points of view on the same historical event or issue by assessing the author’s claims, reasoning, and evidence.
RH 11-12.8 Evaluate an author’s premises, claims, and evidence by corroborating or challenging them with other information.
RH 11-12.9 Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

California State History Social Science Content Standards:
11.2.7 Analyze the similarities and differences between ideologies of Social Darwinism and Social Gospel (e.g., using biographies of William Graham Sumner, Billy Sunday, Dwight L. Moody).
11.3.1 Describe the contributions of various religious groups to American civic principles and social reform movements (e.g. civil and human rights, individual responsibility and the work ethic, antimonarchy and self-rule, worker protection, family-centered communities).
11.3.2: Analyze the great religious revivals and the leaders involved in them, including the First Great Awakening, the Second Great Awakening, the Civil War Revivals, the Social Gospel Movement, the rise of Christian liberal theology in the nineteenth century, the impact of the Second Vatican Council, and the rise of Christian fundamentalism in current times.

Objective: Students will analyze great revival leaders such as Dwight L. Moody and the rise of Christian fundamentalism in the nineteenth century. Students will evaluate arguments regarding the Social Gospel Movement, Social Darwinism, and the role of religion in society.

Procedures:
Secondary Sources – Biography of Dwight L. Moody

Before handing students the Biography of Dwight L. Moody, ask the following questions for discussion. Students should be able to answer question from previous reading or class work.

1. How would you define separation of church and state?

2. What role has religion played in previous events such as the Revolutionary War and Civil War?

3. What were the goals of the Social Gospel Movement?

Have students read the biography of Dwight L. Moody and answer the questions on their own first or with a partner. Have students write down any unfamiliar terms and attempt to define those words using context clues. After students have had a chance to answer the questions, lead a class discussion. If the class has not been introduced to Charles Finney or Walter Rauschenbusch, substitute with Jonathan Edwards or George Whitefield and tailor the introduction and reading questions as needed.
Biography of Dwight L. Moody

1. How did D. L. Moody differ from other ministers such as Charles Finney or Walter Rauschenbusch?

Moody differed from Finney by tailoring the revival meetings for urban settings. Moody did not include an “anxious seat” such as Finney but did emphasize an personal conversion experience for Christian believers and holy living. Moody emphasized the role of the minister was to save souls and that present-day problems were a condition of a sinful earth that would not see progress until after the Second coming of Christ. He was a postmillennialist. Rauschenbusch was more optimistic about the progress of mankind and believed that Christians should be social activists. Moody differed from Rauschenbusch in belief regarding an inerrant Bible as future fundamentalist would maintain.

2. How did urbanization influence Moody’s life and work as an evangelist?

Moody adopted revival campaigns for urban settings and focused much of his work to inner setting populations. The growth of urban areas promoted the development of organizations like the YMCA for young adults moving to the city and Sunday school programs for children who access to education was limited because of their poverty.

May require further research or can be used in the unit cover Fundamentalism in the 1920s.

3. In what ways did Moody influence other religious groups in the twentieth century?

Moody will greatly influence the Fundamentalist that develop in the 1920s in reaction to changing social factors in the United States such as urbanization and the increase of immigration. Moody’s belief in premillennialism, inerrant scriptures, and holy living will be continued into the twentieth century.

Primary Sources - Dwight L. Moody and Suffering and Acres of Diamonds by Conwell

Hand out “Dwight L. Moody and Suffering” and have students read in class and answer the questions on their own or with a partner before discussing the answers in class. SOAPS worksheet (B-3) can also be used with this activity. Discuss answers to the questions before giving students “Acres of Diamonds” to complete independently or as homework.

Dwight L. Moody and Suffering

1. Who is the audience, Moody is speaking to?

Laborers out of work in 1876 New York.

2. Describe in your own words the point of Moody’s speech?

People suffer because they are not following God and he is punishing them.

3. What is Moody’s purpose in giving this speech?

Convert unbelievers to Christianity and rededicate backsliders


Rauschenbusch would disagree with Moody premise that difficulties in life were the result of personal sin but would agree that sin was responsible, only it would be national sin. Christians as a whole need to actively improve society according to Rauschenbusch while Moody would
emphasize the need for personal holiness. Russell Conwell would agree with Moody regarding the reason for poverty was the individual. See his “Acres of Diamond” sermon that promoted the Gospel of Wealth ideology.

Extension Activity:

Hand out “Dwight L. Moody and the South” for students to read and complete the questions. Have a class debate regarding Dwight L. Moody response to racial segregation. Students can also write a letter to the editor in support or criticism of Moody’s actions. Have students research the arguments between Booker T. Washington and W.E.B. Du Bois and compare their beliefs to Moody’s actions. Students can also be assigned the role on one of the three and have a mock conversation about issues of race and appropriate responses in the nineteenth century.

Dwight L. Moody and the South
1. Is the document a primary or secondary source? How do you know?
The document is a secondary source by Findley as can be noted in the source line. The use of “he” would be an example of an internal indications that this is a secondary source.

2. Why did Moody not hold desegregated revivals in the South?
Moody did not hold desegregated revivals in the South because of the criticism of white southerners

3. Consider the historical time period, was Moody justified in actions? Why or Why not?
Answer will vary and an opportunity for class discussion regarding the historical context can be facilitated by the teacher.

Historical Background:
During the late nineteenth century, the religious community was divided over the role of the church in society and politics. Dwight L. Moody was one example of division in the church regarding the Social Gospel Movement. He emphasized the need to evangelize and felt the problems in society would not be resolved until after the Second Coming of Jesus, premillennialism. While Dwight worked with individuals such as Frances Willard, his emphasis demonstrated continued division in the American religious community regarding the role of the church in society.

Conservative theological views regarding the nature of human kind and the potential for a Kingdom of God on earth responded to the liberal theology of the Social Gospel Movement. While Moody embraced new aspect in his revivals, he reflected a return to “fundamental” beliefs that will be foundational to the Fundamentalists covered in the 1920s unit. Moody also reflected beliefs regarding Social Darwinism and capitalistic view regarding the class structure.

Teachers can introduce Dwight L. Moody after students have read or learned about the Social Gospel Movement. Comparing Dwight L. Moody to Charles Finney or Walter Rauschenbusch provides an opportunity to demonstrate the continued role of religion in U.S. history and also divisions within the religious community. Including Dwight L. Moody demonstrates the influence of Social Darwinism and the Gospel of Wealth during the Second Industrial Revolution (11.2). Using Dwight L. Moody in contrast to Rauschenbusch provides examples in historical debates. Have students create a Venn Diagram between Moody and Rauschenbusch for a review before the test.
Biography of Dwight L. Moody (1837-1899)

“Charles Finney made revivalism a profession, but Dwight L. Moody made it a big business” – William G. McLoughlin, Jr.

Dwight Lyman Moody was born in Northfield, Massachusetts in 1837, sixth of nine children. His father, an alcoholic, died when he was only 4 years old and his mother struggled to provide for her children. He and his siblings would carry their shoes to Sunday service to cut down on the wear and put them on when they got in sight of the church. Many of his brothers left home to find work for room and board elsewhere and eventually Dwight left as well at the age of ten to work at a neighboring farm. He will only achieve a sixth grade education as a child. At seventeen, he went to Boston and worked in his uncle’s shoe business. In Boston he attended a Congregational church and his first exposure to ministry that would influence later as an evangelist.

In 1856, Dwight Moody moved to Chicago and prospered both in business and in church, despite his application to join the Congregation church was initially denied based on his inability to articulate his beliefs. He preserved nonetheless in his church participation and eventually was granted membership. He also started mission Sunday schools in lower socioeconomic areas of the city and became popular among the children he ministered to there. His success led to invitations to conferences for the developing Internal Sunday School Movement that developed. Eventually, Moody quits his career in business and devotes his energy to ministry. He worked with Young Men’s Christian Association (YMCA) to meet the social and religious needs of men migrating to the city for work and became a huge supporter of Christian missionary work overseas. His Bible school in Chicago was established to train Christians to ministry in the city and overseas.

During the Civil War, Moody refused to enlist on the grounds of conscientious objection to killing. He did continue participating in church activities and worked with revivals for union soldiers and confederate prisoners in the Chicago area. He partnered with Ira Sankey, a music writer and singer, and others like Frances Willard to organize revival meetings in the United States and Great Britain. The Chicago fire of 1871 destroyed the newly built church Moody had established for the area but soon he raised enough money to rebuild the current establishment named Moody Church.

Moody continued his revival meeting until his death in 1899. He promoted the literal interpretation of the Bible and premillennialism, the belief that Christ’s return to earth would usher in the Kingdom of God. His beliefs would greatly influence the Fundamentalism movement in the twentieth century. He also established Bible schools in Chicago and his hometown of Northfield. His primary focus on ministry was evangelism and holy living over social reform and he disagreed with leaders of the Social Gospel regarding the potential of humans in progress and the belief the Christians could affect the coming of the Kingdom of God. ¹

1. How did D. L. Moody differ from other ministers such as Charles Finney or Walter Rauschenbusch?

2. How did urbanization influence Moody’s life and work as an evangelist?

3. In what ways did Moody influence other religious groups in the twentieth century?

Dwight L. Moody and Suffering

Dwight L. Moody, famous evangelist of late nineteenth century, made the following comments in New York City during the depression of 1876. Compare his work with others in the time period such as Russell Conwell or Walter Rauschenbusch.

“I know there is great misery and suffering in this great city, but what is the cause of most of it? Why the sufferers have become lost from the Shepherd’s care. When they are close to Him, under his protection, they are always provided for… If you had a son who wouldn’t obey you, you would not expect him to prosper, and you wouldn’t be anxious that he should because prosperity in wickedness would be an injury to him… I believe today one reason why so many men’s ways are hedged up, and they do not prosper is because they have dishonored their parents. The whole of my early life was one long struggle with poverty; but I have no doubt it was God’s way of bringing me to himself. And since I began to seek first the kingdom of God, I have never wanted for anything.”

1. Who is the audience, Moody is speaking to?

2. Describe in your works the point of Moody’s speech?

3. What is Moody’s purpose in giving this speech?


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Acres of Diamonds by Russell Conwell

I say that you ought to get rich, and it is your duty to get rich….Because to make money honestly is to preach the gospel. That is the reason. The men who get rich may be the most honest men you find in the community…Let me say here clearly, and say it briefly, ninety-eight out of one hundred of the rich men of America are honest. That is why they are rich. That is why they are trusted with money. That is why they carry on great enterprises and find plenty of people to work with them. It is because they are honest men.

My friend, you take and drive me out into the suburbs of Philadelphia, and introduce me to the people who own their homes around this great city, those beautiful homes with gardens and flowers, those magnificent homes so lovely in their art, and I will introduce you to the very best people in character as well as in enterprise in our city, and you know I will. A man is not really a true man until he owns his own home, and they that own their homes are made more honorable and honest and pure and true and economical and careful, by owning the home. For a man to have money, even in large sums, is not an inconsistent thing. We preach against covetousness, and you know we do, in the pulpit, and oftentimes preach against it so long and use the terms about filthy lucre so extremely that Christians get the idea that when we stand in the pulpit we believe it is wicked for any man to have money—until the collection basket goes around, and then we almost swear at the people because they don't give more money. Oh, the inconsistency of such doctrines as that.

Money is power, and you ought to be reasonably ambitious to have it! You ought because you can do more good with it than you could without it. Money printed your Bible, money builds your churches, money sends your missionaries, and money pays your preachers, and you would not have many of them, either, if you did not pay them. I am always willing that my church should raise my salary, because the church that pays the largest salary always raises it the easiest. You never knew an exception to it in your life. The man who gets the largest salary can do the most good with the power that is furnished to him. Of course he can if his spirit be right to use it for what it is given to him.

I say, then, you ought to have money. If you can honestly attain unto riches in Philadelphia, it is your Christian and godly duty to do so. It is an awful mistake of these pious people to think you must be awfully poor in order to be pious.

Some men say, Don't you sympathize with the poor people? Of course I do, but I am talking about money, now. Of course there are some things higher than money. Oh yes, I know by the grave that has left me standing alone that there are some things in this world that are higher and sweeter and purer than money. Well do, I know there are some things higher and grander than gold. Love is the grandest thing on God's earth, but fortunate the lover who has plenty of money. Money is power, money is force, money will do good as well as harm. In the hands of good men and women it could accomplish, and it has accomplished, good.
I hate to leave that behind me. I heard a man get up in a prayer-meeting in our city and thank the Lord he was one of God's poor. Well, I wonder what his wife thinks about that? She earns all the money that comes into that house, and he smokes a part of that on the veranda. I don't want to see any more of the Lord's poor of that kind, I and I don't believe the Lord does. And yet there are some people who think in order to be pious you must be awfully poor and awfully dirty. That does not follow at all. While we sympathize with the poor, let us not teach a doctrine like that.

http://www.materialreligion.org/documents/apr97doc.html
After Moody’s return from England in 1875, he made a number of trips into the South to conduct revival meetings. Negroes and whites vied for his attention and racial tensions inevitably developed. One of the earliest difficulties occurred in April 1876, when the evangelist and his family went to Augusta, Georgia, for some rest after his arduous campaign in New York City. During this vacation he agreed to hold a series of open-air meetings for the people of Augusta. The meetings began on a desegregated basis, but when Negroes filled many of the front seats at the first services, railings were put up to divide the blacks from whites. Moody opposed this move initially and reportedly made pointed comments in public about whites who “might possibly be astonished some day to see these blacks marching into the kingdom of heaven while they themselves were shut out.”

Quickly local white politicians seized on the affair and tried to use it for personal political ends. Caught in a rising tide of feeling and emotion, Moody recoiled as indignant white Georgians assured him the “contempt and abhorrence of our people” if he had come south “endeavoring to change the relation of the black and white races.” The criticism heaped upon him by his southern community changed his practice of revivals in the South. Whenever he campaigned in the South thereafter he preached either to segregated audiences, or, more often, held services in separate buildings for the two races. The evangelist had determined his position on social issues in southern states by conforming to prevailing community standards.


1. Is the document a primary or secondary source? How do you know?

2. Why did Moody not hold desegregated revivals in the South?

3. Consider the historical time period, was Moody justified in actions? Why or Why not?
Dwight Moody and Walter Rauschenbusch Venn Diagram

Possible entries for comparing Dwight Moody to Walter Rauschenbusch

- Dwight Moody
  - Congregationalist
  - Pre millennialist
  - Inerrancy of Bible

- Rauschenbusch
  - Christian
  - Urban work
  - Prohibition

  Baptist
  - Post millennialist
  - Social Gospel
C-5: Walter Rauschenbusch
Teacher Guide and Analysis Questions: Walter Rauschenbusch

Common Core Standards ELA-History/Social Science:
RH. 11-12.4 Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text. RH 11-12.6 Evaluate author’s differing points of view on the same historical event or issue by assessing the author’s claims, reasoning, and evidence. RH 11-12.8 Evaluate an author’s premises, claims, and evidence by corroborating or challenging them with other information. RH 11-12.9 Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

California State History Social Science Content Standards:
11.3.1 Describe the contributions of various religious groups to American civic principles and social reform movements (e.g. civil and human rights, individual responsibility and the work ethic, antimonarchy and self-rule, worker protection, family-centered communities).
11.3.2 Analyze the great religious revivals and the leaders involved in them, including the First Great Awakening, the Second Great Awakening, the Civil War Revivals, the Social Gospel Movement, the rise of Christian liberal theology in the nineteenth century, the impact of the Second Vatican Council, and the rise of Christian fundamentalism in current times.
11.10.7 Analyze the women’s rights movement from the era of Elizabeth Stanton and Susan Anthony to the passage of the Nineteenth Amendment to the movement launched in the 1960s, including differing perspectives on the role of women.

Objective: Student will describe the contributions of Walter Rauschenbusch, a religious leader of the Social Gospel Movement. Students will analyze the influence of religion on issues of gender and class in late nineteenth and early twentieth century America.

Procedures:
Secondary Source – Biography of Walter Rauschenbusch
Before handing students the Biography of Walter Rauschenbusch, ask for the following questions for discussion. Students should be able to answer question from previously assigned reading or class work.

1. How would you describe the Social Gospel Movement?
2. What issues in America society did the Social Gospel Movement address?

Have students read the biography and answer the questions on their own first. Have students write down any unfamiliar terms and attempt to define those words using context clues. After students have had the opportunity to read on their own, allow them to discuss with partners the answers before leading a class discussion.

Biography of Walter Rauschenbusch
1. What difficulties and hardships did Rauschenbusch experience in his work and how did he overcome them?
Rauschenbusch was rejected for his views and ended up working in a poor district of New York City but used his experience to influence Christians in the United States to social activism. Physically he lost his hearing and had to change his job.

2. How did Rauschenbusch differ from other ministers of his time such as Dwight Moody?
Rauschenbusch preached a message of social activism for Christian communities. Moody emphasized revival campaigns and a personal conversion over social activism.

3. Why would Rauschenbusch work be influential on Martin Luther King Jr. and others?
Social issues will continue into the late twentieth and many of the civil rights leaders were ministers exposed to the ideas of Rauschenbusch and churches responsibility to improve social conditions.

Primary Sources – Walter Rauschenbusch and Women Workers

Hand out “Walter Rauschenbusch and Woman Workers” and have students read in class and attempt to answer the questions on their own or with a partner before discussing questions in class. Discuss answers to the questions in class before giving students Walter Rauschenbusch’s “Christianizing the Social Order” for homework. Ask students to write a reflection comparing what they learned about the Social Gospel from the textbook, a secondary source, to what they learn from a primary source. Have students describe the advantages and disadvantages of each.

Walter Rauschenbusch and Women Workers
1. How has the industrial revolution influenced women?
The industrial revolution has caused women to work outside the home and has endangered their role as wife and mother

2. Why would Rauschenbusch criticize these changes?
Rauschenbusch believes in a Victorian role and domestic sphere for women which would make her role as mother and wife the ideal place.

3. How and why has the role of women changed?
It is more acceptable today for women, even mothers, to work outside the house and even have careers in a wide variety of occupations. Expectations to marry and have children have increasing become more of a matter of personal choice.

Walter Rauschenbusch “Christianizing the Social Order”
1. In your own words summarize of Rauschenbusch’s definition of Christianizing the Social Order.
He does not promote the addition of “God” to the constitution or the laws requiring church membership but the Christian moral influence to improve society such as child labor laws.

2. How does Rauschenbusch differ from other religious leaders of his time such as Dwight Moody?
Rauschenbusch prioritizes social reform while Moody prioritizes revivals and ministers spending time to spread the gospel and convert others to Christianity.
3. How does Rauschenbusch interact with the principle of separation of church and state?
Review Thomas Jefferson concept of church and state. Rauschenbusch does not propose a state religion but Christians acting to be a moral agent on society.

Extension Activities:

Walter Rauschenbusch and Prayers
Have students complete a SOAPS worksheet on the prayers. Emphasis the context and audience for published prayers and songs.

Additional Writings from Walter Rauschenbusch
With the documents included, students could analyze and describe the Social Gospel Movement and its goals or views. The article “Beneath A Glitter” could be used in conjuncture to Jacob Riis’ work “How the other Half Lives” or included in a final assessment or Document Based Question.

Historical Background:
The Social Gospel Movement and leaders like Walter Rauschenbusch demonstrated a continued influence of religion in American society, especially regarding issues of labor and gender. The industrial revolution and resulting urbanization of the late nineteenth century created problems especially for the working class. Pastors such as Rauschenbusch, spoke out against the exploitation of the poor and advocated for improved conditions through political activism. The protection of women and children in the work place was of particular concern for the Social Gospel Movement.

The views of Walter Rauschenbusch reflect traditional beliefs that the most important role for women was at home as a wife and mother. The growing participation of women in society through the work force, the Social Gospel Movement, and Settlement houses, however, indicated a changing role of women that included social reform and politics.

Teacher can introduce Walter Rauschenbusch after students have read or learned about the Social Gospel Movement and Industrial Revolution. Comparing Walter Rauschenbusch to Charles Finney or Dwight L. Moody provides an opportunity to demonstrate the continued role of religion in U.S. history and divisions within the religious community. Using Rauschenbusch in contrast to Dwight L. Moody provides examples in historical debates. Rauschenbusch also demonstrates the interconnection between the Social Gospel Movement and the women’s movement. Have students create a Venn Diagram between Moody and Rauschenbusch for a review before the test.

Bibliography:


Biography of Walter Rauschenbusch (1861-1918)

Walter Rauschenbusch was born in Rochester, New York to German parents and raised Baptist. At seventeen, he experienced a spiritual transformation and dedicated his life to become a minister. His education included other languages and Rauschenbusch was fluent in German, English, Latin and Greek. In 1879, he studied abroad before return to the states for seminary.

After graduating in 1884 from the University of Rochester, he hoped to become a missionary to India with the American Baptist Mission Society, but was rejected due to his liberal views on the Bible. He became the pastor at the Second German Church in New York City outside of the district know as Hell’s Kitchen. Exposed to poverty, crime, and conditions of the inner city, Rauschenbusch set out to improve society, applying Christian principles and beliefs to political and social activism.

The concept of the Kingdom of God and Christian responsibility to improve social conditions became a goal for Rauschenbusch and in 1907, he published a best seller, *Christianity and the Social Crisis*. His work to improve conditions for the lower class in urban industrial included efforts for a shorter work day, a shorter work week, laws regarding women and child labor, and minimum wage. His work made him a leader of the Social Gospel movement.

He worked with other reformers such as Jacob Riis in New York to assist the development of playgrounds for child in the city.

In 1888, Rauschenbusch became ill and lost his hearing. He learned to read lips and continued his efforts in the movement but soon left his position as pastor and took a position as a professor at Rochester Theological Seminary. In 1892, Rauschenbusch and his associates organized an annual meeting of Baptist ministers called the Brotherhood of the Kingdom. He continued to write but his popularity faded with the outbreak of World War I because of increased disfavor against German Americans and growing popularity of fundamentalism.

His work and writings, continued to be taught in seminaries, would later influence other minister such as Martin Luther King Jr. for religious activism in the Civil Rights Movement.

1. What difficulties and hardships did Rauschenbusch experience in his work and how did he overcome them?

2. How did Rauschenbusch differ from other ministers of his time such as Dwight Moody?

3. Why would Rauschenbusch work be influential on Martin Luther King Jr. and others?

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Walter Rauschenbusch and Women Workers

Walter Rauschenbusch, Baptist pastor who led the Social Gospel Movement, was most famous for his publication of Christianity and the Social Crisis in 1907. He worked to improve conditions for all workers but emphasized laws to protect women and children. Read below and consider Rauschenbusch understanding of the role of women.

Our optimists treat it as a sign of progress that “so many professions are now open to women.” But it is not choice but grim necessity, that drives woman into new ways of getting bread and clothing. The great majority of girls heartily prefer the independence and the satisfaction of the heart which are offered to a woman only in a comfortable and happy home. Some educated girls think they prefer the practice of a profession because the dream of unusual success lures them; but when they have had a taste of the wearing routine that prevails most professions, they turn to longing to the thought of a home of their own. Our industrial machine has absorbed the functions which women formerly fulfilled in the home, and drawn them into its hopper because female labor is unorganized and cheap labor. They are made to compete with the very men who ought to marry them, and thus they further diminish their own chance of marriage. If any one has a sound reason for taking the competitive system by the throat in righteous wrath, it is the unmarried woman and the mother with girls.

Girls go to work at the very age when their developing body ought to be shielded from physical and mental strain. Many are kept standing for long hours at a time. During rush seasons they are pushed to exhaustion. In few cases can they permit themselves that periodical easement which is essential to the continued health of most women. Many of them enter marriage with organic troubles that develop their full import only in later years. Girls pass from school to shop or store and never learn housekeeping well. If they marry, they assume charge of a manufacturing establishment in which all the varied functions are performed by one woman. The have to learn the work at an age when the body no longer acquires new habits readily. If burden of maternity is added at the same time, the strain is immense, and is likely to affect the temper and the happiness of the home. It is thus civilization prepares its women for the all important function of motherhood, for on the women of the working class rests the function of bearing and rearing future citizens of the republic. Individually Americans are more tender of women than any other nation. Collectively we treat them with cruelty and folly.¹

1. How has the industrial revolution affected the lives of women?

2. What does Rauschenbusch think is the best life for women?

3. How and why has the role of women changed?

¹ Walter Rauschenbusch. Christianizing the Social Order. New York: Macmillan Company, 1913. 276-278
Walter Rauschenbusch and “Christianizing the Social Order”
Walter Rauschenbusch, Baptist pastor who led the Social Gospel Movement and was most famous for his publication of *Christianity and the Social Crisis* in 1907. He expressed the goals and necessity of social activism for Christians during the turn of the twentieth century.

“Christianizing the Social Order”

But first we shall have to define what we mean by “Christianizing” the social order or any part of it. I do not mean putting the name of Christ into the Constitution of the United States….In the present stage of our life that would only be one more act of national hypocrisy…To put a stop to child labor in our country would be a more effective way of doing homage to his sovereignty than any business of words and names.

Neither do we want to renew the attempts made in the past by both Catholicism and Protestantism to set up a theocracy ruled by the Church and making Christian belief and worship a compulsory duty of citizenship. All the experience of history protest against coercion in religion. The small amount of compulsion still surviving in the established churches of Europe and South America is felt by outsiders to be a relic of past evil and a present day scandal.

Christianizing the social order means bringing it into harmony with the ethical convictions which we identify with Christ. A fairly definite body of moral convictions has taken shape in modern humanity. They express our collective conscience, our working religion. The present social order denies and flouts many of these principles of our ethical life and compels us in practice to outrage our better self. We demand therefore that the moral sense of humanity shall be put in control and shall be allowed to reshape the institutions of social life.1

1. In your own words summarize of Rauschenbusch’s definition of Christianizing the Social Order.

2. How does Rauschenbusch differ from other religious leaders of his time such as Dwight Moody?

3. How does Rauschenbusch interact with the principle of separation of church and state?

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Walter Rauschenbusch and Prayers
Walter Rauschenbusch, leader of the Social Gospel Movement, worked to improve conditions in society and included a variety of issues. Read excerpts from his book *Prayers of the Social Awakening* and write a short response on what issues the Social Gospel included and why those issues were chosen.

For Women Who Toil
God, we pray thee for our sisters who are leaving the ancient shelter of the home to earn their wage in the factory and the store amid the press of modern life. Save them from the strain of unremitting toil that would unfit them for the holy duties of home and motherhood which the future may lay upon them. Give them grace to cherish under the new surroundings the old sweetness and gentleness of womanhood, and in the rough mingling of life to keep their hearts pure and their lives untarnished. Save them from the terrors of utter want. Teach them to stand loyally by their sisters, that by united action they may better their common lot. If it must be so that our women toil like men, help us still to reverence in them the mothers of the future. But make us determined to shield them from unequal burdens, that the women of our nation be not drained of strength and hope for the enrichment of a few, lest our homes grow poor in the winsly sweetness and motherly love which have been the saving strength and glory of our country. To such as yearn for the love and sovereign freedom of their own home, grant in due time the fulfillment of their sweet desires. By Mary, the beloved, who bore the world’s redemption to her bosom: by the memory of our own dear mothers who kissed our souls awake; by the little daughters who must soon go out into the world which we are now fashioning for others, we beseech thee that we may deal aright by all women.¹

For Children Who Work:
Thou great Father of the weak, lay thy hand tenderly on all the little children on earth and bless them. Bless our own children, who are life of our life, and who have become the heart of our heart. Bless every little child-friend that has leaned against our knew and refreshed our soul by it smiling trustfulness. Be good to all children who long in vain for human love, or for flowers and water, and the sweet breast of Nature. But bless with a sevenfold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. Suffer not their little bodies to be utterly sapped, and their minds to be given over to stupidity and the vices of an empty soul. We have all jointly deserved the millstone of they wrath for making these little ones to stumble and fall. Grant all employers of labor stout hearts to refuse enrichment at such a price. Grant to all the citizens and officers of states which now permit this wrong the grace of holy anger. Help us to realize that every child of our nation is in very truth our child, a member of our great family. By the Holy Child that nestled in Mary’s bosom; by the memories of our own childhood joys and sorrows; by the sacred possibilities that slumber in every child, we beseech thee to save us from killing the sweetness of young life by the greed of grain.²

² Rauschenbusch. 51-52
Against Alcoholism:
Lord, we praise thy holy name, for thou hast made bare thine arm in the sight of all nations and done wonders. But still we cry to thee in the weary struggle of our people against the power of drink. Remember, Lord, the strong men who were led astray and blighted in the flower of their youth. Remember the aged who have brought their gray hairs to a dishonored grave. Remember the homes that have been made desolate of joy, the wifely love that has been outraged in its sanctuary, the little children who have learned to despise where once they loved. Remember, O thou great avenger of sin, and make this nation to remember.
May those who now entrap the feet of the weak and make their living by the degradation of men, thrust away their shameful gains and stand clear. But if the conscience is silenced by profit, do thou grant thy people he indomitable strength of faith to make an end of it. May all the great churches of our land shake off those who seek the shelter of religion for that which dams, and stand with level front against the common foe. May all who still soothe their should with half-truths, saying “Peace, peace,” where there can be no peace, learn to see through thy stern eyes and come to the help of Jehovah against the mighty. Help us to cast down the men in high places who use the people’s powers to beat back the people’s hands from the wrong thy fain would crush.
O God, bring nigh the day when all our men shall face their daily task with minds undrugged and with tempered passions; when the unseemly mirth of drink shall seem a shame to all who hear and see; when the trade that debauches women; and when all this black remnant of savagery shall haunt the memory of a new generation but as an evil dream of the night. For this accept our vows, O Lord, and grant thine aid.\textsuperscript{178}

\textsuperscript{178} Rauschenbusch. 99-100.
Additional Writings from Walter Rauschenbusch

The Family
Family is being attacked by new disintegrating forces against which it is all the more senseless because it now rests so exclusively on the finer and more fragile moral instincts. High rents in the cities narrow the home and crush its charms. High prices and high standards of living combine to make family life expensive and to suppress child life. Industrialism is emptying the home of its women folk. A theory of education which imposes on law except the law of pleasurableness on the young is sapping the virtues of self-restraint and patience. The materialistic spirit developed by modern commercialism is weakening the organization of the spiritual life, the Church, and therewith the power of organized religion over the home is falling.¹

The Philippines
We have learned to be ashamed of some powerful elements of our national life, but we are proud of our schools. When we annexed the Philippines, and our astonished American conscience inquired how we could create foreign dependencies and subject people by conquest and purchase like any other bloody tyrant, we hugged the consolation that at any rate the school would follow the flag. In sizing up the future for our Filipino brothers, the commercial corporation was our biggest anxiety, the public school our best justification.²

Women and Children
Our first concern is the weak. “Women and children first!” this law of the sea is the law of Christianity and of evolution, for women and children stand for the future of the race. We cannot afford to have bright-eyed children transformed into lean, sallow, tired, hopeless, stupid, and vicious young people, simply to enable some groups of stockholders to earn 10 per cent. The absolute prohibition of factory labor for children under fourteen; the limitation of labor to eight hours for children under eighteen; the exclusion of the young from night labor and from hazardous and poisonous employments, - are the minimum which the industry of the richest country in the world, amid the technical efficiency of the twentieth century, ought to be able to afford.

Women, too, demand special protection because life springs from their bodies. They alone can exercise the sacred function of maternity, which is higher than the production of goods. Their capacity to bear and rear sound children is the most important physical asset of the race. Pregnant women should not be allowed to toil under the incessant strain of shopwork. Nursing the child with her own milk is part of a mother’s duty to God, who made her breast the only fountain of pure and fit food for the babe. To take the sucking child from its mother breast and harness her to a machine seems an indecency. For all women the hours of steady labor must be limited; night work and hazardous employments must be eliminated; and we must see that these measures designed for their protection do not push women of the poor farther into starvation.

What the hours of labor in the cooperative commonwealth may come to be, we do not know. For the present and eight-hour day and a rest of forty consecutive hours at the week-end are the ideal of organized labor. The maximum working-day and the living wage will vary as to dollars and cents, but it must be enough not only for a lonely man in a boarding house, but for the father of an average family, how keeps his family in a sanitary home, provides nourishing food, sends

² Rauschenbusch. 146.
his children to school till they are sixteen, and saves or insures himself against sickness and old age.\(^1\)

“Beneath the Glitter” Christian Enquirer by Walter Rauschenbusch

“Why, yes, it is a pleasant evening. Out to see the life in New York City, eh?…There do you see that big clothing house on the corner there? Brilliantly lighted….But somewhere in that big house there’s a little bullet-headed tailor doubled up over the coat he is to alter…He is choking down the sobs….Why? Because his little girl is going to die tonight, and he can’t be there.

Consumption, pulmonary. Been wasting away for months, can’t sleep except her head is on his breast…Minnie is all the world to him…How do I know? Just been there. She’s whispering, ‘Tell my papa to come.’ But he’ll not be there before one o’clock tonight. Saturday night, you know, very busy; sorry but can’t spare him… You…say….ought to go home, permission or none; but that means throwing up a job that he has been hanging to by his finger nails. It will be six months before he gets another. And so he has to sew away and let his little girl die three blocks off….Bored you, didn’t I. yes, guess I am something of a crank on these things.”

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\(^1\) Rauschenbusch. 413-414
C-6: Margaret Van Cott
Teacher’s Guide and Analysis Questions: Margaret Van Cott

Common Core Standards ELA-History/Social Science:
RH. 11-12.1 Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
RH. 11-12.2 Determine the central ideals or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
RH. 11-12.6 Evaluate author’s differing points of view on the same historical event or issue by assessing the author’s claims, reasoning, and evidence.
RH. 11-12.9 Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

California State Historical Social Science Content Standards:
11.3.1 Describe the contributions of various religious groups to American civic principles and social reform movements (e.g. civil and human rights, individual responsibility and the work ethic, antimonarchy and self-rule, worker protection, family-centered communities).
11.3.2 Analyze the great religious revivals and the leaders involved in them, including the First Great Awakening, the Second Great Awakening, the Civil War Revivals, the Social Gospel Movement, the rise of Christian liberal theology in the nineteenth century, the impact of the Second Vatican Council, and the rise of Christian fundamentalism in current times.
11.10.7 Analyze the women’s rights movement from the era of Elizabeth Stanton and Susan Anthony to the passage of the Nineteenth Amendment to the movement launched in the 1960s, including differing perspectives on the role of women.

Objective: Students will describe the contributions of Margaret Van Cott to the role of women in the society as a religious leader. Students will analyze the debate regarding woman suffrage from the perspective of a woman who was against the movement.

Procedures:
Secondary Source – Biography of Margaret Van Cott

Before handing students the biography of Margaret Van Cott, ask the following review questions for discussion. Students should be able to answer questions from previous reading or class work.

1. How was the role of women changing in the late nineteenth century?
2. What was woman suffrage?

Have students read the biography and answer the questions on their own first. Have students write down any unfamiliar or new terms and attempt to define those words using context clues. After students have had the opportunity to read on their own, allow them to discuss with partners the answers before leading a class discussion.

Bibliography of Margaret Van Cott

1. What work experience did Van Cott have before she became a preacher?
Van Cott worked in her husband’s wholesale business and then expanded it to pharmaceutical business. She also had experience as a Sunday School teacher and leader.
2. Why would the church question the participation of women as preachers and representatives?
*The role of women in this time period restricted women to the home and taking care of children in a subordinate position to me and their husbands. Preachers and representatives would provide women with more political and social power outside the home.*

3. Why might authorities support women in ministry but not woman suffrage?
*Women were considered valuable workers in the church and often had skills, time, and motivation to participate in church ministry but woman suffrage would provide political power that counter many beliefs about women’s role in the nineteenth century.*

Primary Source – Margaret Van Cott and Woman Suffrage

Hand out “Margaret Van Cott and Woman Suffrage” and have students read in class and attempt to answer the questions on their own or with a partner before discussing questions in class. Discuss arguments for and against woman suffrage and consider the role of women in the anti-suffrage movement. Also consider the point of view of the author and consider having students complete a SOAPS worksheet (B-3) for the article.

Margaret Van Cott and Woman Suffrage

1. Why does Van Cott not support women’s suffrage?
*Van Cott believes that women should prioritize raising their children and taking care of the home. They will need the vote if they are good mothers.*

2. How does the author of the article express his views on women’s suffrage?
*The author agrees with Van Cott’s views and supports them with such comments as she “pointed out to them some wholesome and pungent truths”*

3. Why might women, such as Van Cott, support women participation in public roles, such as preaching, but not support their right to vote?
*The right to vote and political power was separated from women social actions. Women were justified in working the church and home but politics was part of the male sphere.*

Extension Activity:
Have students research the arguments for woman suffrage and prepare for a class debate. Assign students roles that represent individuals from both sides of the argument such as Frances E. Willard and Margaret Van Cott.

Historical Background:
Woman suffrage and participation in society was strongly debated in the late nineteenth century. While women were encouraged to participate in social reforms by the Second Great Awakening and Social Gospel Movement, concerns regarding the proper place of women in society and politics were argued in church and state. Some denominations started to license women to preach and extended the role of women in church leadership. Many, however, argued against the participation of women in politics. Women such as Margaret Van Cott, represented many women who did not support woman suffrage and provide an opportunity to demonstrate different points of view.
Teachers can introduce Margaret Van Cott after students have read or learned about the Social Gospel Movement and woman suffrage. Comparing Margaret Van Cott to women such as Frances E. Willard or Susan B. Anthony provides an opportunity to analyze diverse arguments and evaluate claims made from both sides of the argument regarding woman suffrage. Including individuals such as Margaret Van Cott provides an opportunity to connect the women’s movement to female religious leaders of the nineteenth century.
Biography of Margaret Van Cott (1830-1914)

Margaret (Maggie) Newton Van Cott was one of the first women to be licensed to preach by the Methodist Episcopal Church in 1869. The Eldest daughter of William and Rachael Primrose, she married Peter Van Cott in 1848. They had two daughters but lost the eldest to scarlet fever.

Peter Van Cott business was wholesale pharmaceutical sales, which often took him from home to make sales and deliveries. When he became too sick to continue his routes, Margaret took them over and started her own pharmaceutical production to provide for the family income. After his death, Margaret continued the business but increasing became involved in the Methodist church.

Starting as a teacher of Sunday school classes, she was later encouraged by church leaders to lead adult classes and conduct prayer meetings. In 1869, the local conference issued her a preaching license and she gave up her pharmaceutical business to become a itinerant preacher. She travelled extensively throughout her career, speaking at conferences and revivals from New York to California until her death in 1914 at the age of eighty-four.

The Methodist Episcopal Church, however, continued to debate the appropriateness of women preachers. The General Conference will not agree on the decision for many years, and continue to leave the decision up the local districts. The conference also debated on the validity of female delegates to the conference. While Margaret Van Cott supports the church allowing women to preach, she will refrain from supporting Women suffrage.

1. What work experience did Van Cott have before she became a preacher?

2. Why would the church questions the participation of women as preachers and representatives?

3. Why might authorities support women in ministry but not woman suffrage?
Margaret Van Cott and Woman Suffrage

She is Awakening Great Interest in the Community.

Mrs. Maggie Van Cott, who is holding revival services at the Sixth-street Methodist Church, spoke to an interested audience of women yesterday afternoon. She directed her remarks to the duties of mothers, and pointed out to them some wholesome and pungent truths. She said if all mothers did their duty to their children, there would be no need for women to ask for the ballot. Some of them might not like the remark, but it was a true one. She had no patience with mothers who neglected their children and attend clubs and sociables, shirking the plain duty that God laid on their shoulders and that no one else could perform for them. If mothers did their whole duty our boys would not grow up to be hoodlums on the street at all hours or frequenters of the saloons, and the girls would not fall victims to the tempter’s snares instead of being brought up Christians.

Last night she preached from the text “Whosoever will, let him come and drink of the water of life freely.” She gave some interesting anecdotes of her own experience since she had been engaged in this work and applied her text to them. She cared not what church believers were members of, she said, although she believed in church membership, but she believed more in salvation. All members of the church are not saved – are not living for God.

Her fervent prayers and exhortations seemed to draw people out of their seats whether they would or not, and many went forward for prayers. She has been very successful in her work and has awakened much ardor in the congregation.

Sacramento Daily Union Vol. 90 No. 55 October 24, 1895

1. Why does Van Cott not support women’s suffrage?

2. How does the author of the article express his views on women’s suffrage?

3. Why might women, such as Van Cott, support women participation in public roles, such as preaching, but not support their right to vote?
C-7: Martin Luther King, Jr.
Teacher’s Guide and Analysis Questions: Martin Luther King, Jr.

Common Core Standards ELA-History/Social Science:
RH. 11-12.1 Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
RH. 11-12.2 Determine the central ideals or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
RH 11-12.6 Evaluate author’s differing points of view on the same historical event or issue by assessing the author’s claims, reasoning, and evidence.
RH 11-12.9 Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

California State Historical Social Science Content Standards:
11.3.1 Describe the contributions of various religious groups to American civic principles and social reform movements (e.g. civil and human rights, individual responsibility and the work ethic, antimonarchy and self-rule, worker protection, family-centered communities).
11.10.4 Examine the roles of civil rights advocates including the significance of Martin Luther King, Jr.’s “Letter from Birmingham Jail” and “I Have a Dream” speech.
11.10.5 Discuss the diffusion of the civil rights movement from the churches of the rural South and the urban North, including the resistance to racial desegregation in Little Rock and Birmingham…

Objective: Students will describe the contributions of Martin Luther King, Jr. a religious leader to social reform and the Civil Rights Movement. Students will analyze the role of religion in American history and compare the Civil Rights Movement to the Social Gospel Movement.

Primary Resource: “The Christian Way of Life in Human Relations” by Reverend Martin Luther King, Jr. and Telegram from Ella Baker to Martin Luther King, Jr.

Hand out the primary source “The Christian Way of Life in Human Relations” and have students read the document on their own and create questions from the source based on the Three Levels of Questions (B-2). If The Three Level of Questions have been introduced earlier in the school year to the three levels, have them work independently. If students have not been introduced to the Three Levels of Questions, teacher should model the activity and led the class in answering the questions together.
Have students repeat activity independently in class or for homework with “Telegram for Ella Baker to Martin Luker King, Jr.” Students can share their questions and response with a partner before having students share with the class.


Hand out worksheet to students and have them explore websites to answer the included questions. Students should notice the difference in perspective as the first one is hosted by Stormfront: White Pride World Wide. Be sure to debrief with students about the importance of sourcing information to historical research.
Historical Background:

Martin Luther King, Jr. was influenced by the Social Gospel thinkers and applied their philosophy to social justice in the twentieth century and racial issues in the United States. The Civil Rights Movement started in churches and included many ministers as leaders. The Civil Rights Movement also demonstrated a joint effort by religious denominations for social reform as is reflected in the telegram from Ella Baker.

Reviewing continued religious influence on American history in multiple units provides students with examples of the continued relevance of the past on current events and the continuity of struggles and ideas. Many students know Dr. King as civil rights activist but do not realize the prefix “Dr.” was for his Ph.D. in theology. The following worksheets provide examples for including the religious influence of leaders, such King, and the Civil Rights Movement to change society and politics for religious motivation.

Teachers can include this document in lessons plans after students have been introduced to the Civil Rights Movement. Comparing the Civil Rights Movement to the Social Gospel Movement provides an opportunity to demonstrate the continued role of religion in U.S. History and the changes undergone in issues of race. Including the role of religion in the Civil Rights Movement will help teachers incorporate standards with 11.3 and 11.10 together. Teachers may want to review information covered in previous units regarding the abolitionist movement, Charles Finney, and the Social Gospel Movement.
The Christian Way of Life in Human Relations
by Reverend Martin Luther King, Jr.
Address delivered at the General Assembly of the National Council of Churches in St. Louis, MO.

Since the struggle will continue, the basic question which confronts the oppressed peoples of the world is this: How will the struggle against the forces of injustices be waged?

Now there are two possible answers to this question. One is to resort to the all too prevalent method of physical violence and corroding hatred. Violence appears to have become the inseparable twin of Western materialism. It has become the hallmark of its grandeur. Violence nevertheless solves no social problems; it merely creates new and more complicated ones. Occasionally violence brings temporary victory but never permanent peace. There is still a voice crying thought the vista of time saying to every potential Peter, “Put up your sword.” History is replete with the bleached bones of nations and communities that failed to follow this command. If the American Negro and other victims of oppression succumb to the temptation of using violence in the struggle for freedom, unborn generations will be the recipients of a long and desolate night of bitterness, and their chief legacy to the future will be an endless reign of meaningless chaos.

The alternative to violence is a method of nonviolent resistance. This method is nothing more and nothing less than Christianity in action. It seems to me to be the Christian way of life in solving problems of human relations. ¹

After reading the above excerpt, create your own questions and answers below. Be sure to include one question from each Level of Question Worksheet.

Ella Baker, veteran civil rights organizer and an NAACP branch president in New York City, was the driving force behind In Friendship, a coordinating group created to aid victims of racial terrorism in the South. Ella Baker enlisted support for the new venture from more than twenty-five political, labor, and religious organizations. During its first year In Friendship not only gave funds to beleaguered activists such as Mississippi NAACP leader Amzie Moore but also organized a New York civil rights support rally in May and a December benefit concert for the bus boycott featuring Coretta Scott King, Harry Belafonte, and Duke Ellington. King noted at the top of the telegram that it was “to be answered,” but his response has not been located. King was unable to attend In Friendship’s 29 February founding conference to which Baker invites him.

REVEREND MARTIN LUTHER KING JR
309 SOUTH JACKSON AVE OR ST MONTGOMERY ALA

A LARGE NUMBER OF ORGANIZATIONS AND DISTINGUISHED INDIVIDUALS ARE ORGANIZING TO PROVIDE ECONOMIC ASSISTENCE TO THOSE SUFFERING ECONOMIC REPRISALS IN THE EFFORTS TO SECURE CIVIL RIGHTS. MR A PHILIP RANDOLPH IS CHAIRMAN AND LEADING CLERGYMAN OF PROTESTANT CATHOLIC AND JEWISH FAITHS ARE SPONSORS. ON WEDNESDAY FEB 29 A CONFERANCE TO LAUNCH THE ORGANIZATION IS TAKING PLACE. WE WOULD BE HONORED IF YOU COULD ATTEND AT OUR EXPENSE SO THAT WE MAY EXPRESS OUR DEEP RESPECT FOR YOU AND YOUR FELLOW WORKERS. PLEASE WIRE COLLECT ELLA J BAKER 452 ST NICHOLAS AVE NEW YORK CITY

ELLA J BAKER

http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documentsentry/from_ella_j_baker/
Martin Luther King, Jr. Web Search

The following websites are among the first when “Martin Luther King” is googled. Visit each site and answer the following questions.

www.martinlutherking.org
Who is the author (host) of this website?

What kind of information is included on Martin Luther King Jr. How is he portrayed?

How might the author’s perspective influence the content of the website?

www.naacp.org/MartinLutherKingJr
Who is the author (host) of this website?

What kind of information is included on Martin Luther King Jr. How is he portrayed?

How might the author’s perspective influence the content of the website?

www.thekingcenter.org
Who is the author (host) of this website?

What kind of information is included on Martin Luther King Jr. How is he portrayed?

How might the author’s perspective influence the content of the website?

Evaluation: What website is the most reliable and why?
APPENDIX D: DOCUMENT BASED QUESTIONS SETS

D-1: Document Based Question Introduction

The Document Based Question (DBQ) requires students to analyze primary and secondary documents to respond to a question in a written response. Students are required to synthesize their learning from reading and lectures, to comprehend historical material, and respond in a written assessment. Being able to examine and learn from a document or set of documents applies historical thinking to the subject. DBQs require a student to analyze sources and organize historical material into useful outline that synthesizes an response to a specific question.

Document Based Questions should be broken down for students when first introduced with individual documents incorporated throughout the unit and used on the unit assessment. Scaffolding for constructing an essay using such documents can be facilitated with S.O.A.P.S. analysis or other analysis worksheets. Group assignments, and mini-DBQs of only a one or a few document are another means of teaching students the historical thinking skills involved in answer the DBQ.

If DBQs have already been introduced, teachers can use the included DBQs or alter them with excerpts included or from other sources. Experienced teachers may consider creating their own DBQ, tailored for their class. If a teacher is unfamiliar with DBQs, many supplemental material is available. The following websites includes information that a teacher may find useful:

Glencoe

Peter Pappas
http://www.edteck.com/dbq/testing/dbq.htm

The DBQ Project
http://www.dbqproject.com/

AP Central
http://apcentral.collegeboard.com/apc/members/courses/teachers_corner/3497.html
D-2: Document Based Question A: The Church and Social Class

The Social Gospel is best known for its efforts to help immigrants and poor during the Second Industrial Revolution. Church leaders were divided, however, on the purpose of the church in society. Read the following documents and take notes in the chart below. Answer the questions after all the documents have been read and consider how you might answer the question: How did religious leaders respond to problems of the Second Industrial Revolution.

<table>
<thead>
<tr>
<th>Document Title and Author.</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-1</td>
<td></td>
</tr>
<tr>
<td>A-2</td>
<td></td>
</tr>
<tr>
<td>A-3</td>
<td></td>
</tr>
<tr>
<td>A-4</td>
<td></td>
</tr>
</tbody>
</table>

1. Which document sympathizes with the condition of the poor? What is their proposal?

2. Which document do not sympathizes with the condition of the poor and Why?
The Social Gospel is best known for its efforts to help immigrants and poor during the Second Industrial Revolution. Church leaders were divided, however, on the purpose of the church in society. Read the following documents and take notes in the chart below. Answer the questions after all the documents have been read and consider how you might answer the question: What two perspectives of the poor existed in the church during the turn of the century?

<table>
<thead>
<tr>
<th>Document Title, Author, and date.</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-1 Social Creed of Churches Federal Council of Churches 1908</td>
<td>Churches should help the poor and industrial worker by supporting laws that would provide for good wages, a day of rest, the right to unionize, outlaw child labor, and protect women.</td>
</tr>
<tr>
<td>A-2 Rerum Novarum Pope Leo XIII May 1891</td>
<td>The Catholic church should help protect industrial worker and support breaks and day(s) of rest, and protections for children and women.</td>
</tr>
<tr>
<td>A-3 Dwight L. Moody New York City 1876</td>
<td>The condition of the poor and suffering is because people are not obeying God. The poor need to focus on following God’s will and he will provide for them.</td>
</tr>
<tr>
<td>A-4 Acres of Diamonds by Russell Conwell: Baptist Preacher in Philadelphia 1890</td>
<td>People ought to get rich and make money. Money should be used to by bibles and send out missionaries. Those with money are generally honest, good people.</td>
</tr>
</tbody>
</table>

1. Which document sympathizes with the condition of the poor? What is there proposal? Documents A-1 and A-2 sympathizes with the conditions of the poor and propose legislature to improve work conditions. These leaders reflect the Social Gospel Movement.

2. Which document do not sympathizes with the condition of the poor and Why? Documents A-3 and A-4 do not sympathize with the condition of the poor because they view poverty as indication of sin or a lack of integrity. These religious leaders reflect Social Darwinism.
Document Based Question A: The Church and Social Class Rubric

Question Example: How did religious leaders respond to the social problems of the Second Industrial Revolution?

Students will write an essay that includes the following:

1. Has acceptable thesis. 10 pts
   - State thesis in the introduction and explicitly answer the question.
   - Addresses both attitudes toward poverty in America.
   - The thesis may appear as one sentence or multiple consecutive sentences
   - A thesis that simply restates the question is unacceptable.
   - Example
     - Religious leaders in the late nineteenth century responded two ways regarding the conditions of the poor during the Second Industrial Revolution. Some leaders responded with sympathy and reflect the Social Gospel Movement, while other leaders do not sympathize with the poor and reflect Social Darwinism.

2. Understands the basic meaning of the documents 10 pts
   - Students must address all four of the documents.
   - Students must demonstrate understanding of the basic meaning of at least three of the documents.
   - Students may demonstrate understanding of the basic meaning of the documents by grouping them with other that show a similar response to social problems.
   - Restating or quoting the content of the documents does not demonstrate an adequate understanding of meaning.

3. Supports thesis with appropriate historical evidence from primary documents 10 pts
   - For 10 points
     - Specific and accurate evidence of the response to social problems must be explicitly drawn from a minimum of three documents
     - A document that is simply listed cannot count as evidence.
   - For 5 points
     - Specific and accurate evidence of the response to social problems must be explicitly drawn from a minimum of two documents.

4. Analyzes documents 10 pts
   - Students must demonstrate analysis of two documents.
   - Student may demonstrate analysis by synthesizing outside information from the textbook or class work.
   - Students may demonstrate analysis by evaluating two sides.
Document A-1: The Social Creed of the Churches
Adopted by the Federal Council of Churches on December 4, 1908

We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the Churches must stand:

- For equal rights and complete justice for all men in all stations of life.
- For the principle of conciliation and arbitration in industrial dissensions.
- For the abolition of child labor.
- For such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community.
- For a release from employment one day in seven.
- For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ.

http://www.ncccusa.org/pdfs/1908-Social-Creed.pdf


42. the first thing of all to secure is to save unfortunate working people from the cruelty of men of greed, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies... Daily labor, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman...Finally, work which is quite suitable for a strong man cannot rightly be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed...Women, again, are not suited for certain occupations; a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well-being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength, for waste of strength must be repaired by cessation from hard work.

Document A-3: Dwight L. Moody New York City, 1876

“I know there is great misery and suffering in this great city, but what is the cause of most of it? Why the sufferers have become lost from the Shepherd’s care. When they are close to Him, under his protection, they are always provided for… If you had a son who wouldn’t obey you, you would not expect him to prosper, and you wouldn’t be anxious that he should because prosperity in wickedness would be an injury to him… I believe today one reason why so many men’s ways are hedged up, and they do not prosper is because they have dishonored their parents’ The whole of my early life was one long struggle with poverty; but I have no doubt it was God’s way of bringing me to himself. And since I began to seek first the kingdom of God, I have never wanted for anything.”


I say that you ought to get rich, and it is your duty to get rich … Money is power, and you ought to be reasonably ambitious to have it! You ought because you can do more good with it than you could without it. Money printed your Bible, money builds your churches, money sends your missionaries, and money pays your preachers, and you would not have many of them, either, if you did not pay them.

I won't give in but what I sympathize with the poor, but the number of poor who are to be sympathized with is very small. To sympathize with a man whom God has punished for his sins, thus to help him when God would still continue a just punishment, is to do wrong, no doubt about it, and we do that more than we help those who are deserving. While we should sympathize with God's poor—that is, those who cannot help themselves—let us remember there is not a poor person in the United States who was not made poor by his own shortcomings, or by the shortcomings of someone else. It is all wrong to be poor, anyhow.

Women Suffrage started to be debated throughout the country in the eighteenth century. Both men and women sided on opposite sides of the issue for religious reasons. Women advocated for equality within politics and society. The following documents can be use to create a number of different DBQs concerning the role of women in society and the church. Listed below in a short synopsis of each document for the use of the teacher in tailoring a DBQ the class.

Document B-1: “The Place of Woman in the Church”
Commentary on the position of women in the church and how she is turning from the church to pursue secular service and careers. Protestant church have not provided women with opportunities and democracy so they are going elsewhere.

Document B-2: “Petticoat Government”
by Max O’ Rell, French author and traveler who wrote about his encounter with women involved in the temperance movement. Argues against women’s involvement in the public sphere.

Document B-3: NAWSA 28th Annual Convention
Elizabeth Stanton led the committee to write the Woman’s Bible arguing against biblical reason for women’s subordination in society. Political cartoon places Stanton and Susan B. Anthony in a trinity arrangement with George Washington, indicating women’s effort for greater rights and democracy.

Document B-4: Martha Moore Avery and Woman Suffrage
May 1918
Letter to Catholic Church leader requests clarification of policy on women’s suffrage. She is an anti-suffragist.

Document B-5: Declaration of Sentiments 1848
Written at the first women’s rights convention in Seneca Falls. Based on the Declaration of Independence that promoted the rights of women including the right to vote. Describes the subordinate position in church affairs and positions.

Document B-6: Frances Willard
Quote from Frances Willard on the right of women to protect her home and the necessity of the right to vote in order to do that. Frances Willard was a leader of the Women’s Christian Temperance Association.

Document B-7: “The Heavenly Vision”
By Reverend Anna Howard Shaw to International Council of Women in 188.
Sermon on the potential of women’s suffrage to help solve problems in the nation. Describe issues women were political active on such as oppression of the poor and liquor.
Document B-8: “The Temperance Crusader” or “Mother’s Out Praying”
Song against women participating in social and political reforms as it takes her out of the home and causes children to suffer.

Document B-9: “Women and Methodism”
Newspaper Article April 12, 1896
Women in the Methodist congregation are seeking the right to vote and ordination by the national conference. Complete article gives arguments from both sides of the issue. Writer comments that woman suffrage in church should not necessarily apply to politics

Document B-10: “Ready to Do Battle for Her Right of Suffrage”
Newspaper Article May 2, 1896
Los Angeles Article describing the debate about woman suffrage at the Methodist conference. Women won the right to representations by committee vote.

Document B-11: “Introducing the Clerical Element in Our Politics”
By Amelia E. Barr Sacramento Daily Union Vol. 91 No. 38 April 5, 1896
Woman do not need the right to vote just because the are in the work force. The right to vote would be the ability to run for public office. It would also give religious leaders undue influence in American politics.

Question Example: How did religious beliefs regarding gender influence the debate of woman suffrage?

<table>
<thead>
<tr>
<th>Doc. #</th>
<th>For Woman Suffrage</th>
<th>Doc. #</th>
<th>Against Woman Suffrage</th>
</tr>
</thead>
<tbody>
<tr>
<td>B-1</td>
<td>“The Place of Woman in the Church”</td>
<td>B-2</td>
<td>“Petticoat Government”</td>
</tr>
<tr>
<td>B-3</td>
<td>NAWSA 28th Annual Convention</td>
<td>B-4</td>
<td>Martha Moore Avery and Woman Suffrage</td>
</tr>
<tr>
<td>B-5</td>
<td>Declaration of Sentiments 1848</td>
<td>B-8</td>
<td>“The Temperance Crusader”</td>
</tr>
<tr>
<td>B-6</td>
<td>Frances Willard</td>
<td>B-9</td>
<td>“Women and Methodism”</td>
</tr>
<tr>
<td>B-7</td>
<td>“The Heavenly Vision”</td>
<td>B-11</td>
<td>“Introducing the Clerical Element in Our Politics”</td>
</tr>
<tr>
<td>B-10</td>
<td>“Ready to Do Battle for Her Right of Suffrage”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Document Based Question B Rubric

Question Example: How did religious beliefs regarding gender influence the debate of woman suffrage?

Students will write an essay that includes the following:

1. Has acceptable thesis. 10 pts
   • State thesis in the introduction and explicitly answer the question.
   • Addresses both attitudes toward woman suffrage in America.
   • The thesis may appear as one sentence or multiple consecutive sentences
   • A thesis that simply restates the question is unacceptable.
   • Example
     o Religious leaders and organizations participated on both sides of the debate on woman suffrage in the nineteenth century. While some supported woman suffrage as an opportunity to social reforms, like temperance, others believed that women should not be active in politics.

2. Understands the basic meaning of the documents 10 pts
   • Students must address all of the documents.
   • Students must demonstrate understanding of the basic meaning of all but one document.
   • Students may demonstrate understanding of the basic meaning of the documents by grouping them with other that show a similar response to woman suffrage.
   • Restating or quoting the content of the documents does not demonstrate an adequate understanding of meaning.

3. Supports thesis with appropriate historical evidence from primary documents 10 pts
   For 10 points
   • Specific and accurate evidence of the response to woman suffrage must be explicitly drawn from a minimum of 10 documents
   • A document that is simply listed cannot count as evidence.
   For 5 points
   • Specific and accurate evidence of the response to woman suffrage must be explicitly drawn from a minimum of 7 documents.

4. Analyzes documents 10 pts
   • Students must demonstrate analysis of documents.
   • Student may demonstrate analysis by synthesizing outside information from the textbook or class work.
   • Students may demonstrate analysis by evaluating two sides or considering point of view of authors.
Thus have we traced the conception of woman held by the church since the earliest days and have discovered with few brilliant exceptions that her prestige has increased scarcely at all. With the Protestant rebellion one would expect to see a large amount of democracy accorded woman. On account of manifested intellectual unfitness for the new opportunity or – and this is more to the point – because Protestantism possessed an autocracy of its own which rivaled the See of Rome, woman was without authority and neglected, without influence and ignored in the major councils of the older Protestantism. With the notable exception of the Society of Friends, she was refused liberty, equality, and fraternity within its own fold. To its own hurt did the church act thus…

The New Era – Meanwhile outside the church much waters of prejudice against woman “as such” have flowed beneath the bridge. With the later nineteenth-century and contemporary days the currents of emancipation have swirled powerfully. Social and political slavery has been abolished. A sex producing Susan B. Anthony and Francis Willard on one hand, and Margaret Slattery and Jane Addams on the other, holds innate power to assert rights which cannot be overlooked…

For her, in the world, democracy has become actual. When American men turned to Jeannette Rankin to represent them in Congress and now ask Miss Ida M. Tarbell to present the public’s cause before the conference just called to attempt pacifying present dangerous industrial unrest, one thing is sure- a new day for woman has come…

Most regrettable, however, is the fact that the church’s official attitude prevents the socially minded young woman from giving her life to it. In large numbers she in entering the service of such corporations as Organized Charities, Y.W.C.A., and other forms of social and welfare work. Not from choice she turns from the church, but because she is convinced the church plans to offer her in the future no field of challenging service.
Document B-2: “Petticoat Government”
by Max O’Rell

Max O’Rell was pen name of Leon Paul Blouet (1848-1903), French author and travelling speaker. He wrote about his travels in America as a speaker and his perspective of the women’s political and social movements of the time.

All these movements, headed by women, are in the wrong direction. They interfere with the liberties of a great people, and punish thousands and thousands of good, orderly, well-behaved people, to reach a score or two of bad ones, whom they often fail to reach and oftener still fail to cure. I repeat it, there are many hundreds of good people in this world for a very few hundreds of bad ones. The laws should aim at reaching the former and protecting them. This world is considerably better than the fanatics of all denominations and superstitions would make us believe…

I have no hesitation in declaring, after five visits to this great and hospitable country, that the American women of good society are probably the most intelligent, bright, and brilliant, and certainly the best educated and the most interesting, women in the world.

But when I see what some American women can do in public life, outside of the beautiful sphere in which they were intended to reign supreme, I fell ready to appreciate and echo the remark that Frederick the Great was wont to make when he met a woman alone in the streets of Berlin:

“What are you doing here? Go home and look after your house and your children.”


1. What advantage and disadvantage in perspective does a Max O’ Rell bring to the subject of women’s involvement in America?

2. Summarize Max O’Rell view of women and their political and social involvement in America.

3. How would Frances Willard or Susan B. Anthony respond to Max O’ Rell?
Document B-3: NAWSA 28th Annual Convention

The National American Woman Suffrage Association was led by Susan B. Anthony and Elizabeth Stanton. During the 1896 convention the endorsement of the new Woman’s Bible was debated. Elizabeth Stanton organized a committee of women to review the bible and publish a woman’s commentary on numerous passage that indicated the subordination of women. The Woman’s Bible became a heated issue as many found the book radical and some women in the Association wanted to separate the organization for the work.

www.loc.gov
Martha Moore Avery, a former Socialist who converted to Catholicism, established the Catholic Truth Guild. The object of the Guild was the widespread dissemination of theological and sociological literature refuting the claims of Socialism. Avery letter, addressed to the cardinal, requests clarification of the archdiocesan policy on women’s suffrage. Martha Avery herself had been a proponent of women’s suffrage while a Socialist, but reversed her view of the matter when she converted to Catholicism.

My dear Lord Cardinal:

Frequently since notices of woman suffrage meetings have been published in The Pilot inviting Catholic women to be present, those opposed have wondered – Has His Eminence given permission for the organization as “they say” he has? Uncritical Catholic women contend that having seen Alice Stone Blackwell listed as a speaker at these meetings in The Pilot, that “she must be a Catholic.” IF woman suffrage is not favored by the Cardinal why may not an organization of Catholic women be anti-suffragists? There is not a little resentment regarding the matter.

I have taken this attitude – As the issue has now become political the Church is put in a difficult position. Yet since Woman Suffragists insist that the individual not the family is the unit of civil society the Church cannot favor its basic contention any more than it favors the false principle of divorce. Yet divorce is a matter of fact under civil processes and several states have votes for women.

However, it is essential that Catholic women learn what in fact the movement is. Yet, since this knowledge cannot be given by those who desire to propagate a philosophy in strict contradiction to Catholic principles and practices I am consider whether or not I should take part in discussions at the “Margaret Brent Suffrage Guild”? Certainly, if our commonwealth should adopt the measure – God forbid! – it would be necessary for Catholic women to vote.

I am mindful that some four years ago when as a Committee from the Common Cause Society I wanted to go to the State House to protest the suffrage bill Your Eminence wrote me to “wait” until I was directed regarding the matter. Hoping that this will seem worthwhile I am

Sincerely in Christ

Martha Moore Avery
5-13-1918

Document B-5: Declaration of Sentiments, 1848

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed …
The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners…

He allows her in church, as well as state, but a subordinate position, claiming apostolic authority for her exclusion from this ministry, and, with some exceptions, from public participation in the affairs of the church.


Document B-6: Frances Willard

Shall a mother hesitate to ask that the home be protected by two votes instead of one? Should she not stand like Minerva, with helmet, shield and spear, full panoplied against the foes of her helpless little ones? Yea, verily, and a score of years shall see the Goddess of Liberty descending from her lofty perch on capitol domes and standing by the cradle-side; nay, she will put rockers on the ballot-box and make the votes within a pillow for the heads of little children.

Document B-7: “The Heavenly Vision”  
By Reverend Anna Howard Shaw to International Council of Women in 1888.

Then, influenced by lofty motives, stimulated by the wail of humanity and the glory of God, woman may go forth and enter into any field of usefulness which opens up before her…

To one has come the vision of political freedom. She saw how the avarice and ambition of one class with power mad them forget the rights of another. She saw how the unjust laws embittered both — those who made them and those upon whom the injustice rested. She recognized the great principles of universal equality, seeing that all alike must be free; the humanity everywhere must be lifted out of subjection into the full air of divine liberty….

Another has come hither, who, gazing about her, saw men brutalized by the rum fiend, the very life of a nation threatened, and the power of the liquor traffic, with its hand on the helm of the Ship of State, guiding it with sails full spread straight upon the rocks to destruction. Then, looking away from earth, she beheld a vision of what the race and our nation might become, with all its possibility of wealth and power, if freed from this burden, and forth upon her mission of deliverance she sped away.

One night I was walking along when I saw a ragged boy in the street His face was all cover’d with cobwebs and dirt, And no shoes on his poor little feet, He stopp’d me and ask’d me for twenty-five cents, Said he’d not eaten food for a day; Said I “where’s your mother?” he stammer’d and said, “My Mother’s gone out, sir to pray”

Chorus
We’ve nothing to eat, And the fire has gone out, And Sammy’s been crying all day; Oh! Give me some money to buy us some bread, For Mother’s gone out, sir, to pray.

She says all the men are so wicked you know, and are giving their minds up to drink and so she has join’d now the Crusader’s band, And they’re making things lively I think Now daddy can’t get any whisky down town, But he brought home a bottle today And he’s blind staving drunk in the wood shed behind While Mother’s gone out sir, to pray.

She left me at home to take care of the boys, but they’re yelling and screaming so queer And Johnny fell over the stove while ago And he nearly burnt off all his ear, And Sammy fell out of the cradle and squall’d And they very old deuce is to pay And we’ve nothing to eat, all the grup is lock’d up, While Mother’s gone out sir, to pray.

She’s singling her psalms down at all the salons, And one fellow’s clos’d up they say And he’s lecturing now for the temperance band, And gets twenty-five dollars a day, I wish she’d come home for we’re all broken up, And we’re waiting for something to eat; But she don’t think of poor little brothers and me, For she’s Psalm singing down in the street.

I gave him some money to buy him some bread, And I tho’t all the women a bore For the men fill their bottles of course on the sly, And for meanness they drink all the more, They’d Better stay home and attend to the house, And not leave their children all day; for many an urchin is crying for bread, While their mother’s gone out sirs to pray.

http://memory.loc.gov/ammem/smhtml/smessay3.html
The woman question was tangled up with Methodism before it became an important political factor. Early in the history of American Methodism the demand of woman to be heard in church councils set the brethren by the ears, though it is fair to say that the friends of the woman’s side of the case were at first very few. But the women have persisted from year to year, and in recent times they have won partial victories, and now the annual conferences are each year stirred up over the proposition to admit women as delegates to the General Conference, the chief legislative body of the church...

Now the General Conference meets next month, and the women and their advocates are going before it again to renew the battle for representation by female voice and vote. They will come up this time fortified by votes and expressions of the church here and there, giving them much strength, and these expressions the General Conference cannot ignore wholly…

The outcome of the approaching contest is awaited with much anxiety by the women suffragists in California, since they claim that whatever the decision it will considerably influence public judgment in the matter of extension of the suffrage to women, a proposition upon which we are to vote in this State before many moons pass.

Sacramento Daily Union April 12, 1896
The woman question was tangled up with Methodism before it became an important political factor. Early in the history of American Methodism the demand of woman to be heard in church councils set the brethren by the ears, though it is fair to say that the friends of the woman’s side of the case were at first very few. But the women have persisted from year to year, and in recent times they have won partial victories, and now the annual conferences are each year stirred up over the proposition to admit women as delegates to the General Conference, the chief legislative body of the church. The conference of 1892 or 1893, we believe, decided against the proposition by a heavy majority, but this has not discouraged the women, and they are pushing their claims as vigorously as ever. They hold that, as they are numerically the stronger sex in the church they should have representation in its legislative bodies. That this is based on moral as well as legal right: that to refuse them representations is to deny equity and defy the law of common justice.

The opponents of this view fall back upon the New Testament and quote St. Paul against the women, since he declared they must keep silence in the church that they should neither teach nor usurp authority over man. To this the women reply that St. Paul’s day and this day are widely apart. “We are not the women of whom he spoke, and then, woman’s condition, socially and before the law then and now, are widely variant. St. Paul did not understand women, and was rather a woman-hater than otherwise; in fact, the church has admitted women to be teachers and preachers, and gladly welcomes them into the pulpit as such.”

Their opponents respond with the traditions of the church and its law since the day it was first written. But the women reply: “Is it a good reason that anything should remain as it is, because it always has been so?” Now the General Conference meets next month, and the women and their advocates are going before it again to renew the battle for representation by female voice and vote. They will come up this time fortified by votes and expressions of the church here and there, giving them much strength, and these expressions the General Conference cannot ignore wholly. The first step the woman advocates will take will be in the direction of demand for a decree that women may be ordained to the ministry and capacitated to take pastorates. Secondly, they will demand that a leveling process be started that will obliterate sex discrimination from the laws of the church, and place men and women on perfect equality in the church administration.

The outcome of the approaching contest is awaited with much anxiety by the women suffragists in California, since they claim that whatever the decision it will considerably influence public judgment in the matter of extension of the suffrage to women, a proposition upon which we are to vote in this State before many moons pass. But however the church may pass upon this question, we cannot concede that it will serve the suffragists any good end in the campaign going on. What a church does relative to ordaining woman for the ministry, or giving her a voice in the administration of church economy, cannot cut any figure in the decision of the question whether it is for woman’s best interest that she go to the polls and take up active work in the field of State politics. In these matters church and State are wide apart, and should so remain, and we believe that woman’s fitness to vote in church councils can have no place in the determination of what is for the best interest of woman and society in the political field.
Cleveland, O., May 1 – Three thousand people were in the hall this morning when the great quadrennial conference of the Methodist Episcopal Church was called to order by Bishop Bowman. Nearly every country on the globe was represented.

When the announcement of Lydia A. Trimble was announced a delegate was immediately on his feet and the motion that the lady’s name be omitted until the committee determine whether her election was legal. For a minute it looked as if a fight had started. Bishop Bowman, however, refused to entertain the motion, as he declared the convention was not organized. The tumultuous applause which followed the ruling of the chair indicated the strength of the woman suffragist faction of the delegation. This was the first skirmish, and as the other names of women delegates were called no exception was taken. …

In the afternoon district conference were held. Of fourteen, seven declared unconditionally for seating women delegates, and tow others gave one delegate each to the same cause. This makes a vote of 17 to 11 in committee in favor of seating the women.
The discontent of working women is understandable, but it is a wide jump from the woman discontented about her work or wages to the woman discontented about her political position. Of all the shrill complainers that vex the ears of mortals there are none so foolish as the women who have discovered that the founders of our republic left their work half-finished, and that the better half remains for them to do. While more predictably and sensible women are trying to put their kitchens, nurseries and drawing-rooms in order, and to clothe themselves rationally, this class of discontents are dabbling in the gravest National and economic questions. Possessed by a restless discontent with their appointed sphere and its duties, and forcing themselves to the front in order to ventilate their theories and show the quality of their brains, they demand the right of suffrage as the symbol of guarantee of all other rights.

This is their cardinal point, though it naturally follows that the right to elect contains the right to be elected. If this result be gained, even women whose minds are not taken up with the things of the State, but who are simply housewives and mothers, may easily predicate a few of such results are particularly plain to the feminine intellect and observation. The first of these would be entirely new set of agitators who would use means quite foreign to male intelligence. For instance, every favorite priest and preacher would gain enormously in influence and power; for the ecclesiastical zeal which now expends itself in fairs and testimonials would then expend itself in the securing of votes in whatever direction they were instructed to secure them. It might even end in the introduction of the clerical element into our great political council chambers – the Bishops in the House of Lords would be a sufficient precedent – and a great many women would really believe that the charming rhetoric of the pulpit would infuse a higher tone in legislative assemblies – Amelia E. Barr.
D-4: Document Based Question C: Civil Rights and the Social Gospel

Civil Rights and the Social Gospel

Some historians consider the Civil Rights Movement a wave of the Social Gospel Movement and perhaps the Fourth Great Awakening in the United States. Analysis the following documents and consider how influential was religion to the Civil Rights Movement of the 1950s and 1960s.

How did religious organizations support the Civil Rights Movement?

Use the space below to take notes
Civil Rights and the Social Gospel Teacher Key

Some historians consider the Civil Rights Movement a wave of the Social Gospel Movement and perhaps the Fourth Great Awakening in the United States. Analysis the following documents and consider how important was religion to the Civil Rights Movement of the 1950s and 1960s. The following documents can be use to create a number of different DBQs concerning the role of religion and the Civil Rights Movement. Listed below in a short synopsis of each document for the use of the teacher in tailoring a DBQ the class.

By Reverend Martin Luther King, Jr Address delivered at the General Assembly of the National Council of Churches in St. Louis, MO.
Describe his nonviolent philosophy for civil rights in the South as “Christianity in action” and the best alternative to solving race issues in the United States.

Document C-2: Reverend Bruce W. Klunder
Photograph of a white minister, Reverend Klunder, protesting the construction of Stephen Howe Elementary School on April 7, 1964. The school would have reinforced racial segregation in public schools. Klunder was accidently killed at this protest.

Document C-3: African American Nurses and Dominican Sisters
St. Dominic’s Hospital was one of the first hospitals to integrate their staff after the Civil Rights Act of 1964.

Document C-4: “20th Bombing Here Against Negroes”
Birmingham Post-Herald newspaper Article September 16, 1963
Article describes the bombing of the 16th Street Church where four girls died in 1963. It also describes other targets of bombing incidents in Birmingham, including Protestant, Catholic and Jewish buildings.

Document C-5: Catholic Sisters March at Selma, 1965
A variety of individuals participated in the Civil Rights Movement including whites and Catholics.

Document C-6: This Little Light of Mine
Traditional gospel song for children was rewritten to include lyrics reflecting the Civil Rights Movement activism.

Document C-7: Telegram from Ella Baker to Martin Luther King, Jr.
Ella Baker was an activist of the Civil Rights Movement who worked with both SCLC and SNCC. She telegraphed King regarding a fundraiser in the North to raise funds to assist the movement in the South. The organization included Protestant, Catholic and Jewish organizations.
Document Based Question C Rubric

Question Example: How did religious organizations support the Civil Rights Movement?

Students will write an essay that includes the following:

1. Has acceptable thesis. 10 pts
   - State thesis in the introduction and explicitly answer the question.
   - Addresses more than two examples of religious participation in the movement.
   - The thesis may appear as one sentence or multiple consecutive sentences
   - A thesis that simply restates the question is unacceptable.
   - Example
     - Religious leaders and organizations participated in the Civil Rights Movement of the 1950s and 1960s. Religious organizations from multiple denominations provided leaders, activists, and funding for the movement.

2. Understands the basic meaning of the documents 10 pts
   - Students must address all of the documents.
   - Students must demonstrate understanding of the basic meaning of all but one document.
   - Students may demonstrate understanding of the basic meaning of the documents by grouping them with others that show similar responses to the movement.
   - Restating or quoting the content of the documents does not demonstrate an adequate understanding of meaning.

3. Supports thesis with appropriate historical evidence from primary documents 10 pts
   - Specific and accurate evidence of the response to the movement must be explicitly drawn from a minimum of 6 documents
   - A document that is simply listed cannot count as evidence.
     - For 5 points
   - Specific and accurate evidence of the response to movement must be explicitly drawn from a minimum of 4 documents.

4. Analyzes documents 10 pts
   - Students must demonstrate analysis of documents.
   - Student may demonstrate analysis by synthesizing outside information from the textbook or class work.
   - Students may demonstrate analysis by evaluating influence or considering point of view of authors.
Since the struggle will continue, the basic question which confronts the oppressed peoples of the world is this: How will the struggle against the forces of injustices be waged?

Now there are two possible answers to this question. One is to resort to the all too prevalent method of physical violence and corroding hatred. Violence appears to have become the inseparable twin of Western materialism. It has become the hallmark of its grandeur. Violence nevertheless solves no social problems; it merely creates new and more complicated ones. Occasionally violence brings temporary victory but never permanent peace. There is still a voice crying through the vista of time saying to every potential Peter, “Put up your sword.” History is replete with the bleached bones of nations and communities that failed to follow this command. If the American Negro and other victims of oppression succumb to the temptation of using violence in the struggle for freedom, unborn generations will be the recipients of a long and desolate night of bitterness, and their chief legacy to the future will be an endless reign of meaningless chaos.

The alternative to violence is a method of nonviolent resistance. This method is nothing more and nothing less than Christianity in action. It seems to me to be the Christian way of life in solving problems of human relations.  

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Klunder, a 27-year-old father of two, was a Presbyterian minister active in the civil rights movement in Cleveland. He headed the local chapter of the Congress on Racial Equality (CORE). Reverend Klunder, along with other protestors of the United Freedom Movement, was opposed to the construction of a new school that would have reinforced patterns of segregation in the Cleveland Public Schools. He laid down behind this bulldozer as several other activists positioned themselves in front. The driver, unaware that Klunder was behind him, backed up to avoid hitting the protestors who were laying in front of him. This photograph was taken moments before Klunder’s death.

Image courtesy of Cleveland State Library Special Collections
http://clevelandhistorical.org/items/show/254
Document C-3: African American Nurses and Dominican Sisters
St. Dominic’s Hospital, the first private hospital in Jackson, Mississippi, to integrate its nursing staff in compliance with the 1964 Civil Rights Act.

20th Bombing Here Against Negroes been bomb victims.

But yesterday was the first time anyone has been killed by the blasts. Four died, and the 13 injured was only seven less than the total injured in all the 19 previous bombings.

Since the bombings began in 1955, the main targets have been the churches, the home of the Rev. Fred L. Shuttlesworth and the homes of Negroes moving into a white section that came to be known as “Dynamite Hill.”

12 Days Ago

The last dynamite bombing was 12 days ago at the home of Negro attorney Arthur Shores on “Dynamite Hill.” That blast occurred while repair work was still in progress from a bombing at Shores’ home two weeks earlier. Eight days ago a bomb was tossed into the Robinwood home of A.G. Gaston, prominent Negro businessman.

While the previous bombings caused no deaths and few injuries, three of the most recent set of rioting that led to one death, scores of injuries and widespread property damage in fires, looting and stonings.

Volunteer Negro guards captured several white men who allegedly threw a bomb at Shuttlesworth’s church several years ago. They were acquitted. They were the only arrests.

Reported Bombings

The bombings since 1955:
December, 1956 – home of Rev. F.L. Shuttlesworth:
April 1957 – home of Ashbury Howard, Negro labor leader at Bessemer.
April, 1957 – Allen Temple, a church, Bessemer.
July, 1957 – incomplete negro home on “Dynamite Hill.”
November, 1957 – Negro home under construction, Bessemer.
December, 1957 – blast that damaged five Negro homes on “Dynamite Hill.”
May, 1958 – home of Mrs. Dora Muldin, Birmingham.
June, 1958 – Bethel Baptist Church, where Shuttlesworth was pastor.
January, 1962 – St. Luke’s Zion Church
January, 1962 – Trinity Church of God
December, 1962 – New Bethel Baptist Church
March, 1963 – home of Howard Robinson, Birmingham
May, 1963 – the Rev. A.D. King’s home, Birmingham
May, 1963 – A.G. Gaston Motel
August, 1963 – home of Arthur Shores, civil rights attorney.
Sept. 4, 1963 – Shores’ home again.
Sept. 15, 1963 – 16th Street Baptist Church

http://bplonline.cdmhost.com/cdm/singleitem/collection/p4017coll2/id/545/rec/4
Document C-5: Catholic Sisters March at Selma, 1965

Document C-6: This Little Light of Mine

This Little Light of Mine" is a traditional gospel song that was given slightly updated lyrics reflecting the mood of the civil rights era.

Lyrics

Oh, this little light of mine,
I'm going to let it shine.
This little light of mine,
I'm going to let it shine.
Let it shine, let it shine,
Let it shine.

Oh, deep down in the South,
I'm going to let it shine.
Deep down in the South,
I'm going to let it shine.
Let it shine, let it shine,
Let it shine.

Oh, we have the light of freedom,
We're going to let it shine.
We have the light of freedom,
We're going to let it shine.
Let it shine, let it shine,
Let it shine.

Oh, God gave to us,
We're going to let it shine.
God gave to us,
We're going to let it shine.
Let it shine, let it shine,
Let it shine.

Oh, all in the church,
We're going to let it shine.
All in the church,
We're going to let it shine.
Let it shine, let it shine,
Let it shine.

http://www.gilderlehrman.org/historynow/06_2006/interactive.php
Document C-7: Telegram from Ella Baker to Martin Luther King, Jr.
February 24, 1956.

Ella Baker, veteran civil rights organizer and an NAACP branch president in New York City, was the driving force behind In Friendship, a coordinating group created to aid victims of racial terrorism in the South. Baker enlisted support for the new venture from more than twenty-five political, labor, and religious organizations. During its first year In Friendship not only gave funds to beleaguered activists such as Mississippi NAACP leader Amzie Moore but also organized a New York civil rights support rally in May and a December benefit concert for the bus boycott featuring Coretta Scott King, Harry Belafonte, and Duke Ellington. King noted at the top of the telegram that it was “to be answered,” but his response has not been located. King was unable to attend In Friendship’s 29 February founding conference to which Baker invites him.

REVEREND MARTIN LUTHER KING JR
309 SOUTH JACKSON AVE OR ST MONTGOMERY ALA

A LARGE NUMBER OF ORGANIZATIONS AND DISTINGUISHED INDIVIDUALS ARE ORGANIZING TO PROVIDE ECONOMIC ASSISTENCE TO THOSE SUFFERING ECONOMIC REPRISALS IN THE EFFORTS TO SECURE CIVIL RIGHTS. MR A PHILIP RANDOLPH IS CHAIRMAN AND LEADING CLERGYMAN OF PROTESTANT CATHOLIC AND JEWISH FAITHS ARE SPONSORS. ON WEDNESDAY FEB 29 A CONFERENCE TO LAUNCH THE ORGANIZATION IS TAKING PLACE. WE WOULD BE HONORED IF YOU COULD ATTEND AT OUR EXPENSE SO THAT WE MAY EXPRESS OUR DEEP RESPECT FOR YOU AND YOUR FELLOW WORKERS. PLEASE WIRE COLLECT ELLA J BAKER 452 ST NICHOLAS AVE NEW YORK CITY

ELLA J BAKER

http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documentsentry/from_ella_j_baker/
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