

HENRY F. MAY

PROTESTANT CHURCHES  
and  
INDUSTRIAL AMERICA



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# Protestant Churches Industrial America

**Deborah Mathias Gough**



## **Protestant Churches Industrial America:**

*Protestant Churches and Industrial America* Henry Farnham May, 1949      **Protestant Churches and Industrial America** Henry P. May, 1969      Protestant Churches and Industrial America. Repr Henry Farnham May, 1963      *The Social Gospel in Black and White* Ralph E. Luker, 2000-11-09 In a major revision of accepted wisdom this book originally published by UNC Press in 1991 demonstrates that American social Christianity played an important role in racial reform during the period between Emancipation and the civil rights movement As organizations created by the heirs of antislavery sentiment foundered in the mid 1890s Ralph Luker argues a new generation of black and white reformers many of them representatives of American social Christianity explored a variety of solutions to the problem of racial conflict Some of them helped to organize the Federal Council of Churches in 1909 while others returned to abolitionist and home missionary strategies in organizing the NAACP in 1910 and the National Urban League in 1911 A half century later such organizations formed the institutional core of America's civil rights movement Luker also shows that the black prophets of social Christianity who espoused theological personalism created an influential tradition that eventually produced Martin Luther King Jr

**Evangelicalism** Richard Kyle, 2017-09-20 Most forms of religion are best understood in the context of their relationship with the surrounding culture This may be particularly true in the United States Certainly immigrant Catholicism became Americanized mainstream Protestantism accommodated itself to the modern world and Reform Judaism is at home in American society In *Evangelicalism* Richard Kyle explores paradoxical adjustments and transformations in the relationship between conservative Protestant Evangelicalism and contemporary American culture Evangelicals have resisted many aspects of the modern world but Kyle focuses on what he considers their romance with popular culture Kyle sees this as an Americanized Christianity rather than a Christian America but the two are so intertwined that it is difficult to discern the difference between them Instead in what has become a vicious self serving cycle Evangelicals have baptized and sanctified secular culture in order to be considered culturally relevant thus increasing their numbers and success within abundantly populous and populist driven American society In doing so Evangelicalism has become a middle class movement one that dominates America's culture and unabashedly populist Many Evangelicals view America as God's chosen nation thus sanctifying American culture consumerism and middle class values Kyle believes Evangelicals have served themselves well in consciously and deliberately adjusting their faith to popular culture Yet he also thinks Evangelicals may have compromised themselves and their future in the process so heavily borrowing from the popular culture that in many respects the Evangelical subculture has become secularism with a light gilding of Christianity If so he asks can Evangelicalism survive its own popularity and reaffirm its religious origins or will it assimilate and be absorbed into what was once known as the Great American Melting Pot of religions and cultures Will the Gospel of the American dream ultimately engulf and destroy the Gospel of Evangelical success in America This thoughtful and thought provoking volume will interest anyone concerned with

the modern day success of the Evangelical movement in America and the aspirations and fate of its faithful     *Reinventing "The People"* Shelton Stromquist,2010-10-01 A comprehensive study of the Progressive movement *Reinventing The People* contends that the persistence of class conflict in America challenged the very defining feature of Progressivism its promise of social harmony through democratic renewal Shelton Stromquist profiles the movement s work in diverse arenas of social reform politics labor regulation and so called race improvement While these reformers emphasized different programs they crafted a common language of social reconciliation in which an imagined civic community the People would transcend parochial class and political loyalties But efforts to invent a society without enduring class lines marginalized new immigrants and African Americans by declaring them unprepared for civic responsibilities In so doing Progressives laid the foundation for twentieth century liberals inability to see their world in class terms and to conceive of social remedies that might alter the structures of class power     *For Democracy, Workers, and God* Clark D. Halker,Bucky Halker,1991     **We Have Plenty** Lorena M. Parrish,2025-09-23 The Black church often maintains an allegiance to white Western approaches to wealth and material acquisition In doing so it can ignore Jesus s teachings on poverty wealth and materialism The church s ambivalence toward Jesus s understandings of poverty and wealth uniquely impacts the spiritual and material well being of Black women and the Black community As a womanist theologian Lorena Parrish argues that the Black church needs a new liberative way forward In *We Have Plenty* Parrish traces the history of theologies of prosperity to help scholars and practitioners understand the long standing appearance of prosperity gospels in the Western church In doing so she explores selected sermons and writings of St Augustine John Calvin John Wesley and Walter Rauschenbusch to show how theologies of prosperity have long been embedded in mainline Christianity sometimes imperceptibly so Parrish argues that recognizing these trajectories is critical for the Black church s capacity to foster pathways toward communal liberation and wholeness Parrish offers a womanist theology that hearkens to the liberative work of Fannie Lou Hamer s Freedom Farm Collective and illumines contemporary initiatives that cultivate pathways toward Black communal abundance Parrish shows how equipping Black church pastors and community leaders with tools to build similar strategies better positions the church and community in turn to promote more equitable human relations and communal asset building and sharing *We Have Plenty* offers a moral imagination for theologians church leaders and community activists to envision Black communal abundance and thriving in light of Jesus s teachings     **The Making of American Liberal Theology** Gary J. Dorrien,2001-01-01 This text identifies the indigenous roots of American liberal theology and uncovers a wider longer running tradition than has been thought Taking a narrative approach the text provides a biographical reading of important religious thinkers of the time     **The Presbyterian Controversy** Bradley J. Longfield,1993-11-25 From 1922 to 1936 the Presbyterian Church in the U S A was torn by conflict Fundamentalists led by Clarence E Macartney William Jennings Bryan and J Gresham Machen modernists guided by Henry Sloane Coffin and moderates directed by Charles R Erdman and Robert E Speer struggled over theological

questions and their implications for such issues as ordination requirements the role of Princeton Theological Seminary and foreign missions The church managed to maintain its institutional unity at the height of the conflict in the mid 1920s but the struggle resulted in a loosening of the church's doctrinal standards the reorganization of Princeton Seminary the founding of Westminster Theological Seminary and the eventual birth of the Presbyterian Church of America Weaving together the history of this ecclesiastical conflict with biographies of the six leaders Longfield shows that theological concerns though primary were not the only issues in the struggle He demonstrates that social and cultural considerations profoundly contributed to the roles of the leaders and to the outcome of the conflict Finally Longfield traces the current decline of the Presbyterian Church and other mainline denominations back to this period arguing that by embracing doctrinal pluralism they undermined the very foundations of their mission to the world He concludes that renewal can only be based on a biblical and creedal faith distinct from the values and norms of the surrounding culture

**Beyond Labor's Veil** Robert E. Weir, 2010-11-01 The Noble and Holy Order of the Knights of Labor was founded in 1869 as a secret fraternal order committed to the goal of uniting American labor At its height in 1886 the Knights claimed the allegiance of perhaps a million workers Despite a host of local studies by the new labor historians of the 1970s and 1980s there has been no general study of the Knights since Norman Ware's 1929 book and no one has ever attempted a comprehensive study of the culture of the organization In *Beyond Labor's Veil* Robert E. Weir presents a fascinating cultural portrait of the Knights across regions covering the years 1869 to 1893 From the start the Knights of Labor was an unusual organization equal parts fraternal order and labor union It was the only nineteenth century labor organization to organize African Americans women and unskilled workers on an equal basis with white craftsmen Weir goes beyond the rhetoric of public pronouncements and union politics to consider the real influence of the Knights in communities and homes as well as in the workplace Weir explores the many cultural expressions of the Knights ritual religion poetry music literature material objects graphics and leisure Although the Knights barely survived into the twentieth century Weir concludes that the creative cultural expressions of the Knights enabled it to do as well as it did in the face of powerful oppositional forces What emerges in *Beyond Labor's Veil* is a rich detailed description of the Knights as its members adapted to the confusion and contradiction of America's Gilded Age

**Pluralism Comes of Age** Charles H. Lippy, 2015-05-20 This acclaimed work surveys the varied course of religious life in modern America Beginning with the close of the Victorian Age it moves through the shifting power of Protestantism and American Catholicism and into the intense period of immigration and pluralism that has characterized our nation's religious experience

**The Origins of Christian Anti-Internationalism** Markku Ruotsila, 2007-12-18 The roots of conservative Christian skepticism of international politics run deep In this original work Markku Ruotsila artfully unearths the historical and theological origins of evangelical Christian thought on modern day international organizations and U.S. foreign policy particularly in the fierce debates over the first truly international body the League of Nations After describing the rise of the

Social Gospel movement that played a vital foundational role in the movement toward a League of Nations

**The Origins of Christian Anti Internationalism** examines the arguments and tactics that the most influential confessional Christian congregations in the United States dispensational millennialists Calvinists Lutherans and to a lesser extent Methodists Episcopalians and Christian Restorationists used to undermine domestic support for the proposed international body Ruotsila recounts how these groups learned to co opt less religious minded politicians and organizations that were likewise opposed to the very concept of international multilateralism In closely analyzing how the evangelical movement successfully harnessed political activism to sway U S foreign policy he traces a direct path from the successful battle against the League to the fundamentalist modernist clashes of the 1920s and the present day debate over America s role in the world This exploration of why the United States ultimately rejected the League of Nations offers a lucid interpretation of the significant role that religion plays in U S policymaking both at home and abroad Ruotsila s analysis will be of interest to scholars and practitioners of theology religious studies religion and politics international relations domestic policy and U S and world history

**Harvard Guide to American History** Frank Freidel, Frank Burt Freidel, Richard K. Showman, 1974 Editions for 1954 and 1967 by O Handlin and others *For My People* Cone, James, H., 2024-10-23

**The Incorporation of America** Alan Trachtenberg, 2007-02-06 Analyzes the development of the U S s modern socioeconomic structure in the late nineteenth century discussing factors such as westward expansion mechanization labor unrest and the growth of cities

**This Far by Faith** David R. Contosta, 2015-06-26 The history of the Diocese of Pennsylvania is in many ways a history of the Episcopal Church at large It remains one of the largest and most influential dioceses in the national church Its story has paralleled and illustrated the challenges and accomplishments of the wider denomination and of issues that concern the American people as a whole In *This Far by Faith* ten professional historians provide the first complete history of the Diocese of Pennsylvania It will become essential reading for anyone wishing to understand the history and significance of the Episcopal Church and of its evolution in the Greater Philadelphia area Aside from the editor the contributors are Charles Cashdollar Marie Conn William W Cutler III Deborah Mathias Gough Ann Greene Sheldon Hackney Emma J Lapsansky Werner William Pencak and Thomas F Rzeznek

*Shades of White Flight* Mark T. Mulder, 2015-03-12 Since World War II historians have analyzed a phenomenon of white flight plaguing the urban areas of the northern United States One of the most interesting cases of white flight occurred in the Chicago neighborhoods of Englewood and Roseland where seven entire church congregations from one denomination the Christian Reformed Church left the city in the 1960s and 1970s and relocated their churches to nearby suburbs In *Shades of White Flight* sociologist Mark T Mulder investigates the migration of these Chicago church members revealing how these churches not only failed to inhibit white flight but actually facilitated the congregations departure Using a wealth of both archival and interview data Mulder sheds light on the forces that shaped these midwestern neighborhoods and shows that surprisingly evangelical religion fostered both segregation as well as the decline of urban

stability Indeed the Roseland and Englewood stories show how religion often used to foster community and social connectedness can sometimes help to disintegrate neighborhoods Mulder describes how the Dutch CRC formed an insular social circle that focused on the local church and Christian school instead of the local park or square or market as the center point of the community Rather than embrace the larger community the CRC subculture sheltered themselves and their families within these two places Thus it became relatively easy when black families moved into the neighborhood to sell the church and school and relocate in the suburbs This is especially true because in these congregations authority rested at the local church level and in fact they owned the buildings themselves Revealing how a dominant form of evangelical church polity congregationalism functioned within the larger phenomenon of white flight *Shades of White Flight* lends new insights into the role of religion and how it can affect social change not always for the better *Christ Church, Philadelphia* Deborah Mathias Gough, 1995 From its panoramic perspective Christ Church Philadelphia unfolds events as both religious and local history Established as the church of the English crown in a decidedly Quaker colony Christ Church dealt from its inception with issues of religious freedom Demonstrating as much political as religious daring Philadelphia Anglicans emerged from the Revolution with positions of power and influence that earned them the leading role in forming the nation's Protestant Episcopal Church *The Civil War as a Theological Crisis* Mark A. Noll, 2006 Although Christian believers agreed that the Bible was authoritative and that it should be interpreted through commonsense principles there was rampant disagreement about what Scripture taught about slavery This book tells how most Americans were radically divided in their interpretations of what God was doing in and through the Civil War

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