

**ADDITIONAL READING EXERCISE ONE**

**Introduction:** Following the publication of Darwin's *On the Origin of Species* (1859) and *The Descent of Man* (1871), people called "Freethinkers" began arguing that religions were anachronistic man-made inventions which had no place in modern society. In the United States the "Freethought" movement included luminaries such as orator Robert G. Ingersoll, inventor Thomas Edison, botanist Luther Burbank, civil rights advocate W.E.B. Dubois, trial lawyer Clarence Darrow, and women's rights activists Elizabeth Cady Stanton and Susan B. Anthony. Banding together in "Liberal Leagues," these self-identified "Infidels" also demanded stricter interpretation of the First Amendment's separation of church and state. Not surprisingly, religious leaders and organizations took the opposite view, particularly supporters of the so-called "Christian Amendment" movement, which sought to bring about a closer relationship between Christianity and the federal government. Simultaneously, many Protestant Christians joined with the anti-theists to oppose public funding for sectarian schools, particularly those operated by the Roman Catholic Church. All this activity raised serious questions about the meaning and extent of the First Amendment not only as regards the freedoms of religion, of speech and of the press but also what role government should or should not take in religious matters, questions which remain unsettled today.

**Instructions:** For this exercise, students will examine documents relating to the battle between religious and anti-religious forces in the United States during the post-Civil War period. Links are provided on the professor's website. Referring to this material, students will answer the following questions.

- 1) On page 93 of the April 1870 issue of *Catholic World*, what facts does the author of "The School Question" present to support his statement that in the past public sectarian schools "did no injustice to anyone and violated no conscience?"
  - a) Schools were attended only by the children of people who were members of the established state religion
  - b) In some places, no one was required to send their children to school
  - c) In some places, only the people who sent their children to school were required to pay taxes to support those schools
  - d) All the above
  - e) Only A & C above
  
- 2) On pages 93-94 of the April 1870 issue of *Catholic World*, what facts does the author of "The School Question" present as evidence of a changed situation regarding the public schools?
  - a) There are no longer any state churches
  - b) There are a great variety of religious denominations in every state, all with equal rights
  - c) Public schools cannot be adequately maintained without taxing the whole population
  - d) All the above
  - e) Only A & B above

- 3) On pages 93-94 of the April 1870 issue of *Catholic World*, why does the author of “The School Question” say that having public schools adopt a “common Christianity” is problematic for Roman Catholics?
- a) The difference between Catholics and Protestants is not a difference of details or particulars but principles
  - b) Catholicism cannot have anything in common with other forms of Christianity; it must be taught in its entirety or not at all
  - c) Excluding anything from schools that is distinctive to the Roman Catholic faith is to exclude Catholicity itself
  - d) All the above
  - e) Only B & C above
- 4) On page 94 of the April 1870 issue of *Catholic World*, why does the author of “The School Question” say that Roman Catholics cannot send their children to public schools?
- a) To do so would violate their conscience
  - b) To do so would be to neglect their parental duty
  - c) To do so would be to expose their children to the possibility of losing their faith and therefore their salvation
  - d) All the above
  - e) Only A & C above
- 5) On pages 94-95 of the April 1870 issue of *Catholic World*, why does the author of “The School Question” say that excluding Bible reading from schools would not be a solution to the Catholic dilemma?
- a) It would make the schools completely secular, which would be worse than making them purely Protestant
  - b) Because Catholics value no education that is divorced from religion and religious culture
  - c) Because many Bibles are printed in Latin and it is important for children to learn how to read and write Latin
  - d) All the above
  - e) Only A & B above
- 6) On pages 94-95 of the April 1870 issue of *Catholic World*, which of these proposed solutions to the problem does the author of “The School Question” advocate?
- a) Make the schools entirely secular
  - b) Break up the public school system and return to a system of private schools only
  - c) Permit public funds to be used to support sectarian schools
  - d) None of the above

- 7) In the seventh paragraph of President Grant's December 7, 1875 message to Congress, what did he say about public education?
- That an educated public would be more likely to cast an informed ballot
  - That education was a safeguard against demagoguery and "priestcraft"
  - That the Constitution should be amended to require the states to provide free public schools for all children, regardless of race, sex, religion or birthplace
  - That public funds should not be used to support either religious schools or the teaching of religious beliefs
  - All the above
- 8) In the eighth, ninth and tenth paragraphs of President Grant's December 7, 1875 message to Congress, what did he say about churches?
- That by not paying taxes churches were enjoying the protections and benefits of government without bearing any of the share of its burdens or expenses
  - That the exemption of churches from paying taxes put an unfair burden on other taxpayers
  - Excepting burial grounds and possibly edifices, churches should be taxed the same as corporations
  - All the above
  - Only A & B above
- 9) Hard on the heels of President Grant's message, what action did Congressman (and future Presidential candidate) James G. Blaine propose that Congress take?
- Pass a law permitting Roman Catholic schools to use public funds
  - Pass a law forbidding any further immigration of Roman Catholics
  - Pass a constitutional amendment that would forbid state funding of religious schools
  - All the above
  - Both A & B above
- 10) Which one of the following statements is **NOT** true regarding Congressman James G. Blaine's 1875 proposal?
- Blaine's proposal arose from Protestant concerns about the possible "Catholicization" of American education.
  - Blaine's proposal was approved by Congress.
  - Blaine's proposal was approved by one but not both houses of Congress.
  - Thirty-six states have since adopted versions of Blaine's proposal
- 11) Which one of the following statements about the 19th century Christian Amendment movement and its proponents is **NOT** true?
- Proponents believed that the Civil War was divine punishment for the Founding Fathers' not mentioning God in the United States Constitution.
  - Proponents saw God, rather than the people of the United States, as the source of all authority and power in civil government.
  - President Lincoln urged immediate adoption of the amendment.
  - Proponents advocated putting the name of God on U.S. coins.
  - Proponents supported Bible study in public schools.

- 12) Read page 5 of the *Report of the Centennial Congress of Liberals*: What did the 19th century proponents of a Religious Freedom amendment advocate?
- That the First Amendment of the United States Constitution be rewritten so as to apply to the States as well as to the Federal government.
  - That no person should be denied the right to hold public office or serve on a jury on account of their religious opinions.
  - That no person should be required to support, either directly or indirectly, any religious society to which he or she does not belong.
  - The exclusion of religious study in any civilly supported school.
  - All the above.
- 13) Read page 116, Resolution XII of the *Report of the Centennial Congress of Liberals*: Why were the delegates opposed to the adoption of Congressman Blaine's proposal regarding public schools?
- Because all the League's members were Democrats and Blaine was a Republican
  - Because they wanted the public schools to remain sectarian in nature
  - Because they did not think that Blaine's proposal went far enough in guaranteeing that the public schools would actually be secular in nature
  - None of the above
- 14) Read page 117, Resolution XIV of the Report of the *Centennial Congress of Liberals*: Why were the delegates upset with President Grant?
- Because in spite of Grant's supposed support for separation of church and state, he had issued a proclamation calling on Americans to celebrate Independence Day with religious observances
  - Because he had called for the abolition of the National Liberal League
  - Because he had called for the National Liberal League's leaders to be arrested and tried for blasphemy
  - Because he had criticized National Liberal League President Robert G. Ingersoll
- 15) Read page 117, Resolution XIV of the Report of the *Centennial Congress of Liberals*: What did delegates point out about past President Thomas Jefferson?
- He was a Deist
  - Jefferson did not believe in the divinity of Jesus
  - Jefferson held that the Constitution gave the President no authority to direct the religious exercises of his constituents
  - All the above
- 16) Read Chapter II of Robert Patterson's *Fables of Infidelity and Facts of Faith* ("Was Your Mother a Monkey"): What statements does the author make in regard to Darwin's Theory of Evolution?
- Divine creation is a fact whereas evolution is only an Atheistic theory
  - Darwin says in effect that human beings are descended from monkeys
  - Darwin's theory leads to Atheism and Materialism
  - Darwin's theory is anti-Christian
  - All the above

- 17) To answer this question, read pages 189-90 of Darwin's *Descent of Man*: Is it true that Charles Darwin wrote that human beings are descended from apes or monkeys?
- Yes it is true; that is precisely what he wrote.
  - No it is not true; Darwin actually wrote that because human beings and modern apes have the same general appearance they are probably all descended from a common ancestor and therefore human beings are but one of several exceptional forms of primates
- 18) Read pages 52-3 of Reverend Henry Ward Beecher's *Evolution and Religion*: In effect, what does Beecher say about the Theory of Evolution and Religion?
- Religion has everything to fear from the Theory of Evolution
  - Religion has nothing to fear from the Theory of Evolution
  - Although they are connected, Theology and Religion are not the same thing
  - Both B & C above
- 19) In the "Religion" chapter of *The Life and Letters of Charles Darwin*, what label does Charles Darwin apply to himself?
- Freethinker
  - Atheist
  - Agnostic
  - Infidel
- 20) In the "Religion" chapter of *The Life and Letters of Charles Darwin*, at what point in his life did he begin to doubt the veracity of the religion in which he had been raised?
- When he became a teenager
  - Between 1836 and 1839, when he was on the voyage of the *Beagle*
  - When he reached middle age
  - After he began thinking about publishing *On the Origin of Species*
- 21) In the third column of page 1 of the November 22, 1877 issue of the *Index*, what did it say happened to an "infidel" physician living in Bell County, Texas?
- He was tarred and feathered by Presbyterians
  - He was brutally whipped (100 lashes) by Baptists
  - He was elected mayor of Belton, Texas
  - He was arrested, tried, and found guilty of blasphemy
- 22) On page 1 and 19 of his defense of former minister C. B. Reynolds for the crime of blasphemy, what does lawyer/orator Robert G. Ingersoll say is at issue in the case?
- Freedom of religion
  - Freedom of speech
  - Freedom of the press
  - All the above
  - Both B & C above

- 23) On pages 21-2 of his defense of former minister C. B. Reynolds for the crime of blasphemy, what did lawyer/orator Robert G. Ingersoll point out?
- a) That many a man has cursed or mocked the god of another man
  - b) No man has ever cursed the god in which he believes
  - c) That when a church is in the minority, its followers support free speech but when they are in the majority, they do not
  - d) All the above
- 24) In the “Introduction” to *The Woman’s Bible*, lifelong women’s rights advocate Elizabeth Cady Stanton wrote:
- a) Biblical teachings were responsible for women’s inferior status in civil society.
  - b) She did not believe that any man had ever seen or talked with God.
  - c) She did not believe that God had inspired the Mosaic code.
  - d) All religions on the face of the earth degrade women.
  - e) All the above
- 25) In “The Woman’s Bible Repudiated” section of *The Woman’s Bible*, what did Susan B. Anthony say or imply when some members of the National American Woman Suffrage Association proposed a resolution that sought to disassociate the group from Elizabeth Cady Stanton’s *Woman’s Bible*?
- a) That she [Anthony] distrusted anyone who claimed to know what God wanted them to do in regard to their fellow human beings, because it always seemed to coincide with their own desires
  - b) That adoption of the resolution was catering to the whims of people who had no intelligent knowledge of what they condemned
  - c) That adoption of the resolution would be tantamount to a censure of Ms. Stanton
  - d) All the above.