

The Scopes Trial, The New South, Cultural Changes, Popular Dispensationalism, and Southern Diaspora

Changing Demographics of Protestantism and Evangelicalism

- Protestant Christianity and especially Evangelical denominations were continuing to lose followers in the North
 - Catholics continued to grow and Lutherans remained relatively constant
- The South was becoming the home of Evangelical Christianity and therefore became the battleground for the stand against modernism
 - The chart below shows how the Baptists became a largely Southern denomination and actually understates the significance of the South in that Southern economic migrants frequently made up the majority of the Evangelical population in other regions
 - Methodists, which dropped from 1st to 2nd in terms of followers by the mid 1920's showed a similar pattern although not quite as pronounced

Baptist Region	1850	1860	1870	1890	1906	1916	1926	1936
New England	106,729	82,617	90,584	163,719	185,013	194,189	192,211	197,355
Midwest	121,444	121,444	177,715	410,219	519,980	633,792	769,716	866,652
Middle	139,596	137,147	149,738	301,911	410,259	530,624	609,066	687,751
Upper South	214,438	243,488	259,138	905,535	1,283,784	1,527,777	1,772,257	1,490,756
Deep South	271,156	380,257	379,311	1,850,808	3,059,497	4,043,805	4,714,459	4,571,531
West				22,419	71,311	73,472	162,303	189,569
Total	853,364	964,953	1,056,486	3,654,611	5,529,844	7,003,659	8,220,012	8,003,614
South	485,594	623,745	638,449	2,756,343	4,343,281	5,571,582	6,486,716	6,062,287
South %	56.90%	64.64%	60.43%	75.42%	78.54%	79.55%	78.91%	75.74%

Fundamentalism's Impact on Culture

- Apart from theological beliefs, as fundamentalism spread from the North to the South and West it brought with it cultural characteristics
 - Most are quite close to progressive millennialism teaching, except those relating to science and the Genesis account, and can easily be seen as deriving from puritan or Yankee culture
- Approach to Evangelism was somewhat different
 - Individual grass roots evangelism was and generally still is a basic tenet of evangelicalism
 - Fundamentalism also linked this to societal collective change (top down)
- Fundamentalism was more supportive of state authority
 - Normally what would be cited here are blue laws that required business to shut down on the Sabbath and the prohibition of alcohol
 - In a broader sense though, there was a willingness and perhaps even a sense of duty to use the power of the state to impose moral or religious positions on the rest of society
 - Conceptually this has a less direct linkage to topics like public education, eugenics, zoning and land usage, and the expansion of federal power through federal agencies created during the Wilson administration
- Legalism, or strict moral standards to guard from sin or temptation
 - Typically in Northern Protestantism adherents didn't smoke or use tobacco products, dressed in a "modest" manner meaning not trying to emphasize any sort of sexuality, didn't dance, didn't go to the theatre, generally avoided music outside of hymns, etc.
 - *".. And since each individual was responsible for his own salvation, the pietist concluded that society was duty-bound to aid each man in pursuing his salvation, on promoting his good behavior, and in seeing as best he can that he doesn't fall prey to temptation. Historian Murray Rothbard*

Fundamentalism's Impact on Culture (cont..)

- Puritanism was intensely anti-Catholic
 - As immigrants were the source of the dramatic rise in the Catholic population from around 1840 to 1900 and overwhelmingly settled in the North, northern Evangelicals were strongly anti-immigrant
 - Created a tie between more fundamentalist aligned churches and the 2nd Klan and Masons
- Religious Nationalism / Patriotism
 - This would have initially been a hard sell in the South and doesn't appear to have caught on very well until after WWII at the earliest.
 - The nationalist vision in the North, on the other hand, was deeply integrated with Northern Evangelicalism prior to the war of 1861
 - Not initially compatible with Dispensationalist teachings and not linked until after WWII
- Prosperity Gospel
 - fundamentalism took from Puritanism the concept that material prosperity was a blessing bestowed by God for living a Godly life
 - Work was held in very high regard although there really isn't a lot of empirical data showing that those of Puritan background were more productive than any other group
- Education
 - Supported a secular public education system as opposed to educating children through the church
 - Saw Catholics as a far greater threat than secularists

Creation Science

- The Scopes Trial was a watershed event in American history that was largely dissimilar from what was presented in the media
- To understand it we first have to look at some general positions in the origins of the universe and of man
- Scientific naturalism
 - The universe was static and eternal (this was established to be wrong) and all life was established and gradually evolved from random combinations and mutations
- Young Earth Creationism
 - Holds that the earth is only a few thousand years old as the true interpretation of the Genesis account, that the earth and all that is in it was largely created in its current form (there are some nuances to this)
- Theistic Evolution
 - Commonly held position during this time period
 - Believes that “days” are figurative, lineages in Genesis are not complete, and evolution (either random or directed) was the means used by God to create life
- Intelligent Design
 - Generally developed somewhat later although key points were present in the early 20th century
 - Uses common accepted scientific knowledge to disprove atheistic pseudoscientific interpretations
 - Note that these tools are not available to the young earth creationist
- It's beyond the scope of this study to analyze these at any depth here

The Scopes Trial

- The play *Inherit the Wind* and multiple Hollywood movie adaptations established the public perception of this event
 - where a heroic high school biology teacher was stopped from teaching evolution to ignorant Southern children by backwards Southern laws and a general culture of ignorance
 - This couldn't hardly be further from the truth
- The ACLU in New York developed an idea of an evolution show trial and the civic leaders in Dayton, Tennessee, accepted the proposal in order to promote commerce
 - Scopes was a young PE teacher who occasionally substituted in biology and was part of the stunt from the beginning
 - He was never jailed or at risk of being jailed, was friends with the prosecutors (he went swimming with them throughout the trial) and was given a scholarship arranged by the expert witnesses in return for his role in the Monkey trial
 - When the trial was over, the school offered to renew his contract
- New York transplant George Rappleyea developed the idea and took it to the town elders assembled in the local drugstore
 - He told them that a trial on evolution would put Dayton on the map
 - The idea was broadly supported even by the school superintendent, who had supported the anti-evolution law
 - ACLU signed on, agreeing to pay the costs of both the defense attorneys and the prosecutors
 - The pharmacist gave Scopes a book that he said mentioned evolution, Hunter's Civic Biology, and Scopes agreed to say that he used it to prepare for class when he substituted for the regular biology teacher

Scopes Trial (cont..)

- The trial occurred during the height of the Eugenics movement
 - Saying amongst other things, that Caucasians, *“represented by the civilized white inhabitants of Europe and America,”* are *“the highest type of all.”*
 - The theory of natural selection was being used to justify beliefs in racial superiority and the expert witnesses called by the defense were all eugenics supporters
- Both sides enlisted prominent famous attorneys with Democrat William Jennings Bryan for the prosecution and Clarence Darrow for the defense
 - The city created a Scopes Trial Entertainment Committee that planned special events around the trial
 - Tents were erected and train service increased to accommodate the hoped for crowds. Stores in Dayton displayed monkeys in windows and were selling *“simian sodas.”*
 - The Sherriff’s motorcycles were labeled *“Monkeyville Police.”*
- Bryan had a moderate interpretation of Genesis 1 despite being the public face of the anti-evolution campaign
 - Bryan even stated before the trial to Howard A. Kelly, a Johns Hopkins physician who was also a contributor to *The Fundamentals* periodical, that he didn’t object to *“evolution before man.”*
 - During the trial, however, he stated *“The so-called theistic evolutionists refuse to admit that they are atheists”* later explaining this was necessary to present the case
 - Bryan died shortly after the trial ended
- The prosecution won a hollow victory that was to marginalize Christianity in academia and the media for decades

The Scopes Trial and the New South

- Many in the South would see the evolution/origins debate as a form of resistance to Puritan secularism
 - It was more of a quarrel between two northern factions that was largely played out in the South
- The Scopes trial caused many to rally around cultural and religious conservatism
 - This included people who were not necessarily religiously affiliated or politically conservative
- This was coupled with resistance to modern materialism
 - *“worst characteristics of the Industrial North – scientism, materialism, endless economic expansion, dissolving communities, and social fluidity”*
- In 1930 there was a historically significant book that was written by 12 Southern academics titled *“I’ll Take My Stand – The South and the Agrarian Tradition”*
 - The authors, apart from having ties to Vanderbilt University, were fairly diverse in many respects and the Scopes trial for several of them led them to rally around Southern Cultural Conservatism
 - *“Turning to consumption as the grand end which justifies the evil of modern labor, we find that we have been deceived. ”*
- In 1945 a book was published by Henry Miller titled *The Air-conditioned Nightmare* which is a similar critique of modernism
 - Miller was a northerner from New York who had spent significant time abroad. Miller had an idea in the late 30’s of traveling around America documenting American life in the different regions of the country beginning with the South
 - *“We have degenerated; we have degraded the life which we sought to establish on this continent. The most productive nation in the world, yet unable to properly feed, clothe, and shelter over a third of the population*

Einstein, Hubble, and Discovering a Beginning

- Prior to the 20th century atheistic science and philosophy across time had consistently held that the universe was static and eternal
 - In a survey taken in 1959 in *Scientific American* was that two-thirds of the scientists stated there was no beginning
 - Because there was no beginning, the key problem to explain away God was simply the presence of people. In the eyes of Karl Marx, Darwin had provided the solution to this singular problem
- In 1917 Albert Einstein developed a series of equations describing the condition of the universe showing that the universe was dynamic
 - He also concluded that the rate at which time passes is not constant (special relativity)
- In the 1920's Edwin Hubble discovered that the universe was not static but was expanding based on a relationship between redshift and radial distances
 - Yet, Hubble himself had a difficult time coming to grips with his own findings and remained open to the idea of a static universe
 - Georges Lemaitre, a Belgian Catholic priest and physicist, predicted based on Einstein's general relativity, that there was a redshift to distance relationship
- The philosophical implications of the rejection of the static universe were immense
 - Scientific journal *Nature*, described the big bang as simply "*philosophically unacceptable*"
 - Yet few believers had any understanding of this and many even today can't distinguish between the "Big Bang" and biological evolution

More Problems with Darwin

- During this time believers focused almost exclusively on defending their own beliefs as opposed to attacking their opponents positions
 - Even operating under the static universe assumption, Darwin's theory had some fairly severe constraints and problems that were starting to become apparent
- Darwin acknowledged for complex life to develop based on randomness alone some conditions would need to exist
 - the basic components or building blocks of life would have to be relatively simple and
 - the fossil record would need to be steady and not abrupt
 - He said several times in Origin of the Species, "*nature does not make jumps or natura non facit saltum*"
- Based on what was known of the fossil record at the time of the Scopes trial, the record wasn't gradual but abrupt
 - In 1909, Charles D. Walcott (Director of the Smithsonian) discovered this and immediately realized its importance – he then hid the information but others arrived at the same conclusions
- The nature of the cell couldn't be analyzed at the time and would have to await the invention of the electron microscope
 - But this would bring up more problems with extreme cellular complexity and the concept of *irreducible complexity* which has no path for gradualism
 - So as early as the 1920's, the general time period of the Scopes trial, there is clear evidence of scientific bias against anything that would tend to support the concept of creation
- The tide of discovery was changing but the faith community would make no use of it

Orthodox and Popular Dispensationalism

- Dispensationalism gradually developed its own orthodoxy centered out of the Dallas Theological Seminary
 - Orthodox dispensationalism would consistently tend to avoid the idea of a “*Prophecy Clock*” because it would go against the “*Anytime Rapture*” concept
 - It would also require that Old Testament prophecy would be fulfilled during the Church Age which Schofield referred to as “the great parenthesis”
 - Doing so would imply that Israel was replaced by the church and align with amillennialism
- Popular millenarianism had no such constraints and would always revolve around current world events
 - These two opposing forces would attempt to reconcile on the time of the rapture remaining unknown
- Following the Miller incident the most notable popular writer and teacher was John Cumming of the Scottish National Church
 - published two very successful books in 1855. “*Sign of the Times; or Present, Past, and Future*” and “*The End: The Proximate Signs of the Close of the Dispensation*”
 - A biographer of Cummings stated that his works “*outsold those of any other writer of his day*”
 - Cummings calculated that 1864 would be the year that numerous prophecies would be fulfilled which was partially based on a prediction from church father Lactantius that the world would come to an end after 6000 years which was also supported by some Jewish traditions
- James Brooks, who was closely associated with Schofield, had a somewhat different interpretation of the “*restoration of the Jews*”
 - He held that the Jews would be partially restored but only by aligning themselves with the antichrist in “*Maranatha: the Lord Cometh*”

Gog and Magog

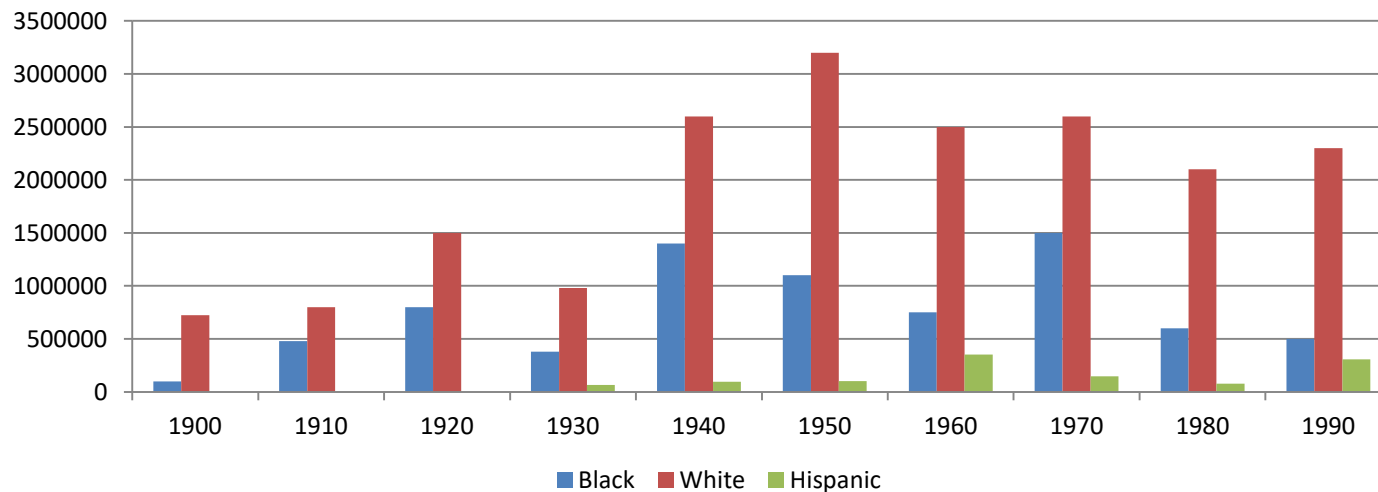
- In *The End*, which began with the entire chapter of Ezekiel 38, Cummings identifies Russia as the villain of the final drama saying,
 - “*The Russians and Northern Confederacy*” will wage war against Israel
 - Focus would remain on Napoleon III but this got a following as an alternate hypothesis
- His logic, which has remained largely in tact, goes roughly as follows:
 - referencing Jewish historian Josephus regarding Magog stating, “*The Scythians were called by the Greeks Magog*” referring to the time of Alexander
 - He then states the Caucus is derived from “*Gog*” and “*Chasan*” meaning “*Gog’s fortified place*”
 - He then cited Josephus again placing the Moscheni of the Moschi Mountains east of the Black Sea as being founded by Meshech
 - Cummings then goes on to cite Herodotus as the source for concluding that Moscovites came from Pontus in Asia Minor
 - Next he states that the Araxes River was called Rosh in Arabic and that Russia was derived from Rosh
 - From all this he states “*We arrive at the conclusion that Rosh, Meshech, Tubal, find their descendents at this moment in the northern and southern parts of Russia.*”
- Russia had come to be seen as a significant threat to European dominance
 - Defeated Napoleon’s invasion and eventually lost Crimean War to a European coalition
 - Between the wars American and British economic interests in concert with the Japanese were competing with the Russians in Manchuria
 - Russia was seen as or portrayed as being anti-Jewish (note that Bolsheviks who took over the country after WWI had large Jewish membership)

Balfour Declaration

- In the years leading up to WWI and the Balfour Declaration Zionism was seen as the major sign of the pending end of the age
 - President Wilson, who had been a party to the creation of the Balfour declaration and was also the son of a Calvinist minister, endorsed prophetic considerations in supporting his decisions
 - In prophetic commentary referring to Ezek. 38:13 Britain was commonly equated with “*the merchants of Tarshish*” and Americans to the “*Young Lions*”
- After Versailles, the momentum to establish a Jewish state in Palestine faded
 - Many naively believed that after the Turks left the Holy Land, the land was simply available but this was far from the case
 - This led the British to re-interpret the Balfour declaration and deferred the idea of a Jewish state in Palestine and limit migration there
 - Arab resentment and the practice of the new European immigrants to not hire or do business with the existing population inflamed the situation
 - Still European Jewish migration continued and accelerated
- After the war and an anti-communist scare of 1919-20, the American public and American millenarians had been subject to an overdose of political movements and American nationalism and generally adopted attitudes of anti-utopianism and isolationism

Southern Migration

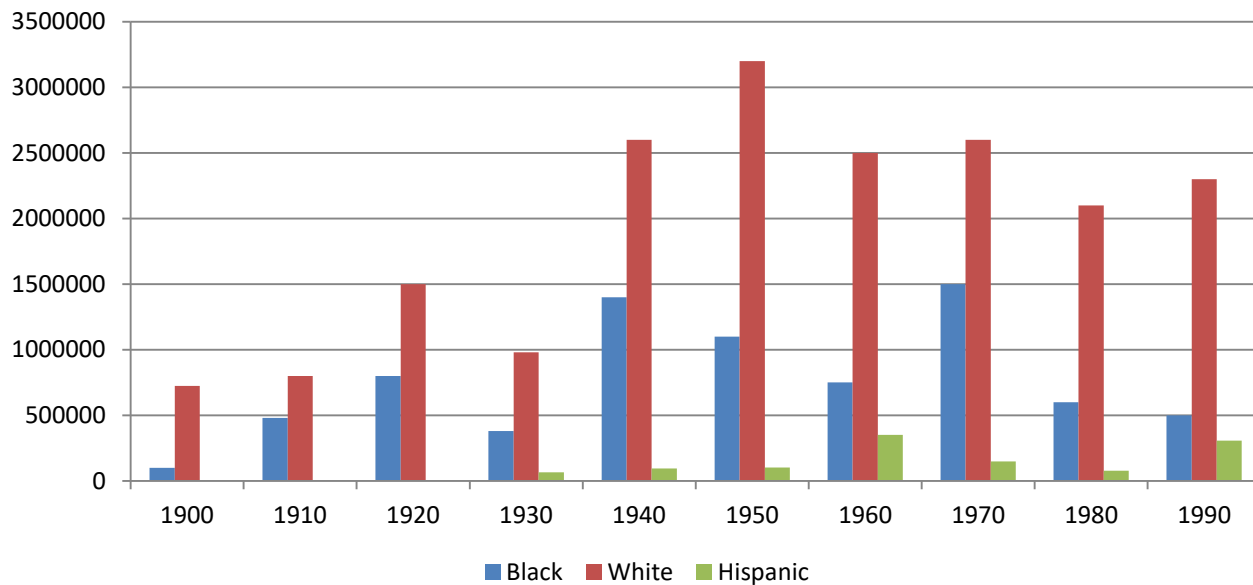
- Cultures and faiths spread most rapidly to new areas through the movement of populations
 - The religious and cultural dispersion brought about by population shifts in the early to mid 20th century, most notably the outflow of economic migrants from the South, was very significant in spreading elements of Southern culture and maintaining and growing Protestant Christianity
- Starting around 1900 and extending through the 1970's when U.S. manufacturing started to decline leading to the Midwest "Rust Belt", Southern out migration created southern population centers in Northern and Western cities
 - There was also agricultural migration principally to California's Central Valley
 - This had a significant impact on religious demographics and, to a somewhat lesser extent, on culture and politics
 - This outflow included Black, White, and Hispanic Southerners although there were some differences in how and where they settled



Southerners Leaving the South by Decade

Southern Migration (cont.)

- The Total number of displaced Southerners reached a peak in 1980 but as a percentage of the receiving population would have peaked generally between 1960 and 1970
 - Southern migrants were a significant part of the population of the receiving states but, apart from black immigration to inner city areas, only achieved near majority status in a few areas
 - They did, however, plant evangelical churches which extended their impact to other populations especially as the mainstream protestant denominations secularized and declined



Southerners Leaving the South by Decade

Ethnic Diversity Spreads Across the Nation

- Outside of the South there was little to no minority population before the early 1900's
 - As late as World War I only 8% of the total Black population lived outside of the South. By the early 2000's 47% lived outside of the South
 - Before World War I and the creation of wartime manufacturing jobs, Detroit had a Black population of only 5,000 residents. When Southern Blacks started arriving to fill these jobs, the northern press unanimously identified them as an *"unwanted and troublesome population"*
 - Black populations in northern and western cities specifically were formed by this migration
- Typically the newcomers to an area built new churches which was somewhat easier in Black communities
 - the communities they established were more homogenous
 - Baptists were especially good at doing this with strong lay organizations
 - If trained pastors were not available, laymen would fill the role - Baptist culture and church organization were well suited for people on the move
- In the Midwest, some Northern Baptist churches, most of which were declining in membership, were taken over by incoming Southern Baptists
 - where land was available, the more common approach was to build new facilities
- The degree to which a minority migrant population remains culturally consistent over time depends on how rapidly the people disperse into other groups and cultures
 - Black migrants were generally more concentrated in common communities than white migrants and married within their communities
 - White migrants were less concentrated and did tend to marry within their own communities but not to the same extent.

Pentecostal Churches

- The Pentecostal churches were a key aspect of this migration but were distinctly different from the Southern Baptist and Southern Methodist churches
- Theology
 - Pentecostal churches believe in the doctrine of “continuationism”, which holds that the gifts of the spirit did not cease with the apostolic age - this is the opposite of cessationism
 - Generally promoted passivism (Assemble of God) prior to WWII when some accommodations were made for military service
 - Have been linked to dispensationalism but this hasn’t been universal or consistent – difficult to align with continuationism
- The Pentecostal Movement arose in the Southern California area
 - This area was a sort of developing ethno-religious melting pot that had a fairly large population of early economic migrants out of the South in the 1900’s and 1910’s when the faith exploded in terms of followers
- Pentecostal story starts with Charles Parham who was born in Iowa in 1873
 - His mother died in 1885 and his father then married Harriet Miller who was the son of a Methodist circuit rider and the family then became more actively religious
 - married Sarah Twistlewaite, who had a Quaker family background and started independent ministry associated with Holiness movement
 - In 1904 his first church was built in Keelville Kansas and then the ministry expanded to Texas, Kansas, and Oklahoma
 - Although a segregationist and a believer in British-Israelism, a strange belief that the inhabitants of England were the genetic descendants of the lost tribes (this is entirely discredited by modern genetics), he did reach out to potential African-American and Hispanic converts. Two key African-American converts were Lucy Farrow and William J Seymour

Pentecostal History (cont.)

- Parham initially sent Lucy Farrow to Los Angeles and later sent Seymour after he had demonstrated his capability as an evangelist in the Houston area
 - Seymour's work in Southern California would develop into the Azusa Street Revival which is generally considered as the birthplace of the American Pentecostal Movement
 - Parham's influence would fade while Seymour's ministry would flourish
 - Seymour and his followers negotiated a short term lease and renamed the building the *Apostolic Faith Mission* but it was commonly known as the *Azusa Street Mission*
 - It continued to grow so rapidly that by 1906 it had gained the attention of major press outlets that began to provide press accounts
- Missionaries from the Azusa Street Mission spread the faith to local communities that were as far as 30 to 50 miles away using the streetcar system
 - By 1906 the Azusa Mission had sent missionaries throughout the west Coast and shortly thereafter across the country and then the world
 - The ties the Southern California congregations had to other regions and countries from which they came helped the faith spread rapidly and their structure didn't impose bureaucracy
- Pentecostal denominations including Assembly of God generally trace their origins to the Azusa Street Revival
 - Unlike the other protestant denominations, they weren't defined by a narrow ethno-religious demographic that left them in effective "*preaching to the choir*"
 - Another major Pentecostal group that doesn't trace their origins to Azusa Street but developed in Southern California around the same time and was associated with the revival is the Four Square Church that originated from the teachings and ministry of Aimee McPherson

Music and Literature

- Black discrimination was a serious and lingering problem in Northern and Western cities but all Southerners received some degree of resentment
 - Western migrants were referred to as “Arkies” and “Okies” and generally looked down upon
- Southern bars and churches spread Southern music to the rest of the country
 - “Country” music wasn’t a specific name initially and the terms “Hillbilly” were commonly used
 - Coal miner’s Daughter Loretta Lynn from Butcher Holler, Kentucky started her music career in a lumber town in Washington State after the mine closed down
 - In the Central Valley of California the Bakersfield style developed with artists like Buck Owens, born in Texas, Roy Clark, born in Virginia, and Merle Haggard, the Okie from Muscogee
 - Migration was one of the most common themes for bluegrass songs
- Black communities also developed music that changed history
 - The Motown sound and the performers that made it generally came directly out of churches and Gospel music and spread to national and international audiences
 - The blending of different styles of Southern music created Rock and Roll
- Pentecostals (who have by far the best music) were and are way over-represented in music
- Some enduring songs about the migration
- [Bobby Bear - Detroit City](#)
- [Dwight Yoakam - I Sang Dixie](#)