such as famines and earthquakes, and what they contributed to such agencies of cultural and social life as
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Go on to Section 5.

The American Red Cross - Marjorie Moses - 2013-01-17

In dark skirts and bloomed boots, Clara Barton fearlessly ventured on to Civil War battlefields to tend to wounded soldiers. She later worked with civilians in Europe during the Franco-Prussian War, lobbied legislators to ratify the Geneva conventions, and founded and ran the American Red Cross. Clara Barton never sought glory. She gave her all to heal and help. In 1917, Clara Barton to the New Deal tells the story of the charitable organization from its start in 1881, through its efforts during World War I, the civil war in Cuba, and the 1918 Spanish flu pandemic. Clara Barton, like her contemporaries, had to give, she chose achievement as the vehicle for gaining the love and recognition that frequently eluded her around her when her own was rent and frayed.

She encountered, in this role, some of the most moving situations that one can possibly imagine. The Blue and the Gray. The victorious enemy. The dead and dying. The hospital ship that is afloat on the sea....

Clara Barton - Professional Angel

Protestant traditions with modernity and globalization; changing imperial politics; challenges to biblical, denominational, and pastoral authority; local cultures and languages; and some of the century's major themes, such as race and gender, new technologies, and organizational change. In so doing, they identify a vast array of visualizing illustrations which will enliven conversations about the role of religion, and in particular Christianity.

The Oxford History of Protestant Dissenting Traditions, Volume V - Mark P. Hutchinson - 2018-10-18

The Oxford History of Protestant Dissenting Traditions series was governed by a motif of migration. Religion was pulled from one area of Europe and reinserted in another. The people who distanced themselves from a state church defined by diocesan episcopacy, the Book of Common Prayer, and consensually settled. They were not always traditional in their origin and their destination; neither were they always to be considered as having a religious faith. In fact, there is a great deal of overlap between the two categories, and many of the same people were present in both. The Oxford History of Protestant Dissenting Traditions, Volume V follows the spatial, cultural, and intellectual changes in dissenting identity and political allegiance in the twentieth century, as these once well-defined traditions were globalized. While in Europe dissent was often against the religious state, dissent in a globalizing world could redefine itself against other secular and cultural forces. The contributors to this volume are a group of renowned historians of dissenting Protestant traditions with modernity and globalization; changing imperial politics; challenges to biblical, denominational, and pastoral authority; local cultures and languages; and some of the century's major themes, such as race and gender, new technologies, and organizational change. In so doing, they identify a vast array of visualizing illustrations which will enliven conversations about the role of religion, and in particular Christianity.

Our Library - Library Association (Portland, Or.) - 1910

Our Library - Library Association (Portland, Or.) - 1910

Clara Barton, Professional Angel - Elizabeth Brown Pryor - 2011-06-29

Widely known today as the "Angel of the Battlefield," Clara Barton's personal life has always been shrouded in mystery. In Clara Barton, Professional Angel, Elizabeth Brown Pryor presents a biography of Barton that strips away the heroic exterior and reveals a complex and often trying woman. Based on the papers Clara Barton carefully saved over her lifetime, this biography is the first one to delve on these recorded thoughts. Besides her own voluminous correspondence, it reflects the letters of her associates and acquaintances, who provide a window into Clara's aunt's vulnerable facade, and doctors who treated her nervous disorders. She emerges as a vividly human figure. Continually struggling to cope with her insecure family background and a society that afforded much less than she had to give, she chose achievement as the vehicle for gaining the love and recognition that frequently eluded her during her long life. Not always altruistic, her accomplishments were nonetheless extraordinary. On the Civil War battlefields, Barton was renowned for her efforts to help civilians affected by the war. Her efforts to help civilians affected by the Civil War, in securing American participation in the International Red Cross, in promoting peacetime disaster relief, and in fighting for women's rights, Clara Barton made an unparalleled contribution to American history. Yet, the measure of her life must be taken from this perspective: she dared to offend a society whose acceptances she trusted, and she put all of her energy into patching up the lives of those around her when her own was rent and fray.
Fundamentalism and American Culture has long been considered a classic in religious history, and to this day conservative Christian views? Understanding the movement's history is key to answering this question. Controversial decisions by the government are met with hundreds of lobbyists, millions of dollars of advertising spending, and a powerful grassroots response. How has the fundamentalist movement managed to resist the pressures of the scientific community and the drive of modern popular culture to hold on to their ultra-conservative Christian views? Understanding the movement's history is key to answering this question.

Fundamentalism and American Culture has long been considered a classic in religious history, and to this day remains unsurpassed. Now available in a new edition, this highly regarded analysis takes us through the full history of the origin and direction of one of America's most influential religious movements. For Marsden, fundamentalists are not just religious conservatives; they are conservatives who are willing to take a stand and to fight. In Marsden's words (borrowed by Jerry Falwell), "a fundamentalist is an evangelical who is angry about something." In the late nineteenth century American Protestantism was gradually dividing between liberals who were accepting new scientific and higher critical views that contradicted the Bible and defenders of the more traditional evangelicalism. By the 1920s a full-fledged "fundamentalist" movement had developed in protest against theological changes in the churches and changing moves in the culture. Building on networks of evangelists, Bible conferences, Bible institutes, and missions agencies, fundamentalists coalesced into a major protest movement that proved to have remarkable staying power. For this new edition, a major new chapter compares fundamentalism since 1980, looking particularly at the extraordinary growth in political emphasis and power of the more recent movement. Never has it been more important to understand the history of fundamentalism in our rapidly polarizing nation. Marsden's carefully researched and emploring work remains the best way to do just that.

Fundamentalism and American Culture - George M. Marsden - 2006-02-09
Manya America's today taking note of the surprisingly strong political force that is the religious right. Controversial decisions by the government are met with hundreds of lobbyists, millions of dollars of advertising spending, and a powerful grassroots response. How has the fundamentalist movement managed to resist the pressures of the scientific community and the drive of modern popular culture to hold on to their ultra-conservative Christian views? Understanding the movement's history is key to answering this question.

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