



WALKING THE SECOND MILE

WOMEN, RELIGION AND PHILANTHROPY

A N N D . B R A U D E

Walking the Second Mile: Women, Religion and Philanthropy

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**LILLY FAMILY
SCHOOL OF PHILANTHROPY**

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FOREWORD

On April 11, 2013, Lake Institute on Faith & Giving hosted the tenth Thomas H. Lake Lecture, the first lecture offered under the newly created IU Lilly Family School of Philanthropy. The dynamic, international environment in which philanthropic organizations exist is becoming increasingly complex. More than ever before, successful philanthropy now requires greater knowledge and more sophisticated education, research and training for the sector. People willing to give their time and talents to others—students, donors, volunteers, and philanthropy professionals—need more to achieve their mission and make a lasting and meaningful impact. The School offers a comprehensive approach to philanthropy through its academic, research and international programs and through the public offerings of The Fund Raising School, the Women’s Philanthropy Institute and Lake Institute on Faith & Giving. Together, we collaborate to improve philanthropy to improve the world.

The Lake Lecture has historically served as a catalyst for change in our society, casting a positive impact on the broad philanthropic sector by exploring the relationship between religion and philanthropy across the major faith traditions. This year’s lecturer, Ann D. Braude, Ph.D. is the director of the Women’s Studies in Religion Program and senior lecturer on American Religious History at Harvard Divinity School. She is the author of *Radical Spirits: Spiritualism and Women’s Rights in Nineteenth-century America*, and *Sisters and Saints: Women and Religion in America*, a history of the religion of American women for a general audience.

In her research, Dr. Braude examines the relationship between the radical individualism of 19th century women’s religious practices and their political interests and ideologies. Her lecture, “Walking the Second Mile: Women, Religion and Philanthropy” places the relation of religion to philanthropy in the context of women’s history. She writes, “Religious communities have turned to women over and over to provide a financial base.” Via the varied practices and creative savvy of female donors, the history of women in philanthropy continues to shape the changing landscape of religious giving. Dr. Braude’s insights both captivate and caution us as the lessons of the past provide us with a window into the complex future of religious organizations, congregations and leaders.

The Thomas H. Lake Lecture, a program of Lake Institute, is the legacy gift of Tom and Marjorie Lake, their daughter Karen Lake Buttrey and son-in-law Don Buttrey. Lake Institute exists to explore how faith inspires and informs giving in various religious traditions. Through programs, certified training events and seminars,



COLLECTION OF THE AUTHOR

we examine the multiple intersections of faith and giving in ways that honor the humanitarian values of the Lake family. In our work with faith communities we seek to build an environment of trust and public inquiry as we assist organizations and donors in the pursuit of their philanthropic passions. The Lake Lecture is both a thoughtful and integral extension of Tom Lake's vision, values and passion.

Explore Dr. Braude's lecture and embrace the ways religious women continue to impact the world of philanthropy. Awaken a deep appreciation for women's historical role in philanthropy. Explore how changes in society have molded current practices. Create new conversation partners about religion and philanthropy and expand your knowledge base to improve philanthropy to improve the world.

Awaken. Explore. Create.

Gene Tempel, Ed.D.
Founding Dean
Indiana University Lilly Family
School of Philanthropy
April 2013

**Walking the Second Mile:
Women, Religion and Philanthropy**
Thomas H. Lake Lecture on Religion and Philanthropy
Ann Braude, Harvard Divinity School
April 11, 2013

It is a great honor to join the illustrious group of scholars who have delivered the Thomas H. Lake Lecture. I am particularly grateful for the invitation to place the relation of religion to philanthropy in the context of women's history.

It is often assumed that the central concerns of women's history lie in the private sphere, in social and cultural developments, rather than in fiscal or structural issues. Likewise, historians interested in religion and economics rarely focus on women or women's organizations. The Lake Lectureship, by bringing these topics together, provides a provocative insight, that this bifurcated vision, in which the women of the past inhabit a domestic sphere, while men inhabit an economic sphere, is not supported by the history of philanthropy. Through much of American history, raising funds for religious purposes has been considered an appropriate activity for women, often, their special purview. Religious communities have turned to women over and over to provide a financial base for constructing houses of worship, missions, schools and hospitals, as well as to clothe, feed and educate the men who would become their pastors and leaders, as well as the needy of their communities.

This insight is especially fruitful for those, like myself who study the religious history of American women. My work has been devoted to arguing that women's history IS American religious history, because women have constituted

the majority of the laity since the country's founding and before that, during the colonial period. While both pastors and scholars have worried about the "feminization" of religion at various times and places, the historical record shows that, with a few exceptions, female majorities are a constant in religious settings. Rather than a problem to be explained, female majorities in the laity constitute the steady state of most religious institutions. And it is from this point of departure that I want to think with you today about religion and philanthropy.

The apparently commonplace observation about the numerical dominance of the female laity plunges us into what for me is one of the central questions of American religious history: why and how the female laity sustained institutions that by and large excluded them from leadership. Women, according to an old saying in the black church, are the backbone of the church. The double meaning of this saying is that while the churches would collapse without women, their place is in the background. While women sustained churches materially and morally they stood behind the visible face and audible voice of the clergy, facilitating invisible nervous systems that allowed the church to function as a body, with a male leader at its head.

The image of women as the backbone of the church begins to suggest some of the internal contradictions of gender hierarchies in religious institutions. We all know that money is power. Was this the case for the religious women who built our houses of worship? How could religious groups committed to male headship turn to women for money without granting them power, or at least, without doing so overtly?

This lecture explores the meaning of the historic association between women and religious philanthropy, keeping these contradictions in mind. I have chosen the title "Walking the Second Mile" because this phrase was often used to describe the nature of their undertaking by some of the largest and most successful philanthropic organizations in American history—women's missionary societies. Women's missionary societies came into existence in the last quarter of the nineteenth century because general missionary societies only supported male missionaries. In general, wives could be commissioned only as teachers or as

assistants to their husbands, and single women could not be commissioned at all.

Women organized their own societies in order to support single women who would minister specifically to the needs of women and girls. What they meant by “walking the second mile” was that women were expected to support general missionary societies and church endeavors run by men, and that only after that were they free to dig deeper into their pockets, to ask more of themselves and their communities in order to raise funds that would be under their own control, funds reflecting their own understanding of the message of their faith, most often enterprises addressing the educational, material, medical and religious needs of women and girls. This notion, that women’s needs require a supplementary effort, an effort beyond or in addition to the central goals of religious institutions, points toward some of the most challenging questions that women would face in their efforts to come into their own as religious philanthropists. It required women to question the notion of the auxiliary as an organization in which religious women raised money to be turned over to men who would determine its best use. It required women to navigate a complicated set of gendered expectations in order to be as supportive of their religious communities as they wanted to be. The story of women, religion and philanthropy is not always one of harmony, respect and common purpose between men and women. It is sometimes a story of cooperation and good-will—for without that few enterprises can succeed. But whether it is a story of concord or discord between men and women, it is always a story of profound faith and commitment—a story well-worth telling.

To begin the story, let us turn to what was probably the first philanthropic undertaking by Christian women for women in what would become the United States. The story begins in the 1740s, three decades before the founding of the republic. This is when a group of French nuns made their way to New Orleans to undertake the protection and education of the girls who had the misfortune to find themselves in a French colonial outpost occupied almost exclusively by soldiers, sailors, merchants, slave traders and outlaws, plus a few priests. Colonial officials perceived, rightly, that this was a dangerous place for women and girls, and that it would be impossible for them to create a stable colonial settlement without the

intervention of female moral agents, so they invited the Company of St. Ursula, a women's religious order, to send a group of nuns and found a convent.

The Ursuline Convent in New Orleans is the oldest European structure in Louisiana. It illustrates the longevity and permanent impact of women's religious philanthropy. Far from being supplementary or transient, women's undertakings often preceded those of their male coreligionists.

The objectives of the sisters and the colonial officials lined up on some but not all issues. Their differences focused on gender, race and religion. The Ursulines joined a diverse population of women and children including Native Americans whose communities had been violently displaced, French peasants and enslaved Africans. Male structures of authority, both colonial and religious, turned to the community of women to solve problems that were beyond their capabilities.

There are several aspects of the story of the New Orleans Ursulines that are instructive for thinking about the history of women, religion and philanthropy. First, women's convents in Europe were centers of philanthropic activity in the sense that they were occupied by the daughters of wealthy families who entered female monastic orders with substantial dowries, dowries that resulted in the accumulation of capital under female control, capital designated for the corporate welfare, caring for the sick and the needy and the education of girls. These daughters of wealth became choir nuns, who served God and humanity through prayer, singing the divine office for the salvation of souls, while lay sisters, who might enter orders without dowry, performed the manual labor necessary to run the convent and its charitable enterprises. Religious orders reflected and reinforced class hierarchies, but they also united women across class under one roof toward a common goal.

For the company of Saint Ursula, that goal was the promotion of a new model of feminine spirituality that turned the practice of piety toward public action. Based on the models of the Virgin Mary and St. Ursula as promoters of the faith, they concluded that good Catholic women must be armed with literacy and learning to face the new and dangerous threat to the Catholic faith: Protestantism. They believed that mothers were called as missionaries to their families, and that

women possessed a divine vocation as teachers, so that they—NOT male clerics or missionaries, were called by God to educate both their children and other women in schools for girls and communities of women.

Colonial officials were not entirely happy about the sisters' focus on education. What they really wanted was an orphanage and a hospital to meet the pragmatic needs of colonization—goals that could be considered charitable rather than philanthropic. The nuns insisted on combining these things under the roof of the convent, and making education central to their endeavor. So committed were the nuns to the education of women as a religious goal that they extended their focus on literacy and religious instruction across racial lines, drawing criticism from male authorities. Allowing enslaved individuals or even free people of color access to literacy was controversial and often illegal in the American colonies. The nuns were by no means egalitarian on racial issues—but they did believe that all women participated in a Christian vocation modeled on that of the mother of God.

Three features of the Ursulines' story will reappear as we chart the course of women in philanthropy over the next 250 years: **first**, their undertaking depended on a religious understanding of a shared nature and shared needs among women of diverse classes, races and communities. **Second**, and related to the first, was the idea that philanthropy aimed at women's needs must inherently be tied to women's education, education both of the members of philanthropic endeavors and of their recipients. **Finally**, throughout this story, we witness persistent debates and negotiations with denominational structures and leadership over the degree of autonomy religious women are able to exercise in determining and overseeing the objects of their philanthropic goals.

While Catholic women's orders had occasional tussles with bishops and priests, at least they were vowed religious who had pledged obedience to the church, so Catholic hierarchies were generally keen to keep women's philanthropic activities under the auspices of religious orders. Yet, in America, with no landed aristocracy and voluntarism the engine of society, they could not do without the power of organized lay women. When historian Colleen McDannell read the parish bulletins for the diocese of New York for the last quarter of the nineteenth century,

she found that far from being dominated by doings in Rome, they paid more attention than anything else to the festive ladies' fairs that provided half of the funding for many parishes. Through women's voluntary efforts, post Civil War Catholic communities composed primarily of working class immigrants and their children, were able to build grand churches designed to inspire and instruct, and to recall the grandeur of European Catholicism.

The Grand Fair of the Roman Catholic Churches of New York City, held in the unconsecrated nave of St. Patrick's Cathedral. The fair ran for 42 days and netted \$172,625 toward the completion of St. Patrick's. Each of the city's 45 parishes had a booth staffed by women, laden with goods to be raffled. By raffling, rather than selling the goods, they were able to offer attractive items otherwise out of the reach of individual parishioners.

These fairs took their model from the great sanitary fairs held by women to raise money for the Civil War. Those fairs in turn took as their model women's antislavery fairs and the tradition of Protestant women's philanthropy that emerged in the 1st half of the 19th century. Women's fundraising was a critical piece of the "Benevolent Empire" emanating from the evangelical revivals that swept the country. Women came together to pray for the conversion of their children and family members and to promote both the revivals themselves and the institutions that would follow them. For example, the Female Cent Society of Hopewell, New Jersey, organized in 1814 for two purposes; to support young men studying at the newly founded Princeton Theological Seminary, and to provide a circulating library for its women members. Women paid six cents to join the society, then one cent per week to maintain their membership.

This example illustrates a feature of women's religious philanthropy to which we have already alluded: the society coupled the goal of educating clergy with the goal of educating themselves. The women who valued education so highly could pool their mites to send young men to Princeton Seminary, but they could not enter either that institution or its library, so they devoted precious philanthropic funds to a lending library for their own benefit. In addition, this example draws our attention to the idea of the "Cent Society" or the widow's mite,

the idea that a group of women, through small contributions, could accomplish a large goal through systematic giving by many members over sustained periods of time. This approach made it possible for women without access to or control of substantial resources to accomplish large goals.

In Western New York women's cent societies both prayed for and paid for the revivals that became known as the Second Great Awakening. Charles Grandison Finney's career began with a tour of Oneida County funded by the local Women's Missionary Society. As historian Mary Ryan has observed, "For nearly 20 years, the women of Utica carefully prepared the soil, planted and nourished the seeds for Finney's renowned evangelical harvest of 1825 and 1826."¹

The Presbyterian historian of the district, Rev. James Hotchkin, noted that women's groups provided \$800 out of the total of \$2500 expended on missions in upstate New York prior to 1848. While his figures credit women with only about 25% of the revenue, we must remember that the cent societies were raising money primarily from women who did not own their own income, if they had any. Before the passage of the Married Women's Property Act in 1848, a married woman in New York had no right to control property she brought into a marriage, nor any rights to acquire property during marriage, nor had she any right to her own wages.

The legal doctrine of coverture, the British common law tradition that held that a married woman's legal rights were subsumed in those of her husband, had its parallel in religious teachings about male headship that emphasized Pauline strictures on women's speaking in public worship or teaching in mixed groups of men and women. Philanthropic women used similar techniques to skirt both legal and religious restrictions on their efforts. Remarkably, states allowed women's philanthropies to incorporate so that they could conduct business as a corporation even when they could not do so as individuals. Sometimes a single woman was empowered as treasurer, sometimes a husband or a clergyman. Sometimes male managers had legal control.

The penny a woman gave weekly to missions was assumed to come from her household budget, from her frugality or efficient management, not from any

¹ "A Woman's Awakening," p. 90

accumulated resources. According to Reverend Hotchkin, “The ladies of these societies deserve warm commendation for their labors of love, in furnishing the destitute with a preached gospel, and the aggregate amount of their donations illustrates the truth of the proposition that “large results may grow from small causes.””² In Rev. Hotchkin’s remarks we can begin to hear a gendered language of religious fund raising. Why was it a labor of love for women to save a penny every week out of the kitchen budget, but a rational choice when their husbands made larger donations out of their income? As historian Lori Ginzburg observes that “The emphasis on benevolence as a peculiarly female “impulse from the heart,” removed from crass economic considerations, tended to conceal the fact that benevolence and money went hand in hand.”³

Following the Civil War, Protestant women poured their experience of wartime mobilization into an unprecedented array of philanthropic and reform efforts. Foremost among these, I would argue, is the movement with which I began this talk, probably the largest women’s movement in American history, as well, I believe, as one of its most successful philanthropic undertakings: the women’s missionary movement.

Congregationalist women were first to organize in 1868, with the dual goals that you will now be able to predict: working for women and children through their denominational mission board, and increasing knowledge of missions among women and children. Within a year they had acted on both objectives, and begun publishing a periodical for their members. Methodist, Presbyterian and Baptist women followed in quick succession, organizing societies with similar goals. By 1900 over 40 denominational women’s missionary societies included 3 million active members. Each society had to navigate the peculiarities of its denominational structures—and some achieved higher degrees of autonomy than others. Societies existed in evangelical and liturgical denominations, in black and white denominations, in Northern and Southern denominations, in the east and

² Western New York, 193.

³ Ginzburg, 42.

the west—in short the cause of missions compelled Protestant women and moved them to action. By 1909 those 3 million American women supported 5000 single women missionaries, twice the number of male missionaries in the field.

Publications like *Light and Life for Heathen Women* connected American women to the women of the world through the missionary enterprise. Its second issue, for example, features an intimate first-person account from a missionary in India of her visits with the women and children of a distant land. In small towns and rural districts as well as cities, it gave a window on the world to churchwomen. The masthead depicts the Bible as the source of light and life that American women hoped to spread. The publication illustrates one of the central problems of women's philanthropy. While stressing commonalities among women was empowering both to the home base and to women converts, it also embroiled women missionaries in the project of cultural imperialism, denigrating other cultures as "heathen" and therefore incapable of finding possibilities for uplifting women within their own faiths. This is especially ironic, because the women who sought to uplift their heathen sisters with the light of the gospel were struggling for their own legal and religious rights at home. In the mission field women could teach, run schools and hospitals, and criticize customs harmful to women, but when they returned home they were barred both from pulpits and lay offices, and had no vote in religious or civil bodies. Instead, missionaries on furlough thrilled audiences composed primarily of their own sex, inspiring them to ever greater support for missions. And women who had no vote in their denominations formed mirror polities, electing women to local, regional and national offices in missionary societies that became, in effect, the women's branch of the church.

The potent idea of women's work for women coupled with a powerful base of support expanded the focus of missionary programs to include social service as well as from evangelization. Women's groups built schools, hospitals, and orphanages. Like the Ursulines in New Orleans, they joined humanitarian efforts to the education of women, viewing the education of girls in and of itself as a humanitarian measure because it addressed the vulnerability of women dependent on patriarchal laws and customs, empowering them as moral models for their society.

During the period when the women's missionary societies were founded, the Methodist Episcopal Church was the country's largest Protestant church and boasted the largest and most autonomous organization of women. So it is not surprising that Methodist women were among the most articulate in advancing and articulating the distinctive values of women's missions. The first two missionaries they sent were Isabella Thoburn, who started a college for women in Northern India at a time when only a handful of women's colleges existed in the United States, and Clara Swain, a graduate of the women's medical College of Philadelphia, and the first of 147 women physicians and 91 trained nurses commissioned by women's missionary societies before 1909.

When, as happened repeatedly, a denominational mission board issued a report calling for direct preaching to take priority over teaching, a thinly veiled attack on women's missions, Methodist women shot back with an editorial in their publication, *The Heathen Woman's Friend*: "It is the truth, not the mode of its communication, that makes us free; and in bringing the truth home to the individual soul, Priscilla may be as successful in the school room or Zenana as Aquila in the marketplace or bazaar. All Christians are called upon to be preachers in their way."⁴

Mission boards denigrated the goals that inspired women to walk the second mile, but hoped they would keep on walking. As AME minister Theophilus Gould Steward observed with regret about his own denomination in 1890, women were "not ministers, not class leaders, not stewards, not superintendents of Sunday schools—in a word, not anything where religious work is to be done—but everything where money is to be raised to be managed by others."⁵

Barred from religious authority in their denominations, women were less invested in policing the doctrinal boundaries of their churches, and more successful than their male coreligionists at interdenominational cooperation. Medical missionaries could agree on how to treat disease and promote health more easily

⁴ As quoted in Robert, 132.

⁵ Collier-Thomas, *Jesus, Jobs and Justice*, 89.

than male missionaries could agree on how to baptize converts or administer the sacraments. Yet, when the Fundamentalist/Modernist controversy flared in the 1920s, women's organizations were caught in the crossfire, with both sides taking aim at women's autonomy. Fundamentalists pitted the Bible against the ministries of women, seeing women missionaries and the powerful organizations that supported them as inconsistent with male headship and female subservience. Modernists, far from defending women's organizations, often saw them as unnecessary. In the new world of women voters and professionalization, they invited women to enter male dominated organizations as "equals" at the price of separate women's organization that nurtured women's leadership and women's values.

Among the most outspoken defenders of the second mile of women's philanthropy was Helen Barrett Montgomery, who headed the American Baptist Woman's Foreign Missionary Society as well as interdenominational efforts, resulting in her election as president of the American Baptist Convention in 1920, the first woman ever to hold that post. Montgomery was frequently called upon to respond to claims that women's groups detracted from denominational efforts. Asserting that churches with the strongest women's boards also had the largest per capita gifts to missions, she observed that women's volunteer efforts brought more than money to the church, fielding "an army of unpaid officers and helpers," worth a thousand dollars for every one spent," by bringing mission endeavors into "close contact with the local church."⁶

Nevertheless, denominational women's boards struggled to hold their own. The Presbyterian Women's Board of Home Missions, for example, was finally recognized as an independent agency in 1915, making it directly responsible to the General Assembly, rather than to the Home Mission Board run by men. The result was that Katharine Bennett, the head of the Women's Board, became the first woman ever to speak at the General Assembly when she presented her report. The women's Board prospered for 6 years. Then in a move toward efficiency and

⁶ Mobley, 207-8.

integration, the missions were reorganized under an umbrella agency, with leadership of the new boards each composed of one third clergy, one third laymen, and one third women. This meant that the women who composed two thirds of the church and had built up their own organization over many decades were now a minority on every board. Katherine Bennett was elected vice president of one of the new boards, but was far from complacent. In a 1927 report on “The Causes of Unrest Among Women of the Church,” she explained that “It should not surprise anyone that among thinking women there arose a serious question as to whether their place of service could longer be found in the church when a great organization which they had built could be autocratically destroyed by vote of male members of the church without there seeming to arise in the mind of the latter any question as to the justice, wisdom, or fairness of their actions.”⁷

Justice and fairness aside, members of the women’s board questioned whether women would continue to give twice for missions, once as members of their congregation and again through their own association. Presbyterian women tallied the “second mile” they walked during the last quarter of the 19th century at \$45 million dollars, and wondered where their church would be without that. Women’s unrest, the report concluded, derived from their inability to designate the goals of the money they raised.

The Presbyterian restructuring of 1923 is typical of a plethora of restructurings experienced by virtually every Protestant women’s board in the 20th century, many of them more than once. In each case, women’s concerns were sacrificed to expediencies arising from schisms or mergers, financial problems, or the coveting of funds, real estate or institutions controlled by women’s boards. Each restructuring drew women’s attention to their lack of power in their denomination.

Among the most stalwart defenders of women’s boards in the twentieth century was the educator and civil rights activist Nannie Helen Burroughs, who struggled for 60 years for autonomy rather than auxiliary status for the Women’s

⁷ Verdesi, 89.

Convention of the National Baptist Convention, a battle she waged successfully during her lifetime, but that was lost shortly after her death in 1961.⁸

Lest we dismiss this as the story of a less enlightened age, let us consider the recent fate of one of the most formidable Christian women's organizations: the Women's Missionary Union of the Southern Baptist Convention. By the 1960s, the WMU, as it was known, was the largest women's organization in the United States. Its 1.5 million members provided more than half the funds for the largest denominational missionary force in the world. In its centennial history, WMU historian Catherine Allen included an appendix tallying over \$1 billion in contributions by which, in her words, "the WMU slowly bought a place for women at the Baptist conference tables."⁹ Because women could not receive degrees from southern Baptist theological seminaries, the WMU started its own training school for women missionaries in 1907 in Louisville, Kentucky.

Generations of women missionaries trained by and for the WMU graduated from the Training School. Following the ascendance of biblical literalists in the 1980s, the Southern Baptist Convention adopted a lengthy resolution excluding women from pastoral leadership because. The impact on missions was swift. Years of conflict with the WMU followed, including the sale of the beloved training school.

The fate of the WMU was intimately tied to developments in the denomination that gave rise to it. For our final example of a women's religious philanthropy, let us consider a group not connected to a denomination: Hadassah, the Women's Zionist Organization of America.

Hadassah was founded in 1912 by Henrietta Szold to provide health care for the residents of Palestine. America's first national Zionist organization, it has remained the largest. For much of its history, in fact, Hadassah has been the largest Jewish organization in the world. Zionism was not a popular cause among American Jews before the 2nd world war. While male-dominated Zionist organizations argued over ideology, politics, tactics and religion, Henrietta Szold mobilized Jewish women across ethnic, religious and class divisions in a massive effort of goodwill that provided an infrastructure of social services for a future Jewish state that was still a dream.

Szold founded Hadassah after a twenty-year career as a writer and translator ended in frustration. Distraught over the lack of recognition and acceptance available to a woman in the world of Jewish scholarship, Szold hoped to alleviate both the dire conditions in Palestine and the

⁸ Collier-Thomas, 127-138.

⁹ Allen, 12.

problems facing Jewish women in America. “There is no more serious charge made against Judaism,” Szold wrote in 1915, “than the charge that women are neglected.” Often excluded from Jewish education and synagogue worship, American women lacked opportunities to develop and express Jewish identity. Hadassah provided that vehicle, reflecting the central role that Zionism would later come to play in American Jewish identity.

Like Protestant missionary societies, Hadassah emphasized the connections between American women and those of a distant land, and appealed to their compassion for the less fortunate. Most important, Hadassah mirrored the women’s missionary groups in stressing the intellectual and spiritual benefits to members of helping women and children in another country. “We need Zionism as much as those Jews do who need a physical home,” Henrietta Szold said of American women, including herself.

To conclude, let us revisit the title of today’s lecture, “Walking the Second Mile.” The second mile walked by the women we have viewed today entailed not only additional fundraising, but also a distinctive set of values and practices characterizing women’s philanthropy. Philanthropy provided a vehicle for women into public leadership both within and beyond their denominations, in the professions and in both national and international arenas. Women’s religious groups provide a model of an engaged and educated donor-base that any cause would envy.

Many will argue that the conditions that gave rise to single-sex philanthropy are gone, and that this model is anachronistic. Yet funding for the needs of women and girls remains a second mile for many philanthropists; one that is attend to only after needs perceived to be more general are addressed. As long as this is the case, we will have much to learn from studying the history of women, religion and philanthropy.

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Ann Braude serves as the director of the Women's Studies in Religion Program and as Senior Lecturer on American Religious History at Harvard Divinity School. Her primary interest is the religious history of American women. Her first book, *Radical Spirits: Spiritualism and Women's Rights in Nineteenth-century America*, documents the role of spiritualist trance speakers as the first large group of American women to speak in public, and examines the sympathy between the radical individualism of their religious practices with that of their political platform. Ann Braude is also the author of *Sisters and Saints: Women and Religion in America*, a history of the religion of American women for a general audience. She also has an interest in the issues surrounding the study of Native American religions, and is engaged in an ongoing research project concerning a Cheyenne child taken captive at the Sand Creek Massacre. She has published many articles on women in Judaism, Christian Science, and American religious life, and served as co-editor of *Root of Bitterness: Documents of the Social History of American Women*. She edited *Transforming the Faiths of Our Fathers: The Women Who Changed American Religion*, the result of a historic conference that brought 25 pioneers of religious feminism together at HDS. In 2005 she inaugurated the School's year-long celebration of the 50th anniversary of the admission of women to HDS with a convocation address entitled "A Short Half-Century: Fifty Years of Women at Harvard Divinity School." *Religion, Gender and Politics: Untangling Modernity*, which she co-edited with Hanna Herzog, appeared in 2009. Her current research focuses on religion and women's political mobilization.

Tom Lake was a man of profound religious faith, a man dedicated to knowledge, understanding, and the power of faith and giving to bring about real change in communities. The Lake Institute on Faith & Giving was created to honor his legacy through generous gifts from his daughter, Karen Lake Buttrey, and her husband, Don Buttrey.



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