

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

1: The Monkey Trial - www.enganchecubano.com

Get this from a library! A second look at fundamentalism, the Scopes trial, and Inherit the wind. [Nicholas M Aksionczyk].

Trial of John Scopes The statements under this column are either contained in or strongly implied by the popular stage play and movie *Inherit the Wind* and , respectively. The statements under this column contain information of a more factual nature relating to the actual trial of the State of Tennessee v. John Thomas Scopes To purchase a best-selling, word-for-word copy of the actual trial transcript in electronic downloadable and searchable form, click here. Included is the undelivered closing argument of William Jennings Bryan. Once upon a time, the State of Tennessee passed a statute prohibiting the teaching of evolution. In the Tennessee legislature passed the Butler Act which made it a misdemeanor to teach the evolution of only one speciesâ€”mankindâ€”in the public schools. The evolution of This fact bears repeating: To suggest, therefore, that entire fields of academic study such as astronomy, botany, anatomy, geology, biology, etc. Yet this allegation was repeated constantly by the mainstream press in with Columbia University perhaps going the furthest in suggesting that it might begin to refuse to matriculate any high school students from the State of Tennessee because the Butler Act may now be rendering them unsuitable for further academic study. The Tennessee statute gave an unfair advantage to fundamentalist Christianity over objective science evolution in the classroom. With respect to human evolution, the intent of the Butler Act was not to favor Christianity over evolution but to put the two prevailing theories on a level playing field of silence. The supporters of the Butler Act did not advocate teaching the Bible in the public schools which they believed to be impermissible and so they naturally felt powerless as a competing theory Darwinian evolution could be freely taught in opposition to the silenced story of creation contained in the book of Genesis. At the time that the anti-evolution statute was passed, the biology textbook used in the Tennessee public schools supported the theory of creation as taught in the Bible. The biology textbook used in Tennessee in was Prof. There is no mention in the text of God, creation, Adam, Eve, the book of Genesis, or any other book or person in the Bible. Therefore, the idea that evolutionists in were valiantly trying to introduce evolution into the schoolsâ€”and being censored in the processâ€”is, again, false. He was, tragically, the victim of a fundamentalist witch hunt. Click here for a video clip from ITW. As he confided to acclaimed newspaper reporter, William K. I never taught that evolution lesson. They were coached by the lawyers. This ad was then answered by Scopes at the encouragement of a few town fathers of Dayton on both sides of the evolution issue. Their reasoning was that such a caseâ€”if held in the local courthouseâ€”would boost the economic prospects of their small and shrinking town. No clergymen mean-spirited or otherwise were involved in the instigation, planning, or hosting of the trial. This fear was all the more regrettable because it was inspired by the very townspeople Scopes had grown up with all his life. In part because he was a quiet, likable person and in part, perhaps, because he was the coach of their winning high school football team, John Scopes was well-liked by the people of Dayton. Scopes was never jailed for a moment he violated a misdemeanor statute, recall, not a felony , never faced the prospect of jail, and was welcome in Dayton both before, during, and after the trial. Further, there were no bottles, no burnings, no lynch threats, and no angry mobs. Quite to the contrary, the kindness and generosity of the people of Dayton toward Scopes was all the more commendable because heâ€”far from being a lifelong residentâ€”had only lived in Dayton for one year prior to the trial and therefore was a newcomer to town. Alone and afraid, Scopes was unrepresented by counsel up to the day before his trial. He had written a newspaper in Baltimore for assistance but had, as yet, heard nothing. From the very onset of the case which he himself helped instigate, John Scopes unquestionably enjoyed the best legal defense team ever assembled for a misdemeanor trial in the history of the United States and quite possibly the best ever assembled for any trial. In addition to Clarence Darrow still regarded by many as the greatest criminal trial attorney in American history , Scopes enjoyed the expertise of Dudley Field Malone who delivered a speech in Dayton that Bryan honestly believed was the finest speech on any subject that he

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

had ever heard, and two other attorneys one a law professor, one from the ACLU. Secretary of State, John W. Bryan, in contrast, the Prosecution made do with local representation of no particular distinction and no national reputation whatsoever. Bryan, although a very famous politician, had not practiced law in 30 years and was invited into the case by the Prosecution primarily to deliver the closing argument at the end of the trial. Bryan strenuously opposed the teaching of evolution in the public schools. Bryan did not oppose the teaching of evolution in public schools. For a number of reasons noted below he did oppose teaching the evolution of mankind one species as scientific fact and especially in the manner in which evolutionary theory was practically being applied in his day. As Bryan wrote in the New York Times: The only part of evolution in which any considerable interest is felt is evolution applied to man. The evolution that is harmful. This was scary stuff gaining momentum in the 1880s and, as noted below, was no longer confined to theoretical discussions in Ivory Towers. Statutes permitting sterilizations by force, laws forbidding marriages between people of different races miscegenation, immigration quotas favoring Northern Europeans Caucasians, and economic policies benefiting the most successful capitalists, were all popular policies advanced by elitists university professors, industrialists, Planned Parenthood, liberal ministers, etc. Despite vocal opposition primarily from people outside the academic and scientific communities such as Bryan and the popular evangelist Billy Sunday both of whom regarded all men as created equal by God, eugenics enjoyed steadily increasing currency in the 1880s, especially among liberal academics. The Soviet Union and, later, the Communist Chinese adopted the practices of eugenics with similar results. The majority if not all of the scientists called by the Defense to testify on behalf of John Scopes in 1925, in fact, belonged to eugenic societies—organizations now regarded as no less and perhaps more reprehensible than the dreaded KKK. In addition to eugenics, Bryan opposed the teaching of evolution as fact because the theory was based more on philosophical presuppositions a commitment to naturalism than observed facts like the fossil record. No intellectual or other person of decency and goodwill could reasonably oppose the teaching of evolution in the public schools. As noted above, Bryan did not oppose the teaching of evolution in the public schools. Judged with the benefit of hindsight, Bryan, it turns out, was absolutely right about the offensive and unscientific content of evolution as taught and applied to mankind in the textbooks of his day. Christian fundamentalists like William Jennings Bryan all believed in a literal 6-day creation as described in Genesis. Not all fundamentalists, therefore, held to a 6-day creation and Bryan himself, as it turns out, did not believe in a literal 6-day creation! Unlike most intellectuals, the people of rural Tennessee were a bigoted bunch, stuck in their ways and intolerant of new ideas. Of course each person is entitled to his own views on such a proposition, but of considerable relevance to the Scopes trial, at least, we have the perspective of John Scopes himself as he relates in his autobiography, *Center of the Storm*: Once in town, Bryan turned out to be a political hack and a blustering buffoon. He was a conservative we can safely assume who had captured the hearts of the rubes in rural Tennessee with little real substance but with lots of corny appeal. Too left-leaning politically to be electable so much for being a conservative! He was also a principled pacifist and so he resigned from being Secretary of State when President Wilson determined prematurely, thought Bryan that the United States should no longer remain neutral in World War I. Bryan is also still regarded as one of the greatest if not the greatest orators in American history. On the famous Chautauqua speaking circuit, he was second in popularity only to Helen Keller. Even up until his death at the age of 65, his outdoor Sunday School lectures were attended each week by over 5,000 people and he was the editor of a newspaper as well as the author of a popular syndicated column on Bible topics that appeared in over 100 papers each week. Although certainly no fan of Bryan quite the opposite, in fact, trial historian L. In personality he was forceful, energetic, and opinionated but genial, kindly, generous, likable and charming. Although an intellectual absolutist—a black and white thinker—he showed a praiseworthy tolerance towards those who disagreed with him. Mencken is one of the most fascinating and entertaining characters connected with the Scopes trial. A small-government, anti-FDR, anti-public-school libertarian not to be confused with the pro-government, pro-FDR, and pro-public-school liberals of today, he was also intensely anti-Christian and given to exaggeration and lies of the most ridiculous and often hilarious

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

sort. This ridiculousness and hilarity, however, could be vicious and often was. Because of both his libertarian politics and antipathy to religion, Mencken genuinely hated the Christian populist Bryan. It was hard to believe, watching him at Dayton, that he had traveled, that he had been received in civilized societies, that he had been a high officer of state. He seemed only a poor clod like those around him, deluded by a childish theology, full of an almost pathological hatred of all learning, all human dignity, all beauty, all fine and noble things. He was a peasant come home to the barnyard. Imagine a gentleman, and you have imagined everything that he was not. A Life of H. Mencken by Terry Teachout , p. Commenting upon the Mencken character in Inherit the Wind, Prof. Osborn, on the other hand, applied his considerable understanding of the theory in such a way as to fall for nearly every evolutionist hoax that came down the pike as well as reach the conclusion that Negroes were of a different species than Caucasians. For enlightening quotations in this regard, see pp. Metcalf , Hays , and Darrow of the trial transcript. The doctor was never at a loss for a word, and his ideas flowed freely and smoothly. He knew that evolutionists could not account for the first living cell in contradiction of the law of biogenesis. He knew that the fossil record had yielded no convincing transitional forms and suspected that many hominid fossils were probably fraudulent which turned out to be true. He also knew that the theory rightly or wrongly was being widely used to denigrate the veracity of the Bible and justify practices that later became synonymous with the worst evils of Nazi Germany. Bryan arrived to much fanfare at the Dayton train station—“as did Darrow”—but there was no parade for either. At these banquets, the townspeople and visiting press were treated to wonderful and winsome speeches by both Bryan and Darrow. For the organizers of the trial, these were heady days but without the booze! Far from acrimonious, the trial began with excitement, expectation, and mutual good will. The town, I confess, greatly surprised me. I expected to find a squalid Southern village with darkies snoozing on the horse blocks, pigs rooting under the houses, and the inhabitants full of hookworm and malaria. What I found was a country town full of charm and even beauty. Nor is there any evidence in the town of that poisonous spirit which usually shows itself when Christian men gather to defend the great doctrines of their faith. I have heard absolutely no whisper that Scopes is in the pay of the Jesuits, or that the whisky trust is backing him, or that he is egged on by the Jews who manufacture lascivious moving pictures. On the contrary, the Evolutionists and the Anti-Evolutionists seem to be on the best of terms, and it is hard in a group to distinguish one from another. While Bryan was very popular with common people, he was very unpopular with the most influential voices of his day: Also, as was mentioned above, Bryan and the Tennessee attorneys for the Prosecution were clear underdogs compared to the legal talents marshaled on behalf of Scopes. Finally, it may be worth mentioning that Bryan was a socialist-leaning, pacifist Democrat while Dayton was situated in a solidly Republican-voting county whose favorite son Sergeant Alvin C. York was a hero of the first World War.

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

2: INHERIT THE WIND AND THE SCOPES TRIAL – Serendipity – Seeking Intelligent Life on Earth

*A Second Look at Fundamentalism, the Scopes Trial, and Inherit the Wind [Nicholas M Aksionczyk] on www.enganchecubano.com *FREE* shipping on qualifying offers. Book by Aksionczyk, Nicholas M A Second Look at Fundamentalism, the Scopes Trial, and Inherit the Wind: Nicholas M Aksionczyk: www.enganchecubano.com: Books.*

The theory, which Darwin developed in his landmark work *On the Origin of Species*, proposes that the living organisms found on the Earth today evolved from simpler organisms in a long, gradual process of natural selection. In short, the natural environment favors, or selects, organisms that are best adapted to survive in that environment. Those organisms that are not well adapted to the environment struggle and eventually become extinct. Industrialization, urbanization, long-distance transportation, increased access to education, and wave after wave of immigration transformed the United States from a country composed largely of backwater territories into a modern, egalitarian nation. In large cities, particularly on the East Coast, Americans quickly embraced new ideas, values, and technologies. Many regions of the country, however, particularly the South and the Midwest, were slow to sacrifice traditional beliefs. Two camps formed in response to Darwin. Creationists, meanwhile, firmly believed in the literal truth of the creation story in the Bible, which claims that humans appeared on Earth fully formed. The debate between evolutionists and creationists raged throughout the late nineteenth and early twentieth centuries. *Inherit the Wind* recounts the famous criminal trial *Tennessee v. In*, John Washington Butler, a Tennessee legislator, had argued that the Bible provided the basis for the American governmental system and that therefore any deviance from the Bible constituted disrespect for the law. During his second term in the Tennessee legislature, Butler penned the Butler Act, which prohibited the teaching of evolution in Tennessee public schools. The Tennessee legislature passed the law by a wide margin, and in the governor signed the act into law. After consulting with local leaders and obtaining their consent, Rappleyea recruited John Scopes, a twenty-four-year-old substitute science teacher. Scopes agreed to challenge the Butler Act in the classroom. The American media took immediate interest in the Scopes trial and sent reporters to cover it, most notably the muckraking critic H. Mencken of the *Baltimore Sun*. Both sides recognized that the Scopes trial would be a highly significant opening battle in an ideological war between progressives and fundamentalists over freedom of thought. Conservatives recruited William Jennings Bryan, one of the most prominent figures in American Christian fundamentalism, to serve as prosecuting attorney. Early in the trial, the defense tried to call several experts on evolutionary theory to the witness stand, but the judge ruled this testimony inadmissible. After that ruling, the media believed that the defense had been painted into a corner, with no possible effective strategies left. Darrow, the defense attorney, made a dramatic and unexpected move by calling to the stand the prosecutor, Bryan, as an expert witness on matters relating to the Bible. However, Darrow and Scopes, through press coverage of the trial and popular support for the defense, won a moral victory that reflected the changing times. Scopes was acquitted on a technicality in a higher court of appeals. In the early s, playwrights Jerome Lawrence and Robert E. Lee adapted the Scopes trial into a play. The work, *Inherit the Wind*, was first performed in New York in Although the playwrights took creative liberties with the story, their version, which draws heavily from journalist H. Although the Scopes trial was a dramatic high point in the debate between evolutionists and creationists, the trial failed to resolve the constitutionality of the Butler Act, which remained a Tennessee state law until Since that time, mainstream America has largely accepted evolution theory as an essential part of basic science education. However, similar issues involving the separation between church and state continue to play a part in legal controversies—for example, school prayer and religious education in public schools, among many others—to this day.

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

3: Inherit the Wind (Theatre) - TV Tropes

A Second Look at Fundamentalism, the Scopes Trial, and Inherit the Wind by N. M. Aksionczyk
Scopes: Creation on Trial by R. M. Cornelius and J. Morris
History of Modern Creationism by H. M. Morris.

Fundamentalism and the Scopes Trial American Protestantism underwent severe trials in the half-century before. And all the while, Catholic and Jewish immigrants had poured in. Liberal Protestantism had responded by accepting the findings of science and emphasizing the Social Gospel. But a reaction was building. This reaction came to be known as fundamentalism, after *The Fundamentals*, a series of tracts published in 1919. Religious liberals and "modernists," they insisted, had abandoned these truths. Legislators in twenty states introduced bills to prohibit the teaching of evolution in the public schools, and several southern states enacted such legislation. Texas governor Miriam "Ma" Ferguson personally censored textbooks that discussed evolution. When the Tennessee legislature outlawed the teaching of evolution in the public schools, the American Civil Liberties Union ACLU offered to defend any teacher willing to challenge this law. A young high school biology teacher in Dayton, Tennessee, John T. Scopes, accepted the offer. Famed criminal lawyer Clarence Darrow headed the defense team and Bryan assisted the prosecution. Journalists poured into Dayton, Chicago radio station WGN broadcast the proceedings live, and the Scopes "monkey trial" became a media sensation. When cross-examined by Darrow, Bryan insisted on the literal accuracy of every story in the Bible and revealed his ignorance of vast realms of scientific knowledge. Although the jury found Scopes guilty, the Dayton trial marked an embarrassing setback for fundamentalism. When Bryan died of a heart attack a few days later, H. Mencken wrote a harshly satirical column that mercilessly derided Bryan and the "gaping primates" who idolized him. Fundamentalism diminished as a force in mainstream Protestantism, but many local congregations and radio preachers still embraced the traditional faith. So, too, did the popular evangelist Billy Sunday, who used publicity techniques and a flamboyant pulpit style to denounce the loose living and modernism of the 1920s. Zealous new denominations and independent "full gospel" churches promoted the cause. Charismatic evangelist Aimee Semple McPherson, who anticipated the TV evangelists of a later day, regularly filled her cavernous Angelus Temple in Los Angeles and reached thousands more by radio. Radiating drama and beauty, the white-gowned McPherson won a vast following through her cheerful sermons and theatrical talent. On one occasion she employed a gigantic electric scoreboard to illustrate the triumph of good over evil. Her followers, mainly transplanted midwestern farmers, embraced her fundamentalist theology while reveling in her mass entertainment techniques. When she died in 1935, her International Church of the Foursquare Gospel had over six hundred branches in the United States and abroad. Embarrassed at Dayton, fundamentalism was far from dead as she ended. On one occasion she employed a gigantic electric scoreboard to illustrate the triumph of good over evil. Her followers, mainly transplanted midwestern farmers, embraced her 1920s fundamentalist theology while reveling in her mass entertainment techniques.

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

4: Project MUSE - Damning Fundamentalism: Sinclair Lewis and the Trials of Fiction

Inherit the Wind recounts the famous criminal trial Tennessee v. John Thomas Scopes (often referred to as the "Scopes Monkey Trial"), which was a landmark in the debate between evolutionists and creationists.

Details The jury foreman reads the verdict in the Scopes trial. I was one of two finalists for the honor of debating Professor Charles Ogletree of Harvard who will contend that the O. I guess I never will meet Katie Couric. First, a few serious contenders. The Hauptmann "Lindbergh Kidnapping" Trial was called at the time "the greatest story since the Resurrection. For sustained day-to-day public attention, the Hauptmann Trial, covered by more reporters than covered World War II, ranks number one. The Nuremberg Trials, however, were of far greater significance though not truly American trials, and so probably disqualified. So was the "Rodney King Beating" Trial that led to massive riots and 58 deaths. But I was asked to pick only one trial: THE greatest trial of the twentieth century. That honor, of course, must go to the "Monkey Trial" of , which considered whether Tennessee could prosecute John Scopes for teaching the theory of evolution in a public school science class. Let me count five ways: The Scopes Trial already has stood the test of time. Seventy-five years later it stands as the most talked about trial of the first part of the twentieth century. How many people will give a hoot about the OJ Trial in the year ? The Scopes Trial produced what the New York Times called "the most amazing courtroom scene in Anglo-American history," the calling of prosecutor William Jennings Bryan to the stand by Clarence Darrow for examination on the question of whether every story in the Bible was literally true. And the Simpson Trial inspired what? The OJ Trial was a domestic murder, one of thousands that happen each year. The facts of the case had nothing, really, to do with race. The main significance of the Simpson trial is as a lesson for judges and prosecutors in how not to conduct a trial The Scopes Trial, on the other hand, was about ideas. It was about whether Science and Religion could be reconciled. It was about whether we look for guidance from, as Bryan said "the faith of our fathers," or from our own intellects. The Scopes Trial was about what much of the twentieth century has been about.

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

5: Inherit the Wind by Julia J. on Prezi

Lawrence and Lee wrote Inherit the Wind nearly thirty years after the Scopes Monkey trial. Although the basis of the play is the Scopes trial, the play itself is not a historical retelling of the events. Instead, the play is fiction. Each of the two main characters, Matthew Harrison Brady and Henry.

A young teacher named John Scopes stood accused of violating the Butler Act, a measure passed earlier that year to restrict the teaching of evolution in state-funded schools. The defense featured the famous attorney Clarence Darrow, and the prosecution starred the celebrated orator, populist, and three-time Democratic presidential candidate William Jennings Bryan. Nearly two hundred reporters descended upon the town, including H. Newspapers and magazines carried innumerable articles and cartoons on the case, and telegraph operators wired stories to Europe and Australia. For the first time news of an American trial was nationally broadcast by radio, while thousands of people came to Dayton itself to take in what became a virtual carnival, complete with sideshows. Thirty years later, Jerome Lawrence and Robert E. Lee set what they saw as the essence of the whole extraordinary episode in their play *Inherit the Wind*, which has since become a classic of the American theater. An acclaimed movie version, directed by Stanley Kramer and starring Spencer Tracy and Frederic March, is widely available in video stores, while the original play is frequently performed in theaters around the country. Altogether, *Inherit the Wind* supplies the view most Americans have of the Scopes Trial, and it often surfaces in response to some development in the never-ending quarrels between evolutionists and creationists. As the play opens, Bertram Cates—a courageous and idealistic young teacher in Hillsboro, Tennessee—is imprisoned in the town jail for teaching evolution to his high school biology class. Hornbeck of the *Baltimore Herald*, who has championed Cates in his columns and is greatly and haughtily amused at the spectacle of ignorance and bigotry before him. Speaking in a kind of ironic poetry-patter, he constantly mocks Brady and the pious provincialism that supports him: Brady is adored and applauded as he pontificates about the evils of evolution and gobbles large amounts of food, but poor Drummond is shunned by the townspeople. Desperate for some way to challenge the law under which Cates stands accused, Drummond decides to put Brady on the stand as an expert on the Bible, and Brady accepts the challenge with gusto. The ensuing examination turns the case around: The crowd begins to laugh at Brady, and, after the courtroom empties, he seeks comfort in the bosom of his mothering wife. Though the jury brings in the inevitable guilty verdict, it is clear that Drummond has triumphed—and along with him, freedom of thought. The judge charges Cates a token fine of one hundred dollars. Protesting the light punishment, Brady tries to make what he considers an all-important closing speech, but the judge, embarrassed at the negative publicity the town has received, precipitately ends the trial. Sputtering and shouting, Brady collapses and is taken from the courtroom and shortly afterward dies. Tricked by Brady into testifying about private discussions that tend to incriminate Cates as a nonbeliever, she eventually sees her mistake and finds the strength to stand beside him. Her father Jeremiah is a fire-and-brimstone preacher who, in a vengeful prayer meeting the first night of the trial, nearly scares the wits out of his daughter until the more benign Brady intervenes. As Drummond sees it, Brady was a once-great man who had ceased to move forward. When Drummond, in defense of Brady, shows that he too knows the Bible, Hornbeck charges him with being even more religious than Brady was. In its closing scenes, the play emphasizes again what it suggested throughout: While *Inherit the Wind* remains faithful to the broad outlines of the historical events it portrays, it flagrantly distorts the details, and neither the fictionalized names nor the cover of artistic license can excuse what amounts to an ideologically motivated hoax. The film, for example, depicts Cates arrested in the act of teaching evolution by a grim posse of morally offended citizens, while in fact no effort was made to enforce the Butler Act. What actually brought the issue to light—never mentioned in play or film—was that the American Civil Liberties Union advertised for someone to challenge the law. Several Dayton citizens, hoping the publicity would benefit their town, approached Scopes as a possible candidate. Scopes was actually a

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

mathematics teacher and athletic coach and had only briefly substituted as a biology teacher. Scopes was surprised to hear how relatively knowledgeable the student witnesses were, and he speculated that they must have picked up what they knew somewhere else and come to associate it with his class. Scopes himself knew little beyond the rudiments, and the defense thought it best to keep him off the stand, where his lack of knowledge not to mention his uncertainty as to whether he had taught the subject might prove embarrassing. Far from being imprisoned, let alone hung in effigy, Scopes was free after his indictment. After traveling to New York to meet the ACLU Executive Board that included Norman Thomas and Felix Frankfurter, he lived in his Dayton boarding house, continuing to have friendly intercourse with the townspeople and greeting the visitors streaming into town. In fact, there was no prison sentence connected to violation of the Butler Act. Darrow was feted at a Progressive Club dinner just as Bryan was. Being a folksy, small-town type himself, Darrow gained the good graces of the locals, and many of the spectators at the trial showed support for the defense. In *Inherit the Wind*, Cates loses his teaching job. People involved in his defense offered him a scholarship for graduate school, however, and he went to the University of Chicago to study geology. He believed that a later fellowship was denied him because of the trial controversy, but he did have an active career as a geologist. The reprimand Scopes received from defense attorney Hays when they were late getting back to the courtroom may have been the roughest treatment he received. So, too, *Inherit the Wind* distorts its Bryan figure. The play does allow a certain benignity, color, and agility to the man, if only to give Drummond a worthy adversary, but in many ways it belittles him. Years after the trial, the playwrights met with Hays, who may have influenced their picture of Bryan. Scopes later helped the absentee reporters file their stories. The number of reporters dwindled during the trial, and even Mencken did not stay through the whole eight days. A review of the actual transcript reveals that Bryan was often exuberant, funny, discerning, and focused during the trial. It also shows, contrary to *Inherit the Wind*, that he was familiar with Darwin, and may even have understood the evolutionary doctrine better than his adversaries, or at least had a better idea of what was really at stake. Bryan was not a biblical literalist. At the same time he did not yield on his belief in miracles and the primacy of divine power. I am here to defend it, and they can ask me any questions they please. But it is certainly not true that Bryan and his beliefs were crushed in Dayton. Several state laws similar to the Butler Act were not declared unconstitutional until 1967. Rather, after the cross-examination of Bryan which was stricken from the record the following day, Darrow stated his willingness to accept a guilty verdict in order to move to appeal. This obviated the need for closing statements. Darrow later admitted that the defense had purposely wanted to deprive Bryan of his closing statement for fear of his legendary oratorical powers. Moreover, Bryan did not have a mortal stroke in the courtroom, but died five days after the trial. His death may have been due partly to exhaustion and stress, but he also suffered from a diabetic condition that he did not carefully watch. He passed away peacefully during an afternoon nap and after a heavy meal. But as historian Lawrence W. He traveled, gave speeches, and arranged for publication of the address he had not been permitted to deliver. Scopes himself denied that the trial killed Bryan, though perhaps because he did not want his side to bear the onus. Even in small things, *Inherit the Wind* goes out of its way to diminish Bryan. Army during the Spanish-American War though he never saw combat. These systematic alterations serve a single, obvious end: It could be tomorrow. But Matt Brady got lost. Because he was looking for God too high up and too far away. Yet in the Scopes Trial he defended the individual mind and freedom of thought. One year earlier, Darrow had defended Nathan Leopold and Richard Loeb, two brilliant university students who murdered a boy for the intellectual experience of committing the perfect crime. Your Honor, it is hardly fair to hang a nineteen-year-old boy for the philosophy that was taught him at the university. The play insists that there is no contradiction between Christianity and Darwinism. Metcalf, a zoologist from Oberlin College, declared in expert testimony permitted at the trial though not before the jury. And, indeed, they have been joined in this view by many mainstream religious leaders in the seventy years since. This understanding has been challenged more recently, however, by such credible figures as Phillip E. Johnson of the University of California, and William B. Provine, an historian of science from Cornell. But maybe those people were right in thinking that

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

something very important was at stake. But for this view, this insight, this knowledge, we must abandon our faith in the pleasant poetry of Genesis. Even the certainty of the doctrine of evolution was considerably oversimplified in both the real Scopes Trial and the fictional version in *Inherit the Wind*. And he knew what was missing: I was always afraid of what I might think—so it seemed safer not to think at all. But now I know. A thought is like a child inside our body. It has to be born. The ideas have to come out—like children. Of course, such a simple choice between bigotry and enlightenment is central to the contemporary liberal vision of which *Inherit the Wind* is a typical expression. But while it stands nominally for tolerance, latitude, and freedom of thought, the play is full of the self-righteous certainty that it deplors in the fundamentalist camp. The play reveals a great deal about a mentality that demands open-mindedness and excoriates dogmatism, only to advance its own certainties more insistently—that promotes tolerance and intellectual integrity but stoops to vilifying the opposition, falsifying reality, and distorting history in the service of its agenda. In fact, a more historically accurate dramatization of the Scopes Trial than *Inherit the Wind* might have been far richer and more interesting and might also have given its audiences a genuine dramatic tragedy to watch. It would not have sent its audience home full of moral superiority and happy thoughts about the march of progress. The truth is not that Bryan was wrong about the dangers of the philosophical materialism that Darwinism presupposes but that he was right, not that he was a once great man disfigured by fear of the future but that he was one of the few to see where a future devoid of the transcendent would lead. But the real tragedy lies in the losing fight that he and others like him waged against a modernity increasingly deprived of spiritual foundations.

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

6: The Truth About Inherit the Wind by Carol Iannone | Articles | First Things

In fact, Inherit the Wind is a distortion of most all of the actual events and characters involved in the Scopes Trial. The play openly mocks theism, religion, the South, William Jennings Bryan, and even religious pluralism.

Terminology[edit] The term fundamentalism was coined by Baptist editor Curtis Lee Laws in to designate Protestants who were ready "to do battle royal for the fundamentals". Laws borrowed it from the title of a series of essays published between and called *The Fundamentals: A Testimony to the Truth*. The term "fundamentalism" entered the English language in , and is often capitalized when referring to the religious movement. Some who hold these beliefs reject the label of "fundamentalism", seeing it as too pejorative, [9] while to others it has become a banner of pride. Such Christians prefer to use the term *fundamental*, as opposed to *fundamentalist* e. Woodberry and Christian S. Smith, *Following the Civil War*, tensions developed between Northern evangelical leaders over Darwinism and higher biblical criticism; Southerners remained unified in opposition to both Marsden , Modernists attempted to update Christianity to match their view of science. They denied biblical miracles and argued that God manifests himself through the social evolution of society. Conservatives resisted these changes. There are also people who considered themselves to be neo-evangelicals, separating themselves from the extreme components of fundamentalism. These neo-evangelicals also wanted to separate themselves from the fundamentalist movement and mainstream evangelical movement due to its often anti-intellectual approach. They in turn had been influenced by the Pietism movement in Germany. Church historian Randall Balmer explains that: Evangelicalism itself, I believe, is a quintessentially North American phenomenon, deriving as it did from the confluence of Pietism, Presbyterianism, and the vestiges of Puritanism. Evangelicalism picked up the peculiar characteristics from each strain – warmhearted spirituality from the Pietists for instance , doctrinal precisionism from the Presbyterians, and individualistic introspection from the Puritans – even as the North American context itself has profoundly shaped the various manifestations of evangelicalism: At the end of each stage, according to this theory, God punished the particular peoples involved for failing to fulfill the requirements they were under in their Dispensation. Princeton Theology A third stream was Princeton Theology, which responded to higher criticism of the Bible by developing from the s to the doctrine of inerrancy. This doctrine, also called biblical inerrancy, stated that the Bible was divinely inspired, religiously authoritative, and without error. Princeton theologians believed that the Bible should be read differently from any other historical document, and also that Christian modernism and liberalism led people to hell just like non-Christian religions. The Fundamentals A fourth stream – the immediate spark – was the volume study *The Fundamentals*, published – It [22] stressed several core beliefs, including: The inerrancy of the Bible The virgin birth of Christ The bodily resurrection and physical return of Christ The substitutionary atonement of Christ on the cross Like Princeton Theology, *The Fundamentals* reflected growing opposition among many evangelical Christians towards higher criticism of the Bible and modernism. The interpretations given the fundamentalist movement have changed over time, with most older interpretations being based on the concepts of social displacement or cultural lag. Richard Niebuhr , understood the conflict between fundamentalism and modernism to be part of a broader social conflict between the cities and the country. Sandeen saw fundamentalism as arising from the confluence of Princeton Theology and millennialism. Militant opposition to modernism was what most clearly set off fundamentalism. Fundamentalists sought to rescue their denominations from the growth of modernism at home. In the s the more moderate faction of fundamentalists maintained the same theology but began calling themselves "evangelicals" to stress their less militant position. Fundamentalism was especially controversial among Presbyterians. His newspaper, *The Gospel Witness*, reached 30, subscribers in 16 countries, giving him an international reputation. He was one of the founders of the international Council of Christian Churches. A dynamic preacher and leader in Canadian fundamentalism, Smith wrote 35 books and engaged in missionary work worldwide. Billy Graham called him "the greatest combination pastor, hymn

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

writer, missionary statesman, an evangelist of our time". At a large conference in Philadelphia in 1917, Riley created the World Christian Fundamentals Association WCFA, which became the chief interdenominational fundamentalist organization in the 1920s. Although the fundamentalist drive of the 1920s to take control of the major Protestant denominations failed at the national level, the network of churches and missions fostered by Riley shows the movement was growing in strength, especially in the U.S. Both rural and urban in character, the flourishing movement acted as a denominational surrogate and fostered a militant evangelical Christian orthodoxy. Two leading fundamentalist seminaries were the Dispensationalist Dallas Theological Seminary, founded in 1924 by Lewis Sperry Chafer, and the Reformed Westminster Theological Seminary, formed in 1929 under the leadership and funding of former Princeton Theological Seminary professor J. Dwight Moody who was influential in preaching the imminence of the Kingdom of God that was so important to Dispensationalism. By the late 1920s the national media had identified it with the South, largely ignoring manifestations elsewhere. In the 1950s General Social Surveys, 65 percent of respondents from the "East South Central" region comprising Tennessee, Kentucky, Mississippi, and Alabama self-identified as fundamentalist. The share of fundamentalists was at or near 50 percent in "West South Central" Texas to Arkansas and "South Atlantic" Florida to Maryland, and at 25 percent or below elsewhere in the country, with the low of nine percent in New England. The pattern persisted into the 21st century; in 2000 surveys, the average share of fundamentalists in the East South Central Region stood at 58 percent, while, in New England, it climbed slightly to 13 percent. William Bell Riley took the initiative in the Scopes Trial to bring in famed politician William Jennings Bryan as an assistant to the local prosecutor, who helped attract national media attention to the trial. In the half century after the Scopes Trial, fundamentalists had little success in shaping government policy, and generally were defeated in their efforts to reshape the mainline denominations, which refused to join fundamentalist attacks on evolution. Bryan, unlike the other leaders, brought name recognition, respectability, and the ability to forge a broad-based coalition of fundamentalist religious groups to argue for the anti-evolutionist position. Creation science also differed in terms of popular leadership, rhetorical tone, and sectional focus. It lacked a prestigious leader like Bryan, utilized scientific rather than religious rhetoric, and was a product of California and Michigan instead of the South. After Scopes was convicted, creationists throughout the United States sought similar antievolution laws for their states. These included Reverends R. Beal and Aubrey L. Moore in Arizona and members of the Creation Research Society in California, all supported by distinguished laymen. They sought to ban evolution as a topic for study, or at least relegate it to the status of unproven theory perhaps taught alongside the biblical version of creation. Educators, scientists, and other distinguished laymen favored evolution. This struggle occurred later in the Southwest than in other US areas and persisted through the Sputnik era. Dover Area School District. The trial ended with the judge deciding that teaching intelligent design in a science class was unconstitutional as it was a religious belief and not science. Many groupings, large and small, were produced by this schism. Neo-evangelicalism, Reformed and Lutheran Confessionalism, the Heritage movement, and Paleo-Orthodoxy have all developed distinct identities, but none of them acknowledge any more than an historical overlap with the fundamentalist movement, and the term is seldom used of them. The broader term "evangelical" includes fundamentalists as well as people with similar or identical religious beliefs who do not engage the outside challenge to the Bible as actively. Christian right The latter half of the twentieth century witnessed a surge of interest in organized political activism by U.S. Dispensational fundamentalists viewed the establishment of the state of Israel as an important sign of the fulfillment of biblical prophecy, and support for Israel became the centerpiece of their approach to U.S. politics. In 1962, Abington School District v. Schempp, which prohibited state-sanctioned prayer in public schools, and Abington School District v. Schempp in 1968, which prohibited mandatory Bible reading in public schools. In the 1970s and 1980s, the Christian Right was influencing elections and policy with groups such as the Family Research Council founded by James Dobson and the Christian Coalition formed in 1989 by Pat Robertson helping conservative politicians, especially Republicans to win state and national elections.

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

7: Christian fundamentalism - Wikipedia

Pages and pages of fascinating FACTS about the actual Scopes "Monkey Trial" PLUS A Closer Look at Hollywood's Inherit the Wind.

Earlier today, an editor at Christianity Today International informed me that CT would correct its error and remove the inaccurate material inspired by *Inherit the Wind*. This has now been done. Kudos to the folks at CT for fixing the error when it was brought to their attention. If only more media outlets were like that! The latest appearance of this hackneyed piece of propaganda is in a Bible study just unveiled by Christianity Today magazine as part of its recent cover story on debates over Adam and Eve. The ill-informed author of the Bible study unfortunately tries to use *Inherit the Wind* to provide historical background! Bryan held to a literalistic reading of Scripture that said the world was created only thousands, not billions, of years ago. The case, both the actual one and the virtual one as portrayed in the culture, gave Christians an undeserved black eye as anti-science bumpkins. It is a reputation that has stuck, despite our best efforts in the classroom, the lab, and the media. Would you say the earth was only 4, years old? Oh no, I think it is much older than that. Do you think the earth was made in six days? Not six days of twenty-four hours. I do not think it necessarily means a twenty-four hour day. What do you consider it to be? I have not attempted to explain it. If you will take the second chapter €" let me have the book. I do not think it necessarily does. You think these were not literal days? I do not think they were hour days. The creation might have been going on for a very long time? It might have continued for millions of years. Image via Wikipedia I should add that Bryan was far from the stick-figure buffoon portrayed in the film. Indeed, he was pretty thoughtful and well-read about contemporary scientific debates over Darwinian theory, which is more than can be said about some of his critics of the time. A member of the American Association for the Advancement of Science, Bryan seems to have kept up with articles in the journal *Science* on the matter, and during the Scopes trial he even brought a copy of *Science* and made effective use of an article by leading geneticist William Bateson to show just how shaky the foundations of contemporary evolutionary theory were at the time. Bateson proclaimed his unshakeable faith in evolution even while cataloguing the failed attempts to explain how evolution actually occurs. According to Bateson, all of the efforts by scientists to identify the mechanism of evolution had failed. Bryan turned out to be right. For all of this, *Inherit the Wind* remains one of the most effective examples of historical propaganda in modern history. Although skewered by scholars for its egregiously inaccurate portrayal of the Scopes trial see [here](#) and [here](#) , *Inherit the Wind* keeps fueling stereotypes of the evolution debate that continue to taint current discussions. Judge Jones of the *Kitzmiller v. Dover*. Fortunately, there is a new feature film on the horizon titled *Alleged* that seeks to provide a more accurate portrayal of the Scopes trial and its surrounding cultural context, including the eugenics movement. I hope that *Alleged* eventually gets a wide release.

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

8: Inherit the Wind at Christianity Today | Evolution News

Tennessee v John Thomas Scopes (monkey trial took place in Dayton Tennessee. evolutionist vs creationist in , John Washington Butler a Tennessee legislator prohibited the teaching of evolution in Tennessee public schools.

However, with the newly-reborn debate on evolution versus creationism, the film is often shown at face value without the McCarthyism subtext being considered. This work includes examples of: Earlier, Drummond makes this plain: As the Good Book Says Many instances as would be expected. Drummond is an aging man who takes a lot of heat from everybody, but he never loses his cool demeanor and instead turns words into weapons to defend his cause with a respect-worthy dignity. All in the middle of a hostile town where death threats are matter-of-factly sung. Brady; yet another way of coping with his inferiority complex after losing three bids for president. This was true for his real life counterpart Bryan as well. Brady is giving his closing speech, which his old and weary voice tries and fails to make sound passionate. After the microphone is taken away from him, he desperately tries to continue, but suddenly falls silent and collapses. As he is carried out of the courtroom in a semi-conscious state, he starts speaking on being inaugurated as President, reflecting his failed hopes. He dies offstage soon after. Truth in Television, as Bryan actually did die in his sleep five days later. It has nothing to do with inheritance or wind, but a great deal to do with the idea of a community tearing itself apart. The complete quotation, which comes from the Book of Proverbs, is recited by Brady when Reverend Brown turns on his own daughter: The implication is that Cates is one and well-respected by his students. There is even a switch moment when Drummond and Hornbeck see a group of young men staring at them and approach, ask if they are there to help Mr. Cates, then ask if they need help carrying their luggage. A lot of them. Truth in Television for the real case too: Hornbeck, as an Expy of H. Mencken, the famously sarcastic "Sage of Baltimore". A very, very deep and unenlightened Tennessee. Brady and Drummond are respectively the champions of traditional religion and secularism in the United States. Drummond and Brady are good friends outside the courtroom, as were their real life counterparts. Several We Used to Be Friends remarks are also pronounced. The plot revolves around this. Some people even collect them. Hoist by His Own Petard: Drummond manages to turn the crowd against Brady by using his own knowledge of the Bible against him by forcing him to concede that there are inconsistencies in it. Even Brady is appalled by his display. When he first achieved the upright position, he took a look at the stars "thought they were something to eat. Brady badgering Rachel though that may have been allowed because the town adores him. This is a minor one, but in the play, Rachel goes up to the stand from the audience. One example is actually removed from the play. The judge intentionally and cynically screwed up the sentencing procedure to get the result thrown out on a technicality the jury were the ones supposed to decide the amount of fine, not him thus allowing the Tennessee Supreme Court to avoid the constitutional issue entirely and thus prevent the overturn of the law. The town and Reverend Brown believe themselves to be good Christians for following the Bible. They fail to realize one ought to forgive a man his transgressions, not sing in a mob to hang the man from an apple tree. Also, despite basing their whole position on Biblical literalism, the townsfolk are weirdly loose in their wording when quoting it. For instance, in the prayer meet where they recite Genesis the days of creation are marked by "the morning and the evening" when the Bible says the opposite. When Brady gives his final address after the trial is ended, the majority of the few people who are really listening to him with sympathy are his enemies. The fanatical Reverend Brown. Hornbeck goes too far with his cynicism when he refuses to show due respect after the death of Brady at the end of the movie. The members of the mob who chant death threats against Drummond and Cates. Jerk with a Heart of Gold: Hornbeck gets a redeeming quality at the end of the film and the remake. It shows that Hornbeck does value his friendship with Drummond. A variation since the speech is the fight itself. Drummond deconstructs Brady as a self-proclaimed prophet incapable of accepting any view or position but his own. Brady is practically made of ham. Though a bit lighter on the law aspect than normal. In-universe by the mob. Meeker when Rachel and Bert are sharing a passionate hug.

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

Brown prays for his daughter to be damned, Brady tells Drummond that it was wrong, "but they were driven to it by the world around them, your world. By Drummond against Hornbeck after the trial is over. What happened today has no meaning YOU have no meaning! This also happened in the real trial, but in a far more subdued manner than in the play. One interpretation of Brady. This was certainly true of his real life counterpart the "Punch-Clock" part, anyway: The local prosecutor who happily takes a backseat to Brady also qualifies. Half the play consists of these. Ripped from the Headlines: Play is based on the actual Scopes Monkey Trial in the s, but is supposed to be an allegory for the then-current McCarthy witch-hunts that dominated the headlines. Hillsboro is an uncommonly provincial town in the Deep South , but the main lawyers are from out of town. Brady does play this up to gain the sympathy of the town, but very little of it is affected on his part. Okay, a little bit. Brady, in court only, and Hornbeck. Most of the challenges are well-grounded and reasoned, but Drummond indulges once in a simple "Objection, objection, objection! The judge concedes the point and Drummond is made temporary honorary Colonel. Interestingly enough, this actually happened in the real Scopes Trial. As stated above, the title comes from a verse of the Book of Proverbs. During the play, Brady quotes the verse to Reverend Brown after he gets too overzealous and damns his own daughter to hell, effectively shutting him up and causing a My God, What Have I Done? Hornbeck, in his own view. Deliberately dramatized from the actual trial, which naturally means that many aspects of the film contradict the actual facts of the Scopes trial: The trial itself was hoax and a publicity stunt designed to put Dayton, TN back on the map. Scopes volunteered to be the defendant and was never in any real trouble, and the prosecutors and several lawmakers were in on the whole thing. Scopes was not a lone renegade teaching evolution in open defiance of the law. Every teacher in the state was required to teach from the same biology textbook " Civic Biology " and thus every teacher in Dayton was violating the law. Any of them could have been a potential defendant, but Scopes volunteered after some convincing. When the law passed, the state university openly declared they would not stop teaching evolution, and were never punished for it. The law itself seems to have simply a means of "looking" good by the politicians to the fundamentalist Tennesseans. Scopes was a football coach who occasionally substituted when other teachers were off work. He actually had a law degree. Clarence Darrow had announced publicly that he would defend, pro bono, anyone who was arrested for teaching evolution in a state where it had been outlawed. He was not called in by H. Mencken, nor was he really invited to take part in the proceedings at all. Darrow more or less butted into the affair, edging out the lawyers who had already agreed to take the case. In reality, he merely commentated irreverently from the sidelines for the Baltimore Sun and actually left Dayton before the trial was over. Likewise, Bryan eagerly jumped on the bandwagon despite not having practiced law for 36 years by that point. The extent of his political failures is exaggerated as well, although he did participate in the trial in the twilight of his career, with his voice and oratory both fading. He was also not at all hostile to John Scopes, and even offered to pay his fine if he was convicted. The teacher on "trial" also never spent any time in jail, instead only receiving a fine that was ultimately waived by the judge. In the actual case Bryan quoted parts of it from memory. He cherry-picked quotes completely out of context , but was not totally ignorant. Bryan, like Brady, was called to testify as an "expert" on the Bible. This was not, however, due to his claims of actual expertise he claimed no such thing , but because of his theology. He embraced literal interpretation because he felt a "democratic" religion required an interpretation of the scripture that anyone could make sense of, not just a handful of experts.

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

9: What is THE Trial of the Century?

Fundamentalism and the Scopes Trial. American Protestantism underwent severe trials in the half-century before The prestige of science had grown.

Makes a Broadway Entrance - Reviving History Nearly thirty years after the Scopes Trial left the headlines, two playwrights brought the historical drama back into the public discourse through *Inherit the Wind*. At the time when Jerome Lawrence and Robert E. Lee began writing the play, the country was settling into the affluent years of the mids. But beneath the perceived prosperity, a thread of social tension persisted. McCarthyism flourished, playing into the anti-Communist sentiment at the time. And as the trials continued unchecked, the American public became more anxious and fearful of this seemingly uncontrollable movement sweeping society. As Lawrence and Lee sought to make sense of this climate of anxiety and this challenge to intellectual freedom, they found the nearest parallel in the Scopes Monkey Trial three decades past. This concern for the direction of the country and the desire to bring history to life gave birth to *Inherit the Wind*. Though the play was actually complete by , the playwrights waited until , until the climate was right And although they sought to recount the essence of the Scopes Trial, *Inherit the Wind* is a dramatization not a history lesson; it is a story about a conflict in American culture that was as current in as in The story of *Inherit the Wind* did not actually jump from the written word to the New York stage. The play opened with mostly local professional actors on January 10, , to rave reviews. Broadway producer- director Herman Shumlin took the cue and brought *Inherit* to New York with Jones on board as associate-producer. The popularity of the play in Dallas was a huge draw and Shumlin was able to assemble a brilliant cast. Muni was a veteran stage and film actor, who came out of a six-year retirement to take on the role. Hornbeck, the Baltimore newspaper reporter. But, for both, the cast and crew and director, it was the strength of the script and the power of the dialogue which brought them to *Inherit* Paul Muni as Matthew Harrison Brady For Begley, the role of Brady was one he relished. As he said in a profile from the original programme, he often played parts " which call for frustration and incomplete achievement On one side were the producers, directors and other theatre personnel connected with the play. For them, the Scopes trial was a dramatic piece of history that could be made even more so by translating it to the stage. Their main promotional idea was to emphasize this historical relevance. Memos back and forth between the producers and the promotional team described the play in clever soundbites which blurred the line between history and drama. One executive working with the play, for example, suggested: But for some, this blending of theatre and history was quite problematic. Another promotional man behind the play, Merle Debuskey, described the connection as the following: On the other side, however, some people thought *Inherit* as a history lesson could be dangerous for two reasons. First, there are significant discrepancies in the accounts of the trial between *Inherit* and the trial records. Lawrence and Lee opened their play with a disclaimer that *Inherit* is not history. But, as the promotional quotations reveal, some people viewed the play a responsible learning tool. A second problem with using *Inherit* as an accurate representation of history is the potential for bias which Lawrence and Lee loaded into the play. There are subtle references to the benighted South, mainly represented in the character of E. Hornbeck, the reporter from Baltimore. He loathes the suffocating society of Hillsboro and longs to return to the North. Neither Hornbeck nor Davenport look beyond the regional labels to the actual people involved. Despite these biases, Lawrence and Lee come down decidedly in favor of tolerance and freedom of thought and belief, using Drummond as their mouthpiece. As the evolutionist-fundamentalist conflict heightens and the tension between two sides becomes even more fierce, the issue becomes more polarized. Lawrence and Lee saw this happening in American culture and used the play to search for some form of mutual respect, if not consensus. Drummond expresses this most clearly when he reprimands Hornbeck for denouncing the just-deceased Brady: You have no more right to spit on his religion than you have to spit on my religion! Or my lack of it! I tell you Brady had the same right as Cates; the right to be wrong! Through Drummond, they are speaking for the importance

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

of conflict within society and the value of each argument. The fundamentalists on one side, therefore, and the evolutionists on the other, both have every right to live as they wish, whether it means looking toward the infinite possibilities of the modern age or back to the established truths of the past. And in *Inherit*, Lawrence and Lee make every effort not to pass final judgment on the trial itself and the people involved. As the closing scene reads: He looks from one volume to the other, balancing them thoughtfully, as if his hands were scales. Then Drummond slaps the two books together and jams them in his brief case, side by side. For Drummond, there is no right or wrong, only different perspectives. *Scopes Lives On Though* the play seemed to reach some resolution about the conflict itself, American society at large continued to tackle the issue. The opposing beliefs in American society were, and are, too wieldy to find a solution in this one play. As the play revived the issue of evolution, the debate over the Butler Law also resurfaced. The existence of a law which infringed upon intellectual and academic freedom roused the modernists again, this time in the form of the American Civil Liberties Union. In , the Butler anti-evolution law in Tennessee was still on the books. Teachers for years had been maneuvering around the law and were teaching evolution where they could. But to the ACLU the existence of such a law was a threat to democratic freedom and the right to freedom of thought. Clement initiate the repeal of that law. For the ACLU, this was a prime opportunity to demonstrate the enduring strength of the First Amendment - 30 years after the first debate. This debate, however, never materialized, and the Tennessee anti-evolution law was to remain on the books for more than a decade after *Inherit the Wind* crossed the stage. The fundamentalist roots of Tennessee were not yet prepared to align themselves with the forces of the future.

A SECOND LOOK AT FUNDAMENTALISM, THE SCOPES TRIAL, AND INHERIT THE WIND pdf

King Henry IV, Part II (Websters German Thesaurus Edition) Billington, J. H. The legacy of Russian history. Gender and leadership talk at work The ransom of red chief full text When Will My Birds Sing? Dating trouble anna katmore Scots private law Mushkova River, 21 December 1942 Death, prophecy and judgement in Transylvania Graeme Murdock Monika fludernik introduction narratology 100 words kids need to by 4th grade Luminous Landscapes Preludes, op. 32, nos. 1-13 (35:04) Mind-bending notes : can music make us smarter? List of irregular adverbs Offices of Hideo Sasaki The Health Physics Solutions Manual Home depot kids workshop 2017 project instructions The war against America The Second Ten Commandments Handbook of GC/MS Wannabe Guide to Marketing English grammar test book Ecstasy: The penitence Brazde =: Rich furrows Networking [ch. 5. Gate academy test series Homosexual enactment as an opportunity for grief work Farm journals homespun Christmas Power of prayer and the prayer of power. The remaining role for government policy in the deregulated airline industry Steven A. Morrison and Cliff Her majesty queen elizabeth ii Part 3 : Israel in the Writings. Introduction to RF Propagation Eric conrad cissp study guide Christmas in Hell Poetry 2005 by 6th grade students of Fairfield Middle School Ap physics 1 review book Christian worldview and media Kina Mallard Experimental studies on Echinostoma revolutum (Froelich)