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**Review of *A Kingdom on Earth: Anglo-American Social Christianity 1880-1940*. Paul T. Phillips. Reviewed by James Leiby, University of California, Berkeley.**

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As an adjunct to material that provides information about the social factors inherent in good health and participation in the health care system, this book of readings would provide an interesting addition. It has the added advantage of including reading lists and questions for each article, as well. Perhaps most attractive is the fact that discussions are data-based, rather than swimming in rhetoric, but still nontechnical and highly readable.

The major disadvantage of the book is that although it purports to provide breadth, it omits much important information about the role of social work in the health care setting and about some of the issues that most concern social workers. For example, the social work profession has played an active role in advocacy and programs on behalf of disadvantaged mothers and children, and these important efforts are not included, despite a discussion of barriers to prenatal care. Likewise, modern institutions such as community health centers and hospices are not discussed within the broad issue of the impact of poverty on health and health care. These omissions are certainly understandable given the vast number of available subjects, but it would be important for social work educators to call their students' attention to them.

Terri Combs-Orme  
University of Tennessee

Paul T. Phillips, *A Kingdom on Earth: Anglo-American Social Christianity, 1880–1940..* University Park: Penn State Press, 1996. \$55.00 hardcover, \$16.95 papercover.

"Social Christianity" was a loosely associated body of doctrines and organizations that aimed to reform industrial capitalism by Christian ideals of social harmony and justice. It was allied with many diverse secular humanitarian proposals and movements for reform, in education, health and public health, penal and correctional institutions, city planning, esthetic culture, and political/economic legislation. It appealed to many leaders in the dominant churches in England and North America—Anglican, Presbyterian, Methodist, Unitarian, Quaker, Baptist. Social Christians were prominent supporters of the sentiment and advocacy that, by the 1940s, ushered in the "welfare state."

There is a large literature on the subject, mostly written from the viewpoint of the history of social reform in the several nations. Professor Phillips seeks to synthesize it around theological ideas that were shared by clergy in England, the United States, and Canada. Social Christianity was criticized by evangelical or fundamentalist Christians, who thought it distracted people from spirituality—the conviction of sin and salvation by God’s grace—and also by many secular humanists and reformers, who thought that belief in Revelation was unscientific, churches were bastions of reaction, and human Reason and social science would point the way toward genuine social reform. He disputes an interpretation that Social Christianity was merely an incident in the emergence of modern secular society. He argues that it was essentially a theological innovation and it made a difference. The traditional Christian doctrine of charity, he says, suited the theology of sin, atonement, and salvation; it separated the sacred hope of heaven from the fallen secular world. Social Christians, by contrast, emphasized the immanence of God in the world (Creation), His Incarnation in Jesus, the Fatherhood of God, and the Brotherhood of Humanity, and they believed that the world itself was ripe for redemption by social reform. They were post-millennialists, compared with the pre-millennialists who thought the world was ripe for an apocalypse. The movement petered out after 1940, as highbrow neo-orthodoxy and lowbrow revivalism came to the fore.

Phillips brings out many complications in the story. Constructive ventures were very diverse: getting the denominations to work together; adult education; social science that sought religious objectives by investigating social problems; outreach by way of social services such as settlement houses; the cooperative movement; the temperance movement; labor legislation; and Marxist-style socialism. Moreover he carefully details and differentiates the course of events in England, the United States, and Canada. He notes that evangelicals sometimes actually led in service—the YMCA and Salvation Army, for example—and ultra-conservative upper-class Anglo-Catholics advocated Christian socialism. On the other hand he deliberately ignores the relation between the enlightened leaders and their communicants,

Continental and Roman Catholic versions of the subject, and the later growth of a politically conservative Christian coalition.

Phillips presents an overview not available elsewhere, based on a critical familiarity with scholarship in three nations (the Canadian story is interesting). His understanding of historical complexity makes this book a good corrective for sanctimonious generalities about religious influence on the welfare state—the Hebrew prophets and all that. He doesn't do justice to the Charity Organization Society and the profession of social work that grew out of it (he doesn't mention *Charity and Social Life*, by Charles Stuart Loch [1910], or the publications of Bernard Bosanquet; because, I suppose, they weren't formal theology); he un-deliberately ignores the religious communities and theology discussed in John Humphrey Noyes' interesting *History of American Socialisms* (1870); he doesn't mention the great work of the German theologian Ernst Troeltsch, *The Social Teaching of the Christian Churches* (1911), because, I suppose, it wasn't Anglo-American and it may not have influenced the Anglo-Americans. But it did, or should, influence scholars on that subject.

James Leiby

University of California, Berkeley

Jill Duerr Berrick, *Face of Poverty: Portraits of Women and Children on Welfare*. New York: Oxford University Press, 1996. \$25.00 hardcover.

Much is said but little is actually known about the experiences of people who are connected to the American system of welfare. The poor are among us, they are talked about, they are scandalized, they are planned for and schemed against, yet the voices of the poor, the faces of poor children, are largely made unheard and invisible in the rancor of welfare reform. Jill Duerr Berrick's *Faces of Poverty: Portraits of Women and Children on Welfare* does much to raise the tenor of the voices of people on welfare.

It almost doesn't bear repeating that there has been a dearth of both qualitative and quantitative research in the area of welfare. All too frequently, research on welfare has been done with a moralizing or politicizing bent so as to render statistics and