

References – Clara Babcock

[i] A note on spelling – some records show Clara’s middle name, Celestea spelled as ‘Celestia’. I have adopted the spelling used by Douglas A. Foster et al. *The Encyclopedia of the Stone Campbell Movement*. 54.

[ii] Debra B Hull. *Christian Church Women: Shapers of a Movement*. St Louis: Chalice Press, 1994, 29-30.

[iii] driving huge population growth from 1.8 million in 1850 to 5.8 million by 1920,[iii] underpinning the significant evangelism opportunities for Clara and her female contemporaries as young adults.

[iv] Women around Clara also assertively challenged the ‘ideal woman as a mother and wife, her sphere of influence being the home where she lived out her sacred vocation as a mother.’[iv]

[v] Donovan W. Hannis. ‘Researching the Babcocks’. Erie Cemetery History Project (unknown date)

[vi] Hannis. ‘Researching the Babcocks’. Erie Cemetery History Project. John Sr, his wife Polly and their older children Rebecca, Luisa and Robert

[vii] Hull. 1994, 29-30.

[viii] Hannis. Erie Cemetery History Project.

[ix] Roy Morris. ‘Sheridan: The Life and Wars of General Phil Sheridan’. Crown Publishing, New York. 1992. U.S. Grant, W.T. Sherman and P. Sheridan

[x] Laura was 39 years old, Enos was 36. Young enough to start a second family.

[xi] Hannis. Ira was 6 years old in 1870; The Erie Independent. Adelbert as Clara’s half-brother living in Kewanee, Canada, no age.

[xii] The US Civil War broke out on 12 April 1861 and concluded on 9 May 1865.

[xiii] The Erie Independent. ‘Laid at Rest: I.R. Babcock’, 1926

[xiv] 2nd Minnesota Battery of Light Artillery, 2017. Israel Babcock transferred to the 2nd Minnesota (Union) during winter 1863-1864.

[xv] The Erie Independent. Obituary ‘Rev. C.C. Babcock’, 19 December 1924.

[xvi] The Erie Independent. ‘Obituary Rev. C.C. Babcock’, 19 December 1924.

[xvii] 2nd Minnesota Battery of Light Artillery, 2017.

[xviii] The Thomson Review. ‘Obituary: Ernest R. Babcock’. Thurs 31 March 1932, 1.

[xix] Nathaniel S. Haynes, *History of the Disciples of Christ in Illinois 1819-1914* (Cincinnati: The Standard Publishing Company, 1915), 466-467. (Online edition, 1997, James L. McMillan).

[xx] Garrison and De Groot. 'History of the Disciples of Christ', cit Williams. 1988, 47.

[xxi] Williams. 1988, 20.

[xxii] Clara served as a public lecturer for ten years, conducting itinerant evangelism on the side.

[xxiii] Douglas A. Foster et al. *The Encyclopedia of the Stone Campbell Movement*. 54.

[xxiv] Hull. 1994, 29-30.

[xxv] Carver & Novak. 1999.

[xxvi] Debra B. Hull. 'Women in Ministry: Encyclopedia of the Stone-Campbell Movement'. Grand Rapids, WM. B. Erdmans Publishing. 2004, 777.

[xxvii] Casey T. Sigmon. 'Clara Babcock to Again Occupy the Pulpit: Reclaiming her voice as preacher and pioneer in Disciples of Christ history.' Vanderbilt University 2014, p3.

[xxviii] Williams. 1988, 34.

[xxix] Williams. 1988, 34.

[xxx] Williams. 1988, 34.

[xxxi] Clara Babcock. 'A Woman in the Pulpit.' *Christian Standard*. 4 Jun 1892.

[xxxii] Williams. 1988, 34.

[xxxiii] Hull. 1994, 29-30.

[xxxiv] The Thomson Review. 1932, 1.

[xxxv] Hull. 1994, 30.

[xxxvi] The Erie Independent. 'Obituary: Rev. C.C. Babcock, a beloved woman of Erie passes away – 25 years in the ministry'. Fri, 19 December, 1924.

[xxxvii] Foster et al. *The Encyclopedia of the Stone Campbell Movement*. 54.

[xxxviii] The Erie Independent. Fri, 19 December, 1924.

[xxxix] Hull. 1994, 29-30.

[xl] Douglas A. Foster et al. *The Encyclopedia of the Stone Campbell Movement*. 54.

[xli] Frances Carver. 'Her Story: Our Foremothers in the Faith'. *Leaven*. (Vol. 4, Iss. 2, Art. 10). Pepperdine University, 1996; Susan H. Lindley & Eleanor J. Stebner (eds). *The Westminster Handbook to Women in American Religious History*. Westminster John Knox Press. Louisville, London. 2008, 10; Scott D. Seay, cit. *ES-CM, Nathaniel Haynes. History of the Disciples of Christ in Illinois*. 1915.

[xlii] Haynes. 1915, 466-467.

A note on the 'Woman question' - Ohio and Illinois, as pioneering midwestern states had long incubated a 'useful woman' attitude, spurning glamorous and delicate clothing, instead building dugouts and canoes whilst battling snakes and harsh prairie winds.[xlii] The Civil War drove many people to the Bible, particularly women, who adopted religious reform as the largest and most important extrafamilial activity they could undertake.[xlii] A post-war evangelical revival renewed debate concerning women's roles.[xlii] The Confederate states plunged into acute chaos and mourning,[xlii] the men shattered by a deep loss of pride, security and hope, highly reluctant to lose the little power and dignity they had by sharing the public sphere with women.[xlii] The Union states generally adopted a more emancipated view.

A note on Clara's family - By 1899, the bulk of the Babcock family had relocated to Canada for a settled farming existence, Clara and Israel heading to Thunder Bay, Ontario Canada in 1900,[xlii] joined by their older son Arthur, his wife Mary and their three children, Roy, Florence and Bernice.⁵⁰ Clara and Israel's younger son Ernest remained in Thomson, Illinois, marrying Tina M. Dyson on 12 September 1899 at the Thomson Christian Church.[xlii]