



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

The Catholic Research Resources Alliance: Providing Access to Rare and Unique Materials

As Ed Starkey tells the story, it all started in a bar across from the Alamo. There, Starkey, then university librarian at the University of San Diego, and Charlotte Ames, then Catholic American Studies librarian at the University of Notre Dame, and others attending the 2001 American Library Association Midwinter Meeting, began the first of many conversations seeking ways to ensure that scholars and students would make frequent and increasingly innovative use of the rich body of records and scholarship from and about the Catholic tradition.

Their discussions gained momentum as like-minded colleagues in Catholic libraries and archives joined them in envisioning new ways of how they might work together to

create improved opportunities for discovery and enhanced access to Catholic resources. Scholars, librarians, and archivists shared their knowledge of the unique resources of their institutions as well as their frustrations, and successes, in finding and using resources held by other academic, seminary, religious and diocesan archives and libraries.

Seven years later, in 2008, eight Catholic academic libraries joined together to launch the Catholic Research Resources Alliance (CRRA). Its mission: to provide enduring global access to Catholic research resources in the Americas, beginning with access to rare, unique, and uncommon research materials.

Millions of books, journals, newspapers, manuscripts, images and archival resources, emanating from all levels of the church and from scholars, students, and lay writers are known to exist in libraries and archives

worldwide. But gaining access to these resources all too often resembles following clues in a treasure hunt. These materials are widely collected, with hundreds of collections in the United States and Canada alone, but they often aren't recognized as a national collection and have not been connected in a single bibliographic system. Worse, some resources lie hidden, buried within a note listing individual items in a large collection or bereft of any description at all.

The Alamo-born discussions became more important as the mixed blessings of mass digitization of resources became apparent. In the Google age, Internet users too often expect to be able to find anything, anywhere—and that many, if not most, source documents are themselves online. The disparity between these assumptions and the reality that digital resources would for some years only represent a small sampling of actual resources was troubling: Scholarship would suffer if researchers overlooked the significant but out-of-sight analog resources, discoverable only through searching individual library and archives catalogs.

Early on the CRRA had two important items on its to-do list. First, it needed to

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Seminar in American Religion

On December 1, the Seminar in American Religion discussed Brad Gregory's *The Unintended Reformation: How a Religious Revolution Secularized Society* (Belknap Press of Harvard, 2011). Gregory is Dorothy G. Griffin Professor of early modern history at Notre Dame, where he has taught since 2003. Previously, he taught in the history department and received early tenure at Stanford University. He earned his Ph.D. in history from Princeton and was a junior fellow at the Harvard Society of Fellows. Gregory's first book, *Salvation at Stake: Christian Martyrdom in Early Modern Europe* (Harvard, 1999), received six book awards. *The Unintended Reformation*, his second book, traces how the Protestant Reformation marked the end of more than a millennium during which Christianity provided a framework for shared intellectual, social, and moral life in the West. In particular, Gregory argues that the Reformation ushered in a hyperpluralism of religious and secular beliefs, an absence of any substantive common good, and the triumph of capitalism and its driver, consumerism. His book won the Aldersgate Prize for Christian Scholarship, presented by Indiana Wesleyan University's John Wesley Honors College. James T. Kloppenberg, professor of history at Harvard University, and George Marsden, professor emeritus of history at Notre Dame and now scholar-in-residence at Calvin College, responded to the book.

Kloppenberg began by praising *The Unintended Reformation*, calling it a "brave and brilliant book" that mounts a "subtle" and "carefully framed" argument. After summarizing the work, he raised four questions. First, given that Christians lost sight of shared truth-claims shortly after Christ's crucifixion, can we discard the idea of post-Reformation "decline" and replace it with the idea of a "persistent tension" between *caritas* and its degradation? Second, might we find a more productive way to engage modern philosophy and scientific naturalism than with the "disdain that

runs through some of the feistier passages" of Gregory's book particularly since some philosophers and scientists are beginning to see the limits of rationalism? Third, if hyperpluralism bred a spirit of tolerance for all religions, can we not speak of its positive as well as its negative features? Fourth, how should humanities scholars engage a world, and university cultures, that have largely abandoned questions of value?



Brad Gregory

Marsden was also impressed with Gregory's "erudite," "wide-ranging," and "at times brilliant" study, and expressed admiration for Gregory as a "leader" in probing the relationship between faith and scholarship. Yet Marsden challenged Gregory's view of the terms of that relationship, and particularly argued that Gregory's own "Catholic commitments shape this book" to a greater degree than the author realizes. In support of his argument, Marsden noted Gregory's acknowledgement that late medieval Catholicism fell victim to the same "secularizing trends" that Gregory attributes to Protestantism; yet Gregory still "place[s] the blame" on the latter rather than on the former. Marsden then advanced four particular critiques. First, Protestantism, far from being fissiparous and individualistic as Gregory suggests, is quite coherent as a moral and theological system. Second, "a sense of inevitability" sets in when Protestantism enters Gregory's

narrative, at which point it determines the shape of the modern world apart from any other contingencies. Third, *The Unintended Reformation* treats Protestantism as monolithic, yet regional and denominational differences often shape Protestants' support of or opposition to secular trends. Fourth, and related to Kloppenberg's question, why must late medieval Catholicism constitute our "ideal baseline" rather than some earlier point?

After thanking the respondents for their comments, Gregory made clear that he did not aim to be "comprehensive" in writing this book, but rather to be "ruthlessly focused on an explanation of change over time." Accordingly, he treated only those historical processes that seemed best to explain the origins of modern institutions, ideological diversity, and amorality. In answering Kloppenberg's question on pre-Reformation disputes, then, Gregory said that the existence of such disagreements is less important than their "character," which changed post-1520 in fundamental ways. Nor was that story without irony. Modern toleration, Gregory agreed, was in many ways a vast improvement over medieval coercion. Yet because it addressed religious division by giving people the right to worship as they pleased, it laid the groundwork for an individualism that lies at the heart of so many modern difficulties. If toleration solved one problem, it created a host of others.

Turning to Marsden's comments, Gregory insisted that his Catholicism had not distorted his narrative. Rather, as a matter of historical method and on the basis of the Catholic distinction between faith and reason, he had sought to distinguish his own views from those of his subjects at every turn. The result, he suggested, was a reconstructive description that formed the basis of how he explained change over time—a description that many in the academy, including many Protestants, dislike. On the question of whether he took the late Middle Ages as an "ideal baseline," Gregory reiterated his book's claim that medieval Christendom was deeply flawed. These flaws, however, did not make it secular or profane. Rather, they made it sinful in the minds of Christians. But as some 40 years

of historiography has shown, this perceived “sin” did not mean that Christianity was any less vital or coherent to those who practiced it. In response to the idea that he might have used pre-Constantinian faith as a point of departure, Gregory argued that “you’re still going to end up with medieval Christianity as an institutionalized worldview,” and that “you’d still then have to account for how we got to where we are today.” The separation of virtues from politics and economics simply did not exist prior to the Reformation. Thus, there would be little point in pushing the point of departure back pre-Constantine. Finally, Gregory disagreed that he had made Protestantism into a monolith, “particularly since I so emphasize Protestant pluralism.”

A sweeping discussion followed. Gregory began by fielding questions about his method. He acknowledged that “my claims about moral state of the world are relative,” particularly with respect to his assessment of hyperpluralism. But by highlighting developments such as climate change which he links to manufacturing and ultimately materialism Gregory hoped he had convinced readers that some effects of Protestantism were, indeed, “deeply troubling.” Peter Thuesen then asked what advice Gregory had for professors at state universities, where religious truth claims contribute to rather than address hyperpluralism. Gregory responded that while such professors should “accept the ground rules” of academic culture, professors should also “find unexamined, problematic assumptions [in the academy] and critique them.”

After engaging Christine Athens’s argument that the Enlightenment was a force of moral good, and addressing John McGreevy’s suggestion that future historians might prove Gregory wrong if they found late medieval culture to be neither “unitary” nor “comprehensive,” Gregory responded to a question by Nicholas Miller. Miller asked whether Gregory had overstated his argument that by the 1780s and 1790s, American intellectuals had abandoned a “conception of good” that allowed government to work toward a common social good. Would it not be more accurate, Miller asked, to say that ideas of the spiritual good had merely been deemed inappropriate for government? Gregory answered that while links with

a communal past persisted among thinkers, laws came to be “articulated at the level of the individual.” Thus, when Thomas Paine wrote that “my own mind is my own church,” he did so within an institutional framework of “radical individualism.”

As discussion drew to a close, it again centered on Gregory’s methodology. Thomas Kselman asked how Gregory separated historical analysis from cultural criticism, or how he moved “from the empirical to the prophetic.” Gregory said that even when making evaluative claims, he tried to show that they resulted from a historical process. Thus, regardless of what readers thought about the morality of hyperpluralism or climate change, they would still have to contend with their origins. In response, Scott Appleby pointed out that hyperpluralism and climate change represent two different kinds of evaluative judgments, because the former presupposes an idea of how the world ought to be, whereas the latter revolves around describing the world as it is. Gregory agreed, but reiterated his view that whatever readers think about hyperpluralism, that phenomenon itself has a history. This is the history that Gregory sought to uncover. Concluding the seminar, Kathleen Cummings thanked Gregory, Kloppenberg, and Marsden, and praised Gregory’s book for challenging us to think across space and time, and encouraging us to ask “the big questions.”

American Catholic Studies Seminar

On September 19 participants in the American Catholic Studies Seminar discussed William B. Kurtz’s paper, “‘Brothers in Patriotism and Love of Country’: Northern Catholics and Civil War Memory.” Kurtz argues that while Catholics hoped participation in the Union cause would put to rest suspicions of their patriotism, their hopes went unfulfilled. Facing a stalwart anti-Catholicism at the national level during the 1880s and 1890s, Catholic apologists “embarked on an uncoordinated but impressive campaign to remind the country of their services in bronze, stone, and print” (2). The result, Kurtz shows, was a narrative that stressed Catholics’ positive contributions to the war but elided divisions over real problems such as slavery.

Kurtz, who is currently working for the Virginia Foundation for the Humanities, drew the paper from his dissertation, “Roman-Catholic Americans in the North and Border States during the Era of the American Civil War.” This study, which he is preparing to submit as a book manuscript, explores how Catholics in the “loyal states” participated in the Civil War between 1861 and 1865, and what effect their participation had on nativism and anti-Catholicism during and after the war. Kurtz received his Ph.D. from the University of Virginia in 2012. Linda Przybyszewski, professor of history at Notre Dame, served as respondent.



William B. Kurtz

Kurtz introduced the paper by noting that it was adapted from the final chapter of his dissertation. By way of background, he spoke briefly about Irish Catholics’ own mixed feelings about the war. At first, he said, they viewed the war in a positive light but increasingly disliked it as casualties in the Irish Brigade mounted. Kurtz then situated this chapter, which examines Irish Catholic experience in late 19th-century America through the lens of Civil War memory, within the very sparse historiography on Catholics in the Civil War.

Przybyszewski, who expressed high regard for Kurtz’s work, developed her comments around three questions. First, in the interest of understanding Protestants’ internal logic, what reasons did they have for condemning Catholics during this period? She cited the New York Draft Riots, as well

as the Pope's declaration of support for peace but not for the Union, as possible flashpoints. Second, did Protestants distinguish between Catholic and Protestant Democrats? Were their denunciations of the former different, and perhaps more vitriolic, than their accusations against the latter? Third, when Protestants wrote memoirs of the war how did they use religion? Here, Przybyszewski was interested to know whether Protestants mentioned religion or used religious language, and if so, whether they did so in ways different from Catholics. She then suggested that when examining Catholics' fusion of faith and patriotism, Kurtz might well examine pictorial and performative alongside written evidence. By integrating pageantry, rituals, symbolism, and material culture, she said, Kurtz might show people embodying the ideas that they describe. Przybyszewski concluded by asking what role Catholic women played in war and its aftermath, and whether nuns came away from the ordeal with a better reputation owing to their self-sacrifice.

Kurtz thanked Przybyszewski, and began his response by saying that Protestants often had good reason to suspect Catholics of disloyalty. Chapter One, he noted, treats these reasons. In addition to the factors that Przybyszewski mentioned, Kurtz pointed to the Pope's lack of support for democracy in the Papal States, as well as the role of deliberately antagonistic Catholics such as John Hughes. It is true, Kurtz added, that much Protestant rhetoric extended from old stereotypes that emerged from the Reformation. But in Protestants' own minds, suspicion was justified the more so because most never heard about the heroism of nuns and priests, which tended to be published in Catholic newspapers. Kurtz closed by confirming that Catholic Democrats came under sharper scrutiny than did their Protestant counterparts, and by acknowledging the potential value of perusing Protestant memoirs.

Mark Noll opened general discussion, expressing admiration for a "fine piece of work" that he predicted would be "the best book in English on the subject." He then posed three questions. First, did

Cardinal James Gibbons engage the effort to recoup Catholics' reputations after the war? Second, did Charles Chiniquy, the Catholic priest who converted to Protestantism and blamed Lincoln's assassination on the Jesuits, have any effect on turning public opinion against Catholics with respect to the Civil War? Third, did publicity on the subject of papal infallibility, which the Catholic Church formally defined in 1870, contribute to Protestant suspicions of Catholics' commitment to liberty? Kurtz responded that Gibbons was involved in efforts to form the Grand Army of the Republic, a veterans organization and political group, and approved of Catholics who wished to join it. Furthermore, Gibbons supported efforts to promote the memory of William Corby, an American priest who served as chaplain to the Union Army. Kurtz said that while he needed to further research Chiniquy's role, he expected that the ex-Catholic had influence within the American Protestant Association, an anti-immigrant and anti-Catholic group. On infallibility, Kurtz said that rhetoric surrounding the issue was muted by the war, but that Vatican I confirmed in many Protestant minds that the Catholic Church was backward and a threat to the nation-state.

Daniel Graff then asked in what positive ways Catholics commemorated the war. Kurtz answered that the positive component was "haphazard," but that it followed a predictable line: We fought in the war, bled and died like everyone else, and wish to be treated as equals. Catholic veterans advanced this rhetoric in speeches, but laypeople never organized around it in the way that ex-Confederates did with respect to the Lost Cause. On the subject of post-war Catholic rhetoric, Kathleen Cummings pointed out that Catholic officials such as John Gilmary Shea began to write an alternative American history during the late 19th century, a prominent feature of which was to reinvent Catholics as American heroes. Might Catholic war-commemorations, she asked, have proceeded from this same pattern? Kurtz affirmed that, based on the evidence he has examined, this must have been the case.

The session concluded with a question by Rev. Bill Miscamble on how Catholics dealt with the enormous human losses of the war, and whether their responses were different from those of Protestants. Kurtz answered that in many ways Catholic reactions, which often took the form of requiem masses, were unsurprising. He then placed their experience in the context of the Irish Potato Famine, which had struck some fifteen years prior to the Civil War and caused death on a truly epidemic scale. It would be interesting to know, Kurtz said, what impact the famine had on Irish views of death, and then to explore how those views shaped responses to the Civil War.

Cushwa Center Lecture

The fall 2012 Cushwa Center Lecture, held on September 13 and cosponsored by the Department of Architecture, featured a presentation by Thomas Tweed titled "America's Church: The National Shrine and Catholic Presence in the Nation's Capital." Tweed is Shive, Lindsay, and Gray Professor of Religious Studies at the University of Texas at Austin, where he has taught since 2008. He previously taught at the University of Miami, and at the University of North Carolina Chapel Hill. Tweed has written numerous publications, including *Our Lady of Exile: Diasporic Religion at a Cuban Catholic Shrine in Miami* (Oxford, 1997), which won the American Academy of Religion Award for Excellence; and *Crossing and Dwelling: A Theory of Religion* (Harvard, 2006). He also co-edited *Asian Religions in America: A Documentary History* (Oxford, 1999), which was named an "outstanding academic book" by *Choice*. Tweed's most recent book, and the topic of this lecture, is *America's Church: The National Shrine and Catholic Presence in the Nation's Capital* (Oxford, 2011). The book won the 2012 American Academy of Religion Award for Excellence in Historical Studies.

After thanking Notre Dame and the Cushwa Center, Tweed posed a number of questions that animate the book. Who visited the National Shrine? Who donated to it? How did events there intersect with shifts

in Catholic history and American life? How does a capital function in a nation that protects religious freedom? He centered his talk around these queries, beginning with an overview of the shrine's history.

From the start, Tweed said, clerical planners imagined the site as a national center. Though its construction was slowed by the Great Depression and World War II, bishops during the 1940s mounted a renewed effort to complete it. A stronger push came in the 1950s, when officials coordinated a large-scale effort to collect funds from



Thomas Tweed

dioceses, parishes, and schools. Having launched their appeal in 1953, they raised enough money by 1959 to finish the exterior. By the 1990s, the shrine attracted around 750,000 visitors per year, and promotional literature hailed it as "America's Church." Tweed suggested that the site functions as a "threshold, which opens out to arenas of wider significance" and which much of Catholic America crossed. As they did so, Tweed said, we notice six defining themes: Building Institutions; Contesting Protestants; Mobilizing Women; Engaging Children; Incorporating Immigrants; and Engaging Civic Space. These themes frame the chapters in *America's Church*. Tweed focused on the final one, Catholic engagement with public space, for the remainder of his lecture.

Although many Catholics worked out their religious lives at home, Tweed related, they also endorsed official endeavors to claim civic space in the years leading up to the shrine's dedication. Laity and advocates alike were particularly eager to build a place of worship in the capital. While their efforts

changed over time, they intensified when Congress approved the construction of the National Cathedral, an Episcopal church, in 1893. This Protestant edifice underscored that during the first half of the 20th century, Catholic "performances in Washington expressed a wish rather than a fact." Borrowing a grammatical term, Tweed suggested we see their public assertions in the "subjunctive rather than the indicative mood." The subjunctive expresses a wish or a possibility, the indicative a reality. Catholics did not know whether they would succeed in gaining a national presence. Their assertions, however, created an "imagined social reality" that generated enthusiasm for the shrine. Lay support held firm despite officials' failure to position the shrine at the center of civic celebrations. That honor remained with the National Cathedral.

Yet by the 1960s, Tweed argued, Catholic claims to public space seemed less like dreams and more like reality. They shifted to the indicative mood as Catholics moved increasingly to the center of American cultural life. Architecture announced this new Catholic presence. In 1923, 31 Catholic churches dotted Washington's landscape; by 1953, the capital boasted 37 parishes. During that span, Catholics built dozens of buildings among them schools, convents, monasteries, orphanages, and hospitals. By 1956 some 60 Catholic structures were clustered around the shrine, which led people to call the area "Little Rome." Tweed suggested that we see all of this construction as a form of religious one-upsmanship. As early as the 1920s, an "interreligious rivalry" had emerged in Washington. If the National Cathedral was, according to Tweed, "the first shot fired," a volley from other quarters soon followed. By 1925 journalists wrote that as more and more denominations set up headquarters in Washington, D.C., it was becoming a "spiritual capital." By 1927, the capital was home to 112 centers of worship, increasing numbers of which claimed national status.

To make sense of this religious competition, Tweed said, we need to grasp the cultural function of the District of Columbia in a country founded on church-state separation. He then argued that because the government was committed to toleration, every religious group grasped the need to compete for power and public attention. The capital, as the apex of institutional power,

acted as a key site of this competition. In this context, how would Catholics seize the opportunity to stake a claim?

Again, Tweed related, we find an answer in architecture. Turning to the National Shrine, he proposed that its physical features assert national power. Built on a massive scale and standing 329 feet tall, the shrine claimed a large amount of civic space. It also blended well with Washington, since designers based it on the dome-style of the capitol building and constructed it around a Byzantine and Romanesque plan. Clergy and designers saw the shrine's architecture as complementing the city and conveying the national character of the project. In their minds, Tweed said, it stood as "the nation's spiritual capitol." They faced a challenge, however, in the wave of anti-Catholicism and anti-immigration that crested during the 1920s. Even as construction was underway, then, Catholic claims on national space seemed more hopeful than certain. Their assertions remained "in the subjunctive."

Yet by the time the upper church was dedicated in 1959, Catholic claims appeared less wishful. In his dedication day sermon, Richard Cardinal Cushing told those gathered at the shrine: "From this day on, the mood is changed." He was correct, Tweed noted, both in the sense that Catholic attitudes were becoming more confident, and also to the degree that Catholics were moving toward the center of American life. Throughout the 1950s, Catholics transitioned in growing numbers to the middle class, and enjoyed greater influence in sports, politics, and the media. By 1965, Catholics had gained proportional representation in government, while John F. Kennedy, a Catholic, had entered the White House four years earlier. In the years that followed, the shrine also gained in national visibility, as its appearance on Washington postcards beginning in the 1990s suggests. The mood had indeed changed, Tweed concluded, from the subjunctive to the indicative. In the process, Catholics helped to create a significant component of U.S. public religious practice. Amid myriad religious claims, they secured a national voice in the capital.

A brief question period followed the lecture. Scott Appleby asked why the National Shrine was not *more* successful at claiming public space, particularly

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expand its network to include other North American libraries, archives, and related institutions. Second, the organization needed to develop a website for scholars to tap into the network's combined resources. Eric Lease Morgan, digital projects librarian at the University of Notre Dame, led the creation and implementation of the Catholic Portal (www.catholicresearch.net), a website to catalog resources at participating institutions. Morgan used the open source application VuFind, which was developed at member institution Villanova University, to create

Collections Committee, led by Robert O'Neill, the Burns Librarian at Boston College, determined the top priority to be rare, unique, and uncommon Catholic research materials, including manuscripts, ephemera, photographs, artifacts, and rare books. They determined 12 collecting themes of current scholarly interest. [see sidebar.]

A critical concern for scholars is the lack of access to "hidden" collections—collections or resources for which no catalog record or finding aid exists, or ones with underdescribed records. Without adequate descriptions, scholars cannot easily determine what

collections exist, where they exist, or what they contain. That challenge is compounded in many archives of congregations and dioceses that have little or no online presence. Catalogs may exist on cards, and websites perhaps describe only the general nature of the collections. There may be no records in WorldCat, the largest

and cite new evidence. The Ade Bethune Collection at St. Catherine University is just one example. The ability to search within this collection, for instance, made it possible to find previously unknown interactions between Ade Bethune, the 20th-century artist associated with the Catholic Worker movement, and individuals such as Dorothy Day and the artist Eric Gill. It also highlights material that helps answer questions about the influence of social action on graphic art and, in turn, how graphic artists conveyed the message of social action to the broader public. Even extensive collections, such as those in the Seton Hall University Archives relating to Saint Elizabeth Ann Seton, the first American Sister of Charity, become more valuable in the presence of smaller and more narrowly focused collections. The deep searching functionality of the Catholic Portal, which is not a feature of WorldCat or Web search engines, shows mention of Saint Elizabeth Ann Seton in the finding aids of special collections held in 15 library collections,



Duquesne University has digitized the Pittsburgh Catholic, 1844-1950. This issue, April 6, 1844.

the site. It electronically brings together Catholic research resources and collections held at CRRA member institutions, providing scholars and students with easy, effective, and global discovery. When resources exist in a digital format, the Portal links directly to the digital resource.

This technical development was the critical first step in addressing the needs of the 21st century historians. Georgetown University Librarian Artemis Kirk called the development of the Catholic Portal "proof of concept." And the proof continues: Today 36 participating institutions in North America list holdings on the Catholic Portal, which catalogs more than 90,000 items and 235 archival collections. And use of the Portal has nearly doubled between 2010 and 2012, from 1,701 daily site visits to 3,043.

"Rare, unique, and uncommon"

After the technical development of the Portal, the next step was deciding what content should be accessible. The CRRA

and most frequently searched online catalog. In other cases, collections measured in tens or hundreds of linear feet may be described in a single record, thus enabling discovery only in terms of the author (papers of) or subjects of the collection. And even when special collections and archives have created a detailed listing of the contents of the collections, these finding aids are for the most part in typewritten or word-processed documents, unsearchable by anyone off-site.

These hidden collections are usually among the special and archival collections in libraries, and archives. These are the collections of rare books, unique manuscripts, oral histories, and papers and records of individuals and organizations—the very materials that form the bedrock of scholarship.

The wisdom of focusing on hidden collections quickly became evident. As institutions have made their small yet rich and unique collections visible, they have opened up opportunities for scholars to draw new connections between individuals



From the archives of Our Lady of Victory Missionary Sisters, March 1925.

including the Reliquary Collection at the University of Dayton. The detailed lists of individuals, subjects, and/or time periods related to the contents of the collections make it possible to access connections between Seton and other prominent Catholic figures such as John Gilmary Shea,

Paul Hanly Furfey, and James J. Norris—connections that are only possible when working across connections.

Scholars using the Portal can now access the records of the Philadelphia Archdiocesan Historical Research Center (PAHRC), which are not included in WorldCat. Another coup for Catholic



Tree of Life, from the Ade Bethune Collection at St. Catherine University.

historians happened when Jeff Hoffman, archivist for Our Lady of Victory Missionary Sisters, spoke to the Missionary Sisters about making *The Missionary Catechist* more accessible to researchers. Encouraged by the opportunity to make this journal known in the context of other resources, the Missionary Sisters decided to digitize the entire 40-year run—the only known complete collection of *The Missionary Catechist*—and will soon make it accessible via the Portal.

Growing important, curated collections

One distinction of the CRRA is the systematic and collaborative manner in which important curated collections are developed. Each institution joining the alliance examines its holdings to tag materials for inclusion in the Catholic Portal. Naturally this process varies for each institution. The “rare, unique, uncommon, Catholic” mantra and the 12 themes guide CRRA members in determining which of their own holdings fit the bill. Examining call number ranges in the stacks (for example, BX 800-4795 Catholic Church, History), sorting microfilm records of Catholic newspapers, reading pamphlets, rare books, parish histories, and biographies of saints—all these activities are first steps in curating the Catholic Portal.

Virtual collections on the Portal have evolved as institutions have contributed perhaps just a few items within a certain collection area, for instance, parish histories. Taken together with parish histories held by other member institutions, these

become important collections. Collections of note (those with at least 100 records and 15 institutions contributing) include the following:

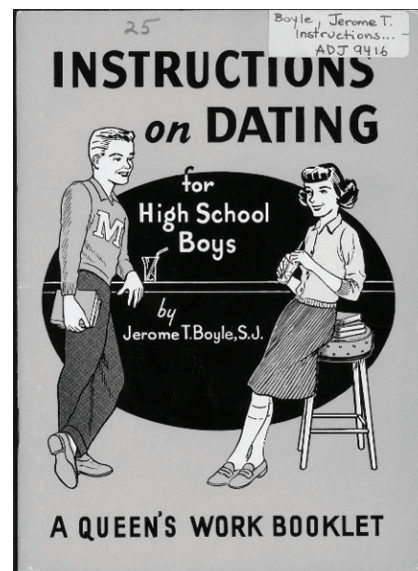
- American Catholic national and international organizations (National Catholic Education Association, Catholic Charities USA, US Council of Catholic Bishops, National Catholic Conference for Interracial Justice, Catholic Association for International Peace, etc.)
- Canon law
- Catholic missions
- Catholic pamphlets (with materials across institutions targeted for digitization; currently hundreds of digitized pamphlets are already in the Portal)
- Catholic social action (including the Catholic Worker movement)
- Religious orders
- Parish histories
- Significant Catholic thinkers and writers, e.g. Thomas Merton, Cardinal Newman
- Vatican II

These collections and others like them support research on the influence of Catholics and Catholic thought in the world, and speak to scholarly interests.

Scholars provide direction

From its inception, the CRRA has focused on the needs of historians and scholars in other fields who wish to understand and relate the Catholic tradition and experiences to society today. The CRRA Scholars Advisory Committee, led initially by Tim Meagher, historian, archivist, and professor at The Catholic University of America, includes nine distinguished scholars of Catholic history and theology. This group meets regularly to advise the CRRA on trends in the field and to set directions for the development of CRRA collections.

At the November 2011 CRRA Symposium at Duquesne University, Leslie Tentler, professor at The Catholic University of America and member of the Scholars Advisory Committee, spoke of her participation in the Cushwa Center’s “Lived History of Vatican II” Project, which involves 15 scholars doing research in 10 countries. She emphasized the transnational perspective and suggested



From the Catholic Pamphlet Collection, 1960

future research directions of scholars might focus on the 20th century in areas such as the religious crises in the 1960s and 1970s. By understanding trends in research such as these, the CRRA can better grow and curate collections that support research.

A common refrain among scholars (as well as students, laypersons, and archivists) has been the need for access to the actual resources—“the things themselves”—not just to records describing them. Although rare and unique materials are not shared through usual interlibrary lending programs, digitization makes them available. While the CRRA Digital Access Committee is exploring options to expand links from Portal records to existing member content in

Portal content emphasizes rare, unique, and uncommon Catholic scholarly resources. Twelve primary collecting themes are of particular interest and importance:

- Catholic education
- Catholic intellectual life
- Catholic literary figures
- Catholic liturgy and devotion
- Catholic missions
- Catholic social action
- Diocesan collections, including papers of bishops
- Men’s religious orders
- Peace building
- Religion and citizenship
- Vatican II
- Women’s religious orders

external repositories, members are also accelerating digitization projects of Catholic pamphlets, the Official Catholic Directory, and Catholic newspapers—all identified by scholars as highly valuable resources for Catholic historians and others.

The Catholic Newspapers Program

Catholic newspapers in particular are relevant to a broad array of issues across disciplines, including immigration and adaptation to new environments, charitable work and social justice, education, and health care. Catholic newspapers—defined as Catholic by purpose, audience or tradition, official and unofficial—document not only actions of episcopal elites but also the activities of local parishes, societies, schools, and organizations in their efforts to observe holy days, preserve languages, and embrace American popular pastimes like sports and

variety shows. Members of the Scholars Advisory Committee have noted their intense use of such resources.

Catholic newspapers are not rare in the usual sense of the word. However, they are held in scattered locations with unknown holdings, in fragile condition and vulnerable to disappearance. Scholars recommended digitizing Catholic newspapers for access, use, and preservation. Shawn Weldon, assistant archivist at PAHRC, which holds one of the largest collections of Catholic newspapers in the United States, recognized the importance of digitizing its collection, and today serves on the CRRA Catholic Newspaper Task Force, which is led by Noel McFerran and oversees the Catholic Newspapers Program (CNP).

The CNP builds on previous efforts and supports current work of other organizations

to preserve Catholic newspapers. Individual libraries, Catholic historical societies and the American Theological Library Association (ATLA) have microfilmed many Catholic newspapers. CRRA members are digitizing Catholic diocesan and student newspapers in their states and universities. Boston College is exploring strategies to make the *Boston Pilot* available. Duquesne University has digitized the *Pittsburgh Catholic*, 1844-1950. PAHRC, Saint Charles Borromeo Seminary, and Villanova University have targeted *The Catholic Standard & Times*, 1866-1923, for digitization. The CNP is also exploring options for either a central or distributed repository for digitization projects.

The extent to which Catholic newspapers have been digitized in other local, state, regional, or national programs is unknown, but the CNP task force has created a list of 46 (and growing) digitized periodicals at Catholic Newspapers Online. The task force welcomes suggested additions to the list of digitized or born-digital Catholic newspapers.

Michael Skaggs, a graduate student at the University of Notre Dame, is researching how the discussion and impact of Vatican II among Indiana Catholics might vary from Catholics in major cities such as New York or Boston. In particular, he is exploring how the Second Vatican Council was received through the newspapers that Indiana Catholics read at the time. The use of digitized newspapers connects him directly to the sources, and new tools will enable him to more easily uncover and compare national and local perspectives as represented in the papers.

Another digitization project, still in the early stages, has the CRRA working with archivists from the Catholic News Service (CNS), the international wire service that since 1920 has captured the history of the church in the U.S. and abroad in its newsfeeds (CNS coverage of the Vatican dates back to the 1930s). Digitizing the CNS Archives would greatly facilitate comparative analyses to identify and distinguish between clerical and lay Catholic views across states and provinces. Skaggs includes CNS materials as a priority on his resource wish list because they would enable easy comparison of

The Father of Digital Humanities

He was one of the first to spot that computers could be used to help us organize knowledge to study the human condition, other than just number crunching, and that bravery and conviction, coupled with dedication and application, has inspired humanities computing scholars since.

—Melissa Terras



CRRA's vision to provide access to and searchability across digitized texts pays homage to the work of Father Roberto Busa, S.J., often referred to as the "Father of Digital Humanities." (Simply put, digital humanities is a discipline using computing technologies to analyze texts.)

As a young Jesuit priest working on his doctoral thesis in 1946, Father Busa wanted to explore the nuances of every word ever used by Thomas Aquinas. But when he found that Aquinas had written 13 million words, Busa settled for a detailed study of the notion of "interiority" or "presence," based on the uses and meanings of the preposition "in" in Thomas Aquinas. The word "in" alone tallied 10,000 occurrences. But Busa persisted, and this painstaking analysis took him four years and became the first step to what would later be known as the *Index Thomisticus*. Still eager to complete his goal of analyzing all words used by Aquinas, Busa approached IBM. Technologists there were intrigued by the challenge of using computing technologies to analyze non-numerical data, and agreed to help. It took IBM and Busa seven years to sort out how they would do it—they typed the complete works of Aquinas onto punch cards; the machines then worked to produce a systematic index of every word St. Thomas used, along with the number of times it appeared and where, along with the six words immediately preceding and following each instance. From start to finish, the machine processing of this task took 8,125 hours, or nearly 339 days. With current technologies, this task may now take seconds. We thank you, Father Busa.



From the Catholic Pamphlet Collection, 1958

local, regional and national coverage.

Through digitization and access via the Catholic Newspaper Directory, it will be possible to search CNS materials across a range of Catholic newspapers in pursuit of new connections and historical perspectives. By virtue of their enhanced searchability, the possibilities for scholarly use increase exponentially.

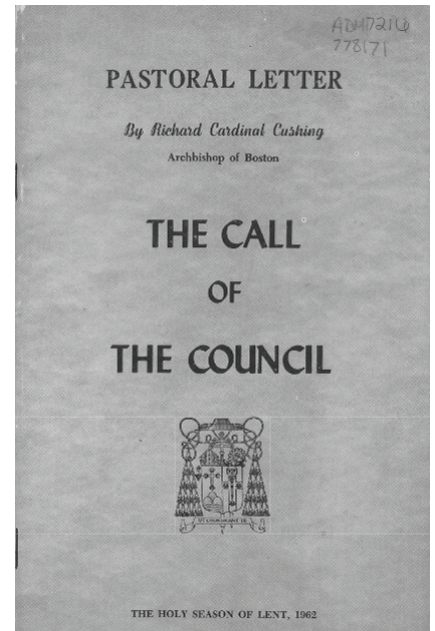
Catholic resources in the classroom

The advantages of the Catholic Portal, the Catholic Newspaper Project, and the CRRA in general are not just for professional scholars and researchers, however. Students in secondary and undergraduate levels also stand to benefit. The availability of so many materials in so many collections has renewed interest in bringing these resources into the classroom. Maria Mazzenga, education archivist and faculty member at The Catholic University of America (CUA), created the American

Catholic History Classroom for use by all teachers and professors. Accessible from CUA (cuomeka.wrlc.org) as well as from the American Catholic Historical Association website, Mazzenga selected primary sources for use in illustrating the American Catholic experience on critical historical topics such as race, living wage, and industrialization issues. At DePaul University, Professor Susanne Dumbleton collaborated with archivists to integrate selected resources from the Sister Helen Prejean Papers at DePaul (not yet accessible via the Portal) into a course to meet the social justice requirement of the University. She has long been studying Prejean's work as an example of leadership for social justice. The archivists organized an online exhibition that allowed students to develop a deeper understanding of Prejean and to use her writings to explore issues of power among racial, social, cultural, or economic groups in the United States. Marta Deyrup, professor and catalog coordinator at Seton Hall University Libraries, is spearheading a third initiative in bringing Catholic resources into the classroom. With professors and archivists from 15 Catholic institutions, she is creating an online exhibition on women religious, which is likely to find its way into classrooms across the country.

Future directions

Since 2008 the CRRA has reached significant milestones in carrying out its mission of providing enduring, freely available, global access to Catholic research materials in the Americas. But more milestones lay ahead: opportunities to expand the network further; to increase the content and scope of the Catholic Portal and the Catholic Newspaper Program; to bring members together to establish digitizing priorities; to pursue collaborative grant projects; to coordinate digitization activities locally or regionally; and to implement digitization-on-demand programs (allowing a researcher



From the Catholic Pamphlet Collection, 1962

to request an item be digitized for their use and then added to the Catholic Portal repository for future use by others).

To do all that, the CRRA is developing a long-term sustainability plan to include not only member support, but also partnerships, sponsorships, and other means of funding. The libraries, archives, and other institutions that belong to CRRA bring unique strengths and needs to the alliance, and sustaining this network is a vital step in continuing to offer freely available access to rare, unique, and uncommon scholarly resources in the Americas.

Most importantly, the CRRA will continue to call on scholars of Catholicism for their input on trends and emerging research questions, identifying high value resources, useful services, and ways to incorporate primary Catholic resources within the classroom. The heart of the alliance's work, after all, is to ensure that scholars have the appropriate tools and access to collections that will advance their work—and that the tucked-away treasures of Catholic history get the consideration they deserve.

—Pat Lawton,
CRRA digital projects librarian

Jean McManus,
Hesburgh Libraries Catholic studies
librarian

Jennifer Younger,
CRRA executive director

CRRA Scholars Advisory Committee Members

Richard J. Bautch
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Boston College

Patrick Carey
Marquette University

Jean C. McManus
University of Notre Dame

Leslie Tentler
Catholic University



Research Travel Grants

Grants to help defray travel and lodging costs are made to scholars of any academic discipline who are engaged in projects that require use of the Catholic Americana collections in the library and archives at the University of Notre Dame. The following scholars received awards for 2013:



Margaret Abruzzo,
University of Alabama

“Good People and Bad Behavior: Sin, Evil, and Moral Responsibility in the 18th and 19th Centuries.”



William Cossen,
Penn State

“The Protestant Image in the Catholic Mind.”



Brian Clites,
Northwestern University

“Catholic Activism in Chicago 1933-1992: From the Catholic Action Movement to Call to Action Chicago.”



Charlotte Hansen,
George Bell Institute, UK

“Liberal Catholicism between Hope and Resignation, 1850-1920.”



Candice Shy Hooper,
Independent Scholar

“Lincoln & His Generals’ Wives: How Four Women Influenced the Course of the Civil War—For Better and For Worse.”



Henry Richard Maar,
UC Santa Barbara

“The Challenge of Peace: The Catholic Revolt Against the Arms Race, 1980-1985.”



Herbert Miller,
University of Dayton

“Theological Polemics and the Making of Americans: A Study of the 1837 Campbell-Purcell Oral Debate.”



Paul Murray,
Siena College

“Catholics Fighting for Civil Rights.”



Jeanne Petit,
Hope College

“Catholic Women and the Making of Modern America.”



Geneviève Piché,
University of Sherbrooke,
Canada

“When Two Worlds Meet: Louisianans’ Slaves and the Catholic Church, 1803-1842.”

Hibernian Awards

Funded by an endowment from the Ancient Order of Hibernians, these annual awards provide travel funds to support the scholarly study of the Irish in America.



Michelle Granshaw,
Independent Scholar

“The Politics of Irish Diasporic Performances: Entertainment and Community in Urban America.”



Kenneth Parker,
Saint Louis University

“Gallicanism with a Gailic Accent: The Rise of Irish Gallicanism in the Late Eighteenth and Early Nineteenth Century.”

Peter R. D’Agostino Research Travel Grant

Designed to facilitate the study of the American past from an international perspective, this competitive award of \$5,000 will support research in Roman archives for a significant publication project on U.S. Catholic history.



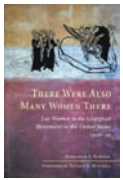
Patrick Hayes,
Redemptorist Provincial
Archives, Brooklyn, NY

“An Inventory of the *Archivio Generale Redentoristi’s* Collections on the American Province of the Redemptorists.”



The Color of Christ: The Son of God and the Saga of Race in America, by **Edward J. Blum** and **Paul Harvey**, was published in September 2012 by UNC Press. The book

uncovers how, in a country founded by Puritans who destroyed depictions of Jesus, Americans came to believe in the whiteness of Christ. Some envisioned a white Christ who would sanctify the exploitation of Native Americans and African Americans and bless imperial expansion. Many others gazed at a messiah, not necessarily white, who was willing and able to confront white supremacy. The color of Christ still symbolizes America's most combustible divisions, revealing the power and malleability of race and religion from colonial times to the presidency of Barack Obama.



Katharine E. Harmon, lecturer in liturgical studies at The Catholic University of America and 2010 Cushwa travel grant recipient, published her book *There Were*

Also Many Women There: Lay Women in the Liturgical Movement in the United States 1926-1959 with Liturgical Press in January 2013.

Harmon reveals that the reality of the midcentury liturgical movement in the U.S. is analogous to Matthew's account of the crucifixion of Jesus: "There were also many women there" (Matt. 27:55). She explores the contributions of Maisie Ward, Dorothy Day, Catherine de Hueck Doherty, Ade Bethune, Therese Mueller, and many others. Harmon shows how movements and institutions such as progressivism, Catholic women's organizations, Catholic Action, the American Grail Movement, and daily Catholic family life played a prominent role in the liturgical renewal.

Hidetaka Hirota, postdoctoral fellow in the department of history at Boston College, won the 2012 Organization of American Historians Louis Pelzer Memorial Award for his article, "The Moment of Transition: State Officials, the Federal Government, and the Formation of American Immigration Policy" (*Journal of American History* 99, no. 4 [March 2013]: 1092-1108). Hirota developed the article out of his dissertation project, for which Hirota received the Hibernian Research Award in 2010.



William Issel's *Church and State in the City: Catholics and Politics in 20th Century San Francisco* was published in November 2012 by Temple University Press. Issel explores

the complex ways that the San Francisco Catholic Church, including the laity, developed relationships with the local businesses, unions, other community groups, and city government to shape debates about how to define and implement the common good. The book sheds new light on the city's socialists, including Communist Party activists—the most important transnational challengers of both capitalism and Catholicism during the 20th century. Issel shows how tussles over the public interest in San Francisco were both distinctive to the city and shaped by its American character.

Stephen M. Koeth, CSC, graduate student in history at Columbia University, published an article in the *Journal of Church and State* titled, "The Strength and Limits of American Catholic Confidence: Reverend John F. Cronin, S.S., and His Political Friendship with Richard M. Nixon, 1947-1960." The article was first published online March 26, 2013.



Jay M. Price, director of the public history program at Wichita State University and recipient of a Cushwa travel research grant in 2008

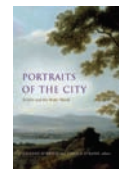
for his research on postwar religious architecture, published *Temples for a Modern God: Religious Architecture in Postwar America*, with Oxford University Press in November 2012. Price compares mainline Protestant, Catholic, and Jewish religious architecture constructed in postwar America as well as the contributions of Eastern Orthodoxy, Latter-day Saints, Evangelicals, Muslims, Buddhists, and other traditions. This study deals with mid-level and vernacular construction projects as well as the more famous postwar churches.



Rosalie Riegler's new book, *Doing Time for Peace: Resistance, Family, and Community*, was published by Vanderbilt University Press in January 2013. It is a collection

of oral histories in which more than 75 peacemakers describe how they engage in civil disobedience in their efforts to direct U.S. policy away from its militarism—and how they pay the consequences in jail or prison. The narrators describe their motivations and their preparations for acts of resistance, the actions themselves, and their trials and subsequent jail time. We also hear from those who do their time by caring for their families and managing communities while their partners are imprisoned. Spouses and children talk frankly of the strains on family ties that a life of working for peace can cause.

Jan Shipps, professor emerita of history and religious studies at Indiana University-Purdue University Indianapolis, was selected as Historian of the Year by the Indiana United Methodist Historical Society. She received the award at its annual meeting at DePauw University in April.



Ellen Skerrett writes that the book *Portraits of the City: Dublin and the Wider World*, edited by Gillian O'Brien and Finola O'Kane, was published in November 2012

by Four Courts Press. This multidisciplinary collection places Dublin at the center of a discussion about the significance of the historic urban landscape and examines key issues that affect cities around the world. The book combines detailed studies of often-neglected aspects of Dublin's past, with case studies of Boston, Baghdad, London, Chicago, Lisbon, and Jerusalem. Skerrett's chapter, "Parish by Parish: Constructing Chicago as Catholic Space" includes a full-page 1926 color map of Chicago parishes.

The *American Catholic Studies Newsletter* will not publish a Fall 2013 issue. The publication will return in the spring of 2014 with a new design. Until then, stay up-to-date with Cushwa Center news and events at our website, cushwa.nd.edu.

Digital Collections in the University of Notre Dame Archives



A page from the Notre Dame Scholastic, March 6, 1931

In *The Scholar Adventurers* Richard Altick told stories of intrepid professors who crossed oceans in their quest for knowledge and discovered intellectual treasures previously unknown. We have had scholar adventurers in our archives from all the continents except Antarctica. But scholars cannot always go adventuring. With improvements in technology they often write to us now in hopes of gaining access to archival resources without leaving home.

In the last year we in the archives have digitized a number of Notre Dame publications and made them available through our website. With funding that came from the president's office by way of Notre Dame's Digital Media Program Manager, Professor Susan Ohmer, we digitized the entire run of the Notre Dame *Scholastic*—3,904 issues dating from 1867 to 2011.

Each issue of the weekly magazine is available as a PDF file containing page images. The optical character recognition software built into Adobe Acrobat makes it possible for us to index the full text of each issue and make the whole run of the magazine searchable. The search program allows one to search for key words and to limit the search to a certain span of years. It returns a list of issues with links to the PDF files and snippets of text showing passages containing the key words. The snippets also reveal that Acrobat cannot always accurately recognize words, especially from nineteenth-century magazine text, but in spite of these imperfections we have found the search program to be very useful.

The *Scholastic* is certainly the most important local publication for the study of Notre Dame history. In the 19th century and well into the 20th it served as Notre Dame's news magazine, literary magazine, humor magazine, and alumni magazine. Students, faculty, administrators, and even some distinguished visitors published articles in the *Scholastic*. When G. K. Chesterton gave a course of lectures here in 1930-1931, the *Scholastic* published reviews of his remarks—and a poem he wrote specifically for the magazine, "The Arena" (Volume 64, Issue 19, last page).

Because authors in the *Scholastic* gave their views on current events and controversies, the magazine provides evidence of Catholic attitudes before and after the great watershed of Vatican II. As for the council itself, a search for "Vatican Council" turns up several articles from the early 1870s reacting to Vatican I, and many from the 1960s reacting to Vatican II.

We have also digitized and indexed the full run of three other Notre Dame publications: 752 issues of *Notre Dame Report*, 1971-2008, 346 issues of the *Notre Dame Alumnus*, 1923-1971, and 96 issues of *The Voice of Notre Dame*, 1963-1966.

During the years of its publication, the *Notre Dame Report* served as the university's official record. It included minutes of important committees, documentation of activities and events, rosters of faculty and committees, and lists of faculty honors and publications. In special issues it covered task-force findings and colloquia. In 1988 it reported on task forces on Marriage, Family, and Other Life Commitment; on Whole Health and the Use and Abuse of Alcohol; and on the Quality of Teaching in a Research University. In 1992 it published the report of the Task Force on Evangelization, Pastoral Ministry, and Social Values. In 1993 it covered Notre Dame's Colloquy for the Year 2000. Between 1974 and 2006 33 issues said something about the Catholic character of Notre Dame.

The *Alumnus* kept Notre Dame graduates informed about their alma mater. Published by the Alumni Association, the magazine contained articles written by faculty and administrators about Notre Dame and articles by alumni about alumni. It covered academics and sports, awards and achievements, with an article from time to time about Notre Dame history or memorable campus characters. Though it did not have the intellectual tone of its successor, *Notre Dame Magazine*, it was a lively and informative organ.

see Digital Collections, page 25

HISTORY OF WOMEN RELIGIOUS

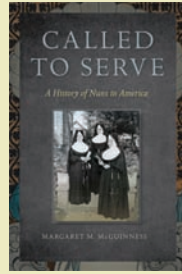
The History of Women Religious began its formal association with the Cushwa Center in 2011. An informal relationship dates to 1988, when a colloquium sponsored by the Center, "The History of Women Religious in the United States," stimulated a small group of women to begin HWR. Networking has been facilitated primarily through History of Women Religious News and Notes and a triennial conference. Publication of the newsletter concluded with the June 2011 issue.

Past issues of the newsletter have been deposited in the History of Women Religious section of the University of Notre Dame Archives. Conference news continues to be available on its website, www.chwr.org.

The Ninth Triennial Conference of History of Women Religious will be held at St. Catherine University, St. Paul, Minnesota, June 23–26, 2013. The theme is **Women Religious Through the Ages: Managing Individual and Institutional Realities**. The scheduled keynote speaker is Sr. Florence Deacon, OSF, a historian and current chair of the LCWR. The Conference is pleased also that Sr. Ann Harrington, a historian from Loyola Chicago, will be our banquet speaker.

See page 14 for the full program and registration form.

Ruth Graham's feature story "What American Nuns Built" appears in the February 24, 2013, issue of the *Boston Globe*. **Kathleen Sprows Cummings, Margaret M. McGuinness, Anne Butler, Patricia Wittberg, and Marian Batho** are quoted in the piece.



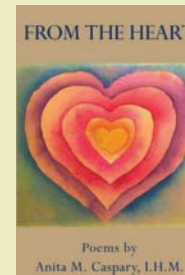
NYU Press published *Called to Serve*, the new book by **Margaret M. McGuinness**, in March 2013. McGuinness, the executive director of the Office of Mission Integration at La Salle University, provides a concise history of Catholic women religious in American life from the colonial period to the present. She chronicles the early years of religious life in the United States in which women religious ministered in immigrant communities and on the frontier by teaching, nursing, and caring for marginalized groups. Her overview continues through the second half of the 20th century, as the ministry of women religious began to change, their numbers began to fall, and their average age increased. McGuinness illuminates how, in the face of a changing world and shifting priorities, women religious struggle to strike a balance between the responsibilities of their faith and the limitations imposed upon them by their church.

Carmen Mangion writes that the History of Women Religious of Britain and Ireland (H-WRBI) Annual Conference will take place at the Institute of Historical Research, Senate House, London, on September 5–7, 2013. The theme of the conference is **Materializing the Spirit: Spaces, Objects, and Art in the Cultures of Women Religious**. This conference will explore the creative output of women religious, including, but not limited to, textiles and the decorative arts, illuminated manuscripts and printed books, women's patronage of painting and architecture, the

commercial production of ecclesiastical textiles in the 19th century, production of liturgical and devotional art in recent periods, and the development of unique convent and institutional spaces by and for women religious.

The conference aims to highlight the scholarly value of these under-researched and little known spaces and collections and also to raise awareness and discuss the threats that they face as communities decline, buildings close, artefacts and archives are dispersed.

Go to www.history.ac.uk/history-women-religious/article/cfp-h-wrbi-annual-conference for more information.



Susan M. Maloney, SNJM, shares the news that *From the Heart*, a limited-edition collection of poems from **Anita M. Caspary, IHM**, was published in 2012.

In September 2011, a month before she died, Caspary approved the poetry and illustrations to be included in her book *From the Heart*. Written over a span of 60 years, the poems are spiritual, humorous, and emotionally moving. Each poem invites the reader to experience the depth of Caspary's wisdom, her keen understanding of human nature, and the contours of life's twists and turns.

This 6"x9" hardcover book includes 21 original full-color illustrations created by Patricia L. Caspary. Proceeds from the sale will benefit the Immaculate Heart Community elderly residents of the IHM Kenmore Residence. More information is at anitacaspary.com.

From the Heart order information:

Checks only: Make your check payable to Anita M. Caspary Trust

Address: c/o Pat Haid, IHM, 435 South Kenmore Ave. # 111, Los Angeles, CA 90020

Name: _____
 Address: _____
 Phone: _____
 Email: _____

No. of copies _____ @ \$27.50 each = _____
 Calif. Sales Tax, \$2.40 per book. = _____
 Shipping & Handling Fee (\$5.95 per book) . . = _____
TOTAL = _____

PROGRAM

THE NINTH TRIENNIAL CONFERENCE ON THE HISTORY OF WOMEN RELIGIOUS

Women Religious Through the Ages: Managing Individual and Institutional Realities

June 23-26, 2013 • St. Catherine University, St. Paul, MN

All Sessions will be held at Coeur de Catherine • You are advised to bring a copy of the program to the conference

Sunday, June 23

1:00–9:00 p.m. Registration / Box Lunch

1:00–3:00 p.m. Welcome
Keynote Speaker: Florence Deacon, OSF
“Women of the Gospel, Women of the Church: A Delicate Weaving”

5:00 p.m. Buffet Supper

7:00 p.m. Film: *Band of Sisters*
Discussion with filmmaker Mary Fishman

9:00 p.m. Welcoming Reception

Monday, June 24

7:30 a.m. Breakfast

8:30–10:00 a.m. Concurrent Sessions (1-2)

Session 1. Sanctity, Mythmaking, and History: Sister Saints in Historical Perspective

- Margaret McGuinness, LaSalle University, Chair
- Sarah A. Curtis, San Francisco State University “Writing the Lives of Saints: Archives and the Ownership of History”
- Kathleen Sprows Cummings, University of Notre Dame “Writing the Afterlives of the American Sister-Saints”
- Virginia Meacham Gould, Tulane University “Searching for Henriette Delille”

Session 2. Diverse Narratives of African American Women Religious

- Joseph Mannard, Indiana University of Pennsylvania, Chair
- Ed Brett, LaRoche College, Pittsburgh “‘An Intrepid Lot’: Insights Gleaned From Eight Years of Research on the Holy Family Sisters of New Orleans”
- Diane Batts Morrow, University of Georgia “The Civil War Experiences of the Oblate Sisters of Providence”
- Shannen Dee Williams, Rutgers University “Desegregating the Habit: Portraits of Five Pioneering Black Sisters in Historically-White Congregations in the United States”

10:00–10:30 a.m. Nutrition Break

10:30–12:00 a.m. Concurrent Sessions (3-5)

Session 3. Canadian Women Religious Across the Centuries

- Jacqueline Gresko, Faculty Emeritus, Douglas College, New Westminster, British Columbia, Chair
- Colleen Allyn Gray, McGill University, Quebec “As a Bird Flies: The Writings of Marie Barbier, Seventeenth-Century Montreal Mystic”
- Maryse Cloutier-Gélinas, Université Laval, Quebec “Addressing the Corporeality of Nineteenth-Century Laurentian Women Religious: Two Case Studies from the Region of Quebec City” Elizabeth W. McGahan, University of New Brunswick-Saint John
- “New Directions: The Sisters of Charity of the Immaculate Conception (Saint John, NB) and the Peru Mission Experiment”

Session 4. Race and Religion in the United States

- Mary Beth Fraser Connolly, Lilly Fellows Program in Humanities and the Arts at Valparaiso University, Chair
- Megan Stout Sibbel, Loyola University Chicago “Catholic Sisters and Schools in Southern African American Communities, 1930- 1970”
- Amanda Bresie, Texas Christian University “The Business of Sanctity: Mother Katharine Drexel and the Bureau of Catholic Indian Relations”
- Annie Stevens, Webster University, St. Louis “‘Busted Again’: The Sisters of Loretto and the Underground Railroad”

Session 5. New Nuns in a New Global Reality

- Mary Oates, Regis College, Emeritus, Chair
- Marian Mollin, Virginia Tech “New Nuns on the Global Stage: Ita Ford, the Maryknoll Sisters, and the Hidden History of the Global 1960s”
- Margaret Preston, Augustana College “Mastering the Modern World of Healthcare: South Dakota’s Presentation Sisters, Sr. Colman Coakley and McKennan Hospital”
- Catherine Osborne, Fordham University “‘Their Outlook is Always Quite Different’: Annunciation Priory and the Gender of Building”

12:00–1:30 p.m. Lunch

1:30–3:00 p.m. Concurrent Sessions (6-7)

Session 6. Film: “Women & Spirit: Catholic Sisters in America”

- Discussant: Karen M. Kennelly, CSJ, Editor/Coordinator, History of Women Religious Conference

Session 7. Gender and Religious Leadership: Historical Perspectives

Rosa Bruno-Jofré, Queens University, Ontario, Chair
Margaret Susan Thompson, Syracuse University
“The More Things Change, the More They Stay the Same: Historical Context for Current Tensions in Religious Life”
Barbra Mann Wall, University of Pennsylvania
“Historical Context for Health Care Policy Disputes between US Bishops and US Sisters”
Anne E Patrick, Carleton College
“Changing Understandings of Virtue and Tensions Between the Vatican and LCWR: Insights from the Twentieth Century”

3:00–3:30 p.m.Nutrition Break

3:30–5:00 p.m.Concurrent Sessions (8-9)

Session 8. Monasticism–Challenges and Influences in Three European Contexts

Teresita Kambeitz, OSU, St. Thomas More College, Saskatoon; Newman Theological College, Edmonton, Alberta, Chair
Else-Britt Nilsen, OP, Norwegian School of Theology
“Conventual Nursing in Medieval Scandinavia”
Caroline Bowden, Queen Mary, University of London, U.K.
“Managing Early Modern Enclosed Communities in Exile: Texts and Practice in English Benedictine Convents”
Susanne Malchau Dietz, Danish Deaconess Foundation, Copenhagen
“Gender, Vocation and Professional Competencies: A Collective Biography of the Deaconesses’ Contribution to Social Welfare and Nursing Care in Denmark, 1863-2013”

Session 9. Past and Future Partnerships: Lay Scholars and Congregational Archives

Mary Kraft CSJ, Archivist, Sisters of St. Joseph of Carondelet, St. Paul Province, Moderator
Margaret McGuinness, LaSalle University, Panelist
Carol Coburn, Avila University, Panelist
Joseph G. Mannard, Indiana University of Pennsylvania, Panelist
Anne M. Butler, Utah State University, Emeritus, Panelist

5:00 p.m.Dinner

7–8:30 p.m. Forum: LCWR (Session 10)

Dolores Liptak, RSM, Sisters of Mercy, Hartford, Speaker
Karen Kennelly, CSJ, Sisters of St. Joseph of Carondelet, Speaker
Regina Siegfried, Adorers of the Blood of Christ, St. Louis, Moderator

8:30 p.m. Reception

Tuesday, June 25

7:30 a.m. Breakfast

8:30–10:00 a.m.Concurrent Sessions (11-12)

Session 11. Between Worlds: Australia and the Global Network

Gemma Betros, The Australian National University, Chair

Katharine Massam, Uniting Church Theological College, MCD [Melbourne College of Divinity] University of Divinity, Melbourne, Australia
“Writing a Missionary Vocation: Spanish Benedictine Women in Western Australia”
Jane Kelly, St Mary’s College, University of Melbourne “Letters to Link the World: Mary Gonzaga Barry (1834-1915) in Australia”

Session 12. Responding to Changed Conditions within the Western Canadian Apostolate

Heidi MacDonald, Lethbridge University, Lethbridge, Alberta, Chair
Sister Magdalen Stengler, OSU/Independent Scholar, Prelate, Saskatchewan
“Tapestry of Change: Ursulines of Prelate, 1919-2012”
Sister Teresita Kambeitz, OSU, St Thomas More College, Saskatoon; Newman Theological College, Edmonton, Alberta, Canada
“Shaping a Gentle Province: Saskatchewan’s ‘Sister Act’”

10:00–10:30 a.m.Nutrition Break

10:30–12:00 p.m.Concurrent Sessions (13-15)

Session 13. Expansion and Identity in Nineteenth Century Convents

Elizabeth W. McGahan, University of New Brunswick-Saint John, Chair
Carmen Mangion, Birkbeck, University of London
“British-Dutch Exchanges: Cultural Imperialism and the Sisters of Charity of Our Lady, Mother of Mercy (SCMM), 1861-1900”
Moira E. Egan, Independent Scholar, New York City
“Women Religious and the Re-imagination of English Catholic Identity”
Deidre Raftery, University College Dublin
“A Great Builder’- Nineteenth Century Women Religious and Strategies for Convent Expansion in Ireland, North and South”

Session 14. Canadian Women Religious Respond to Vatican II: Individual and Institutional Initiatives

Mary Ann Foley, University of Scranton, Chair
Rosa Bruno-Jofre, Queens University, Ontario
“The Canadian Province of the Religieuses de Notre Dame des Missions: The Horizon Reference and Reception of Vatican II, Moving Toward a New Constellation of Meanings”
Heidi MacDonald, University of Lethbridge, Lethbridge, Alberta
“Vatican II and Falling Membership in Congregations of Women Religious in Canada”
Elizabeth Smyth, University of Toronto
“Fathers of the Council, Mothers of the Community: The Carter Family and the Second Vatican Council”

Session 15. Changes in German and American Religious Communities After World War II

Prudence Moylan, Loyola University Chicago, Chair
Isabelle Nagel, Ruhr-University Bochum
“Transformation Processes of American and German Sisters Pre and Post Vatican II, a Comparison: The Sisters of Charity of the Blessed Virgin Mary and the German Good Shepherd Sisters (1950-1990)”
Markus Kroll, Ruhr-University Bochum
“Transformation Processes of the Sisters of St. Francis of Penance and Christian Charity (Heythuysen) in their German Province after WWII”

12:00–1:30 p.m. Lunch

1:30–3:00 p.m.Concurrent Sessions (16-17)

Session 16. Across National and Temporal Boundaries:

Writings of Women Religious

- Diane Batts Morrow, University of Georgia, Chair
- Kara French, University of Michigan
- “Sister Mary Ignatia Greene: A Missionary Heroine in an Age of Anti-Catholicism”
- Susan Maloney, SNJM, Sisters of the Holy Names/ Independent Scholar
- “Woman of Integrity: Freedom and Responsibility in the Writings of Anita M. Caspary, IHM”
- Elissa Cutter, Saint Louis University
- “My Dear Mother, Pray for My Conversion: Spiritual Direction and Cooperation between Angélique Arnauld and Jeanne de Chantal”

Session 17. Health, Education and Welfare

- Anne Klejment, University of St. Thomas, Chair
- Thomas F. Rzeznik, Seton Hall University
- “Sustaining the Work of Charity: The Case of St Vincent’s Hospital (NYC)”
- James T. Carroll, Iona College
- “Wellsprings of Energy: Parochial Schools in the 20th Century”
- Regina Bechtle, Charism Resource Director, Sisters of Charity of New York
- “‘Certain Arrangements Must be Privately Agreed On’: Organizational Tensions among Religious, Clergy and Laity in Sisters of Charity Orphanages, 1814-1846”

3:30 p.m. Business Meeting

5:30 p.m. Reception – Cash Bar

6:30 p.m. Awards Banquet

- After Dinner Address: Ann Harrington, Loyola University Chicago
- “From French Priests in Japan to Irish Sisters in Iowa: A Personal Reflection”
- Presentation of Distinguished Book Award
- Presentation of Distinguished Historian Award

Wednesday, June 26

7:30 a.m. Breakfast

8:45–10:15 a.m. Concurrent Sessions (18-19)

Session 18. Women Religious in France: Managing Individual and Communal Challenges

- Colleen Allyn Gray, McGill University, Quebec, Chair

Gemma Betros, The Australian National University
“Managing Suppression: Leadership, Survival, and Spirituality in the Aftermath of the French Revolution’s Suppression of Convents, 1792-1801”

Mary Hayes, Trinity College, Washington, DC
“Julie Billiard and Saint Esteve de Sambucy: Opposing Visions of Religious Life”

Kathleen J. Barker, Northeastern University / Massachusetts Historical Society
“Maintaining Religious Communities in Times of Crisis”

Session 19. Vatican II: Stimulus and Response (s)

- Elizabeth Smyth, University of Toronto, Chair
- Louise O’Reilly, NUI, Maynooth, Ireland
- “The Impact of Vatican II on the Lives of Women Religious: A Comparative Study”
- Bren Ortega Murphy, Loyola University of Chicago
- “Dressing for Success: The Evolving Effect of Vatican II on Religious Attire”
- Patricia Wittberg, Indiana University–Purdue University at Indianapolis
- “The Problems of Generations in Religious Life”

10:15–10:30 a.m. Nutrition Break

10:45–12:00 p.m. Concurrent Sessions (20-21)

Session 20. The Sisters of the Visitation: Managing Individual & Institutional Realities in the Nineteenth-Century American South

- M. Christine Anderson, Xavier University, Cincinnati, Chair
- Joseph G. Mannard, Indiana University of Pennsylvania
- Fostering the Maryland Tradition: Southern Culture and Identity in Antebellum Visitation Convents”
- Barbara J. Howe, West Virginia University
- “Managing Individual and Institutional Realities: The Wheeling Visitandines in the 1860s”

Session 21. Comparative Analysis of Mentoring by the Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan, and Scranton, Pennsylvania

- James Carroll, Iona College, Chair
- Melanie Carroll, Syracuse University
- “Qualitative Study on Mid-Twentieth Century Mentoring of Parochial School Educators by the Sisters, Servants of the Immaculate Heart of Mary, Scranton, Pennsylvania”
- Maxine Kollasch, IHM, A Nun’s Life Ministry
- “A Quantitative Approach to Mid-Twentieth Century Theological Mentoring of the Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan

12:00 p.m. Box Lunch

Note for Presenters: The Meetings and Events Office at St. Catherine University requests presenters bring a flash drive containing their presentation. It will work most efficiently if the presenters are able to give the flash drive to Michelle Hueg on Sunday, June 23, between 3-5 p.m., or after 7 p.m. Michelle will copy the presentation and confirm that it is accessible from a university computer, and return the flash drive to the presenter. Presenters will be able to immediately access their presentation at the designated time.

St. Kate’s prefers not to have video embedded in presentations; video can be accessed from the Internet, if needed.

Questions regarding the Program should be addressed to Elizabeth W. McGahan, Program Chair, emcgahan@nbnet.nb.ca or Mary E. Kraft CSJ, Local Arrangements Coordinator, mkraft@csjstpaul.org

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- Late registration for conference (after June 1) \$110.00 _____
- Single day, registration only. \$25.00 _____
- Sunday Box Lunch \$13.00 _____
- Wednesday Box Lunch \$13.00 _____
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(Breakfasts, lunches and Monday dinner can be purchased on campus or at nearby restaurants.)

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Across God's Frontiers: Catholic Sisters in the American West, 1850-1920

(The University of North Carolina Press, 2012)

Review by Kathleen Sprows Cummings

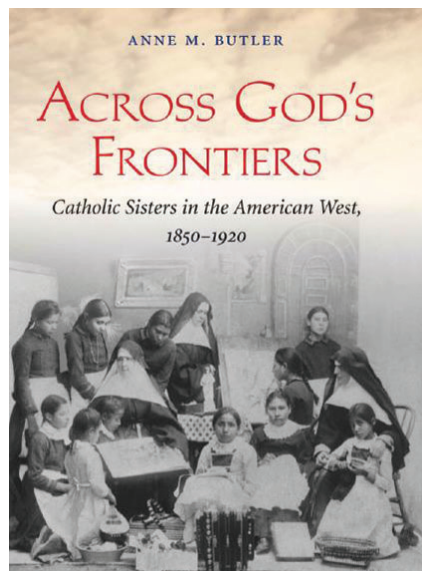
On a sweltering day in May 1870, a small group of Catholic nuns traipsed through the mountains of Southern California. They were in the final stage of a three-week journey, over the course of which they had been stranded in Omaha, stricken with vertigo in San Francisco, and relentlessly subjected to mercurial weather and harsh elements. Forced by a steep grade to exit their wagon and claw on hands and knees over rocky terrain, they finally reached the summit at 4000 feet. And yet the worst of their trials lay ahead:

Overcome from the fearsome climb... the severely dehydrated women fell about on the mountain crest, gasping for breath in the thin air, barely able to contemplate the descent to the desert floor. The drop appeared to be so perfectly perpendicular that the sisters could see no path before them. Locking hands in teams, the sisters flung themselves into the air, falling and bumping down the mountain at pell-mell speed, sliding past carcasses of horses and cattle, earlier victims of the punishing trail (52).

This arresting account of the journey of Sister Monica Corrigan and her companions, all Sisters of St. Joseph of Carondelet, appears early in Anne Butler's *Across God's Frontiers*. Butler chronicles the sisters' harrowing odyssey from their congregational motherhouse in St. Louis to Tucson, Arizona, where they planned to open a school. Their ordeal, hardly exceptional, is one of many that she uses to demonstrate how daunting physical trials were part and parcel of sisters' experience in the American West.

I assigned *Across God's Frontiers* to students in my senior seminar on Catholics

in America. I prefaced the reading of the early chapters by showing the clip from the classic film, *The Nun's Story* (1963), in which Audrey Hepburn enters the novitiate of a Belgian community. Though the movie's plot took liberties with her character, its director went to great lengths to ensure that details of the investiture ceremony accurately reflected centuries-old traditions and practices.



Most students, with no prior concept of what it meant to enter religious life, glean a great deal from watching as Hepburn processes into the chapel adorned as a bride, has her hair crudely shorn, and receives a new name—Sister Luke—all while her beloved family looks on from behind a grate. The film clip provided a visual illustration of Butler's thesis: The rigid codes of European convent life did not translate easily to the American West. Juxtaposed with Sister Monica Corrigan's tumble down a California mountainside, the depiction of convent life in *The Nun's Story* helped my students understand just how spectacularly European tradition collided with American innovation in a starkly unforgiving environment.

Butler casts a wide archival net; her bibliography lists an astonishing 44 archives in 17 states. Her "West" is also similarly expansive. She acknowledges how conceptions of the region have changed throughout her long career as a Western historian, but in the end employs a definition that is neither hemmed in by geographical boundaries nor defined by contemporary academic discussions. According to Butler, her subjects uniformly "believed themselves to be 'in the West.'" In historical accounts written both at the time and years after the fact, she observes, "natives and newcomers [to the West] agreed that the landscapes on which they accepted and rejected each other pulsed with a western ambience and a western history that did not belong to the East." Readers will judge for themselves the effectiveness of this approach. While some may admire the creative analysis afforded by such a broad landscape, others might have difficulty tracing her argument across a canvas that extends, at times, to parts of Pennsylvania, Ohio, Indiana, Wisconsin, and Alaska.

Butler is quite convincing on the point that women's religious life in the American West differed not only from its European counterpart but also from its iteration in the eastern United States. In my own research in archives in convents in the urban Northeast, it is relatively rare to find much interaction between congregations, even when motherhouses were mere miles apart. Then, there may have been annual Christmas greetings between general superiors or a monetary donation when calamity befell a particular community; but there is also evidence of intercongregational competition for vocations, episcopal attention, and coveted missions.

This is not so for the sisters in Butler's narrative—members of different congregations abide with each other and cooperate out of necessity. Having read this book, I will no

longer be able to claim, as I have done repeatedly in written work and in class lectures, that cross-community interaction did not begin in earnest until the Sister Formation Movement in the 1950s. This is merely one instance in which *Across Gods Frontiers* will challenge historians of American Catholicism to rethink established narratives, especially those that privilege a northeastern model.

Similarly, Butler's story demonstrates that the 1960s were not, as many previous studies suggest, the universal point of transformation for American sisters. This semester I also assigned my seniors an excerpt from *Midwives of the Future*, edited by Ann Patrick Ware, in which Jeanne Grammick writes about being flummoxed in 1968 when, upon asking for permission to go home to her sick mother, her superior tells her to decide for herself. She describes this moment as a watershed in her personal development: "Obediently waiting for directions, I received instead an invitation to analyze a situation for myself and to propose a decisive solution... without granting permission or determining travel time or arrangements, the response presumed a mature, rational judgment on my part" (230). Even without prompting, my students grasped that precedent shattered much sooner for sisters in the West. In one such incident, Butler memorably describes a traveling party of Sisters of the Blessed Sacrament, stranded overnight in a train depot in Kansas City in 1894. Surrounded by agitated strikers, the sisters determined that their superior in Philadelphia would have wanted them to seek a friendly convent in town where they could stay for the night. They decide instead to sit in the public waiting room, and were rewarded for their initiative by the arrival of an unexpected replacement train.

The lives of western sisters were not, of course, entirely unfettered. In many western settings, members of the hierarchy curtailed their freedom considerably. *Across God's Frontiers* examines recurring tensions between sisters and their clerical superiors over power, authority, and the pace of change. Particularly notable is the story Mother Amadeus Dunne, an Ursuline who traveled from Toledo to Montana in 1884. Thirty-eight years of age at the time, she had suffered from arthritis and other health problems, yet she would thrive in the West, "hon[ing] her agency and independence" as she spearheaded Ursuline expansion into Montana, Washington, and Alaska. Along the way Dunne repeatedly

infuriated a string of bishops who expected subservience from her. She wrote of one: "He thinks because he is a bishop, he has unlimited power over us... I am not going to give in to these bishops" (65). And she did not. According to Butler, this "empire-building" sister "reconfigured the profile of the 19th-century nun. Initially, she chose a convent lifestyle of security, framed by academic and religious calendars... On the cusp of middle age, however, she tried the alien world of the pioneer, where the greatest revelations concerned insights about herself and her ambitions" (167).

(It is perhaps notable that last May, just prior to the book's publication, Butler wrote an op-ed in the *New York Times* in which she connected the current doctrinal assessment of the Leadership Conference of Women Religious with the material in her book, arguing that the LCWR situation is merely the most recent chapter in a long history of conflict between American nuns and a male hierarchy).

Clerical attempts to circumscribe sisters' activities also surface in the story of Mother Katherine Drexel, which Butler tells across multiple chapters and centers in one, aptly subtitled "A Woman for the West." Drexel, the wealthy Philadelphia heiress who founded the Sisters of the Blessed Sacrament for Native Americans and Colored People (later called simply the Sisters of the Blessed Sacrament), was canonized in 2000. Over the course of her long life, she used her vast fortune (according to Butler, estimated at between \$14 and \$20 million, and with a value closer to \$250 million in modern terms) to build resources for Native American and African-American Catholics. Drexel is perhaps best remembered for her efforts to found institutions such as Xavier University in New Orleans, the nation's first black Catholic college. Butler offers a compelling portrait of Drexel, and uses her as a lens through which to view sisters' relationships with Native Americans in the West.

Orphaned by Francis Drexel's death in 1885 (his wife had died two years before), his three daughters inherited not only his wealth but also his inclination to direct much of it to support Catholic missions in the American West. Determined to see firsthand how their money was spent, the lively and sophisticated Drexel sisters traveled to the Dakota Territory in 1887 to visit the Rosebud

Reservation. Father Joseph Stephan, director of the Bureau of Catholic Indian Missions, and Bishop James O'Connor of Omaha, Nebraska, escorted the trio. Butler minces no words in describing their motives: they and other clergy "coveted the Drexel fortune."

Francis Drexel had shrewdly arranged his will to protect his daughters from fortune-hunting scoundrels. According to its terms, upon the death of a Drexel daughter, her portion of the fortune passed directly to her children and then to her sisters. Should all three of them die without offspring (as in fact happened), the fortune would be divided among a list of Philadelphia charities named in Francis' will. Butler points out that Francis had failed to anticipate that "fortune hunters were not all bachelor rascals—some came with other identities, their designs on the Drexel money just as calculating." Among these was Bishop James O'Connor of Omaha who tried for five years to dissuade Katharine from a vocation to religious life. According to Butler, O'Connor realized that a mother superior would be worse than a husband in diverting Katherine's fortune from his mission work.

In the end, Katherine acted against his advice and, certain that "the world cannot give me peace," she decided to enter religious life. O'Connor gracefully accepted defeat, and then did his best to persuade Katherine to found her own congregation. She eventually did so, most likely having accepted the argument, advanced by O'Connor and others, that no other congregation would allow her to devote herself exclusively to mission work for people of color.

The chapter on Drexel is the only one that foregrounds a single woman. In that respect, it is the book's most interesting and accessible chapter. Others are organized thematically—covering travels, labor, finances, struggles over control, and ethnic intersections. Without a central figure to anchor each one, we find one disadvantage of Butler's comprehensiveness; it is often difficult, even for specialists, to keep track of the many individuals and congregations she references. Nevertheless, it is impossible not to admire *Across God's Frontiers*. Butler's meticulous research and deft analysis will earn her high praise from her peers in American women's, Western, and religious history.

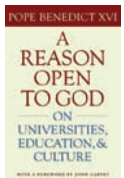
Recent publications of interest include:



Edward E. Andrews, *Native Apostles: Black and Indian Missionaries in the British Atlantic World* (Harvard, 2013). As

Protestantism expanded

across the Atlantic world in the 17th and 18th centuries, most evangelists were not white Anglo-Americans, as scholars have long assumed, but members of the same groups that missionaries were trying to convert. *Native Apostles* tells of significant early modern religious encounters, marshalling wide-ranging research to shed light on the crucial role of Native Americans, Africans, and black slaves in Protestant missionary work. The result is a pioneering view of religion's spread through the colonial world. Far from being advocates for empire, native apostles' position as cultural intermediaries gave them unique opportunities to challenge colonialism, situate indigenous peoples within a longer Christian history, and harness scripture to secure a place for themselves and their followers.



Pope Benedict XVI, *A Reason Open to God: On Universities, Education, & Culture*, ed. by J. Steven Brown (Catholic University of America, 2013). Pope

Benedict XVI sets out his vision for Catholic higher education in this first and to date only collection of his major addresses on the topic. What is the mission and identity of a Catholic university? What are the responsibilities of administrators, teachers, and students in Catholic institutes of higher learning? Where does the central theme of "love of God and others" fit into academia? Featured are the various speeches he has given to university audiences since his pontificate began. Also included are select addresses on education and culture, themes that go to the heart of the mission of the university and possess a value for society as a whole.



Catherine A. Brekus, *Sarah Osborn's World: The Rise of Evangelical Christianity in Early America* (Yale, 2013). A schoolteacher in

Rhode Island, a wife, and a

mother, Sarah Osborn led a remarkable revival in the 1760s that brought hundreds of people, including many slaves, to her house each week. Her extensive written record—encompassing issues ranging from the desire to be "born again" to a suspicion of capitalism—provides a unique vantage point from which to view the emergence of evangelicalism. *Sarah Osborn's World* is the first book to mine this remarkable woman's prolific personal and spiritual record. Brekus recovers the largely forgotten story of Osborn's life as one of the most charismatic female religious leaders of her time, while also connecting her story to the rising evangelical movement in 18th-century America. Brekus sets Osborn's experience in the context of her revivalist era and expands our understanding of the dawn of the evangelical movement—a movement that transformed Protestantism in the decades before the American Revolution.



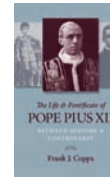
Brycchan Carey, *From Peace to Freedom: Quaker Rhetoric and the Birth of American Antislavery, 1657-1761* (Yale, 2012). In

the first book to investigate in detail the origins of antislavery thought and rhetoric within the Society of Friends, Carey argues that the Quakers turned against slavery in the first half of the 18th century and became the first organization to take a stand against the slave trade. Through meticulous examination of the earliest writings of the Friends, including journals and letters, Carey reveals the society's gradual transition from expressing doubt about slavery to adamant opposition. He shows that while progression toward this stance was ongoing, it was slow and uneven and that it took vigorous internal debate and discussion to ultimately reach a call for abolition.



Mark Clatterback, *Demons, Saints, & Patriots: Catholic Visions of Native America through The Indian Sentinel (1902-1962)* (Marquette, 2009). Few subjects of

American religious history have generated the kind of interpretive differences that has marked the story of 20th-century Catholic missionary work among Native Americans. In *Demons, Saints, and Patriots*, Clatterback presents a study of the Catholic missions to Native Americans by examining *The Indian Sentinel*, a periodical published by the Bureau of Catholic Indian Missions from 1902 until 1962.



Frank J. Coppa, *The Life and Pontificate of Pope Pius XII* (Catholic University of America, 2013). Eugenio Pacelli, Pope Pius XII, is one of the most

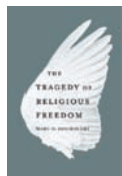
studied but least understood popes of the 20th century, while his pontificate remains the most turbulent and controversial. Although there is a general consensus that he faced serious problems during his tenure—fascist aggression, the Second World War, the Nazi genocide of the Jews, the march of communism, and the Cold War—scholars disagree on his response to these developments. In contrast, Coppa presents a balanced account of his life and times. This is a biography of the man as well as the pope. Coppa probes the roots of his traditionalism and legalism, his approach to modernity and reformism in Church and society, and the influences behind his policies and actions.



Mary Jeremy Daigler, *Incompatible with God's Design: A History of the Women's Ordination Movement in the U.S. Roman Catholic Church*

(Scarecrow, 2013). Daigler has written a comprehensive history of the Roman Catholic women's ordination movement in the United States. Starting with the movement's background from the early American period through the early 20th

century to Vatican II and afterward, she considers the role of women in the movement's evolution, the organization of the ordination movement in the United States, the role and response of clergy and Vatican teachings, the reality of international influences on the U.S. movement, and the full range of challenges past and present to the ordination movement.



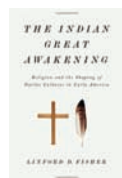
Marc O. DeGirolami, *The Tragedy of Religious Freedom* (Harvard, 2013). Offering new views of how to understand and protect religious freedom in a

democracy, *The Tragedy of Religious Freedom* challenges the idea that matters of law and religion should be referred to far-flung theories about the First Amendment. Examining a broad array of contemporary and more established Supreme Court rulings, DeGirolami explains why conflicts implicating religious liberty are so emotionally fraught and deeply contested. Twenty-first-century realities of pluralism have outrun how scholars think about religious freedom, DeGirolami asserts. He seeks to turn our attention from abstract values to concrete, historical realities, and he argues that social history, characterized by the struggles of lawyers engaged in the details of irreducible conflicts, represents the most promising avenue to negotiate legal conflicts over religion.



Mark Thomas Edwards, *The Right of the Protestant Left: God's Totalitarianism* (Palgrave Macmillan, 2012). Edward's book explores

the centrality of religious realignment for the development of American and global politics during the past century. It tells the story of the "Christian Realists" who led the American Protestant left following World War I. As a public theological community with transnational ties, the Realists attacked modern civilization, preached participatory democratic relations, and called for a catholic world Protestantism. In religion as well as in politics, the Realists and their associates at home and abroad proved to be the authentic religious right of their era. Together, they highlighted the conservatism within 20th-century American liberalism.



Linford D. Fisher, *The Indian Great Awakening: Religion and the Shaping of Native Cultures in Early America* (Oxford, 2012). Fisher examines Native

American communities in Rhode Island, Connecticut, western Massachusetts, and Long Island (NY), over the course of the 18th century, particularly with regard to their involvement in the so-called "Great Awakening" of the 1740s. Using a wide range of printed and archival sources, he traces the selective adoption of Christian ideas and practices by native individuals prior to and during the Great Awakening. Fisher also reveals the emergence, post-awakening, of a distinct Indian separatism in response to a growing proto-racism. While Indian involvement in the Great Awakening has often been seen as total and complete conversion, Fisher casts it as another step in the ongoing, tentative engagement of native peoples with Christianity in the colonial world.



Brad S. Gregory, *The Unintended Reformation: How a Religious Revolution Secularized Society* (Harvard, 2012). Gregory identifies the unintended

consequences of the Protestant Reformation and traces the way it shaped the modern condition over the course of the following five centuries. A hyperpluralism of religious and secular beliefs, an absence of any substantive common good, the triumph of capitalism and its driver, consumerism—all these, Gregory argues, were long-term effects of a movement that marked the end of more than a millennium during which Christianity provided a framework for shared intellectual, social, and moral life in the West. Today, Gregory believes, we are left with fragments: intellectual disagreements that splinter into specialized discourse; a notion that modern science—as the source of all truth—necessarily undermines religious belief; a pervasive resort to a therapeutic vision of religion; and the institutionalized assumption that only secular universities can pursue knowledge. *The Unintended Reformation* asks what propelled the West into this trajectory of pluralism and polarization, and posits answers deep in our medieval past.



James L. Heft, ed., *After Vatican II: Trajectories and Hermeneutics* (Eerdmans, 2012). Since the closing of Vatican II (1962-1965) nearly 50

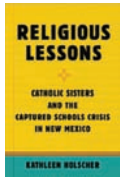
years ago, several multivolume studies have detailed how the bishops at the council debated successive drafts and finally approved the 16 documents published as the proceedings of the council. However, the meaning of those documents, their proper interpretations, and the ongoing developments they set in motion have been hotly debated. In a word, Vatican II continues to be very much a topic of discussion and debate in the Roman Catholic Church and beyond. The council was an extraordinarily complex reality. It is no wonder, therefore, that opinions vary, sometimes sharply, as to its significance. This volume explores these major flashpoints.



David A. Hollinger, *After Cloven Tongues of Fire: Protestant Liberalism in Modern American History* (Princeton, 2013). The role of liberalized, ecumenical

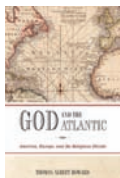
Protestantism in American history has sometimes been obscured by the more flamboyant and reactionary versions of the faith that oppose evolution, embrace narrow ideas of family values, and insist that the United States is a Christian nation. In this book, Hollinger examines how liberal Protestant thinkers struggled to embrace modernity, even at the cost of yielding much of the symbolic capital of Christianity to more conservative, evangelical communities of faith. Hollinger's essays, collected here for the first time, show that discussion of religious ideas has been central to Protestant liberalization throughout the history of the United States. Accordingly, they shed light on the complex relationship between religion and politics in America.

Recent publications of interest include:



Kathleen Holscher, *Religious Lessons: Catholic Sisters and the Captured School Crisis in New Mexico* (Oxford, 2012).

Holscher tells the story of *Zellers v. Huff*, a lawsuit that challenged the employment of nearly 150 Catholic religious in public schools across New Mexico in 1948. The “Dixon case” was the most famous in a series of mid-century suits targeting what opponents dubbed “captive schools.” Spearheaded by Protestants and Other Americans United for Separation of Church and State, the publicity campaign built around *Zellers* drew on centuries-old rhetoric of Catholic captivity to remind Americans about the threat of Catholic power in the post-War era, and the danger sisters dressed in Catholic habits posed to the nation’s public education. Holscher views the captive school crusade as a transitional episode in the Protestant-Catholic conflicts that dominate American church-state history. The scope of the book also goes beyond legal discourse to stress the experiences that defined the church-state relationship for ordinary Americans and made constitutional questions about sisters relevant to them.



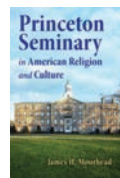
Thomas Albert Howard, *God and the Atlantic: America, Europe, and the Religious Divide* (Oxford, 2013). Since the 18th-century Enlightenment, the United

States and Western Europe’s paths to modernity have diverged sharply with respect to religion. In short, Americans have maintained much friendlier ties with traditional forms of religion than have their European counterparts. What explains this transatlantic religious divide? Howard argues that an “Atlantic gap” in religious matters has deep and complex historical roots. Acknowledging the importance of Alexis de Tocqueville for the topic, Howard argues that a widespread overreliance on Tocqueville as interpreter of America has had a tendency to overshadow other European voices. Two underappreciated figures here receive due attention:

the Protestant Swiss-German church historian, Philip Schaff, and the French Catholic philosopher, Jacques Maritain.



Susan Jacoby, *The Great Agnostic: Robert Ingersoll and American Freethought* (Yale, 2013). Jacoby restores Ingersoll to his rightful place in an American intellectual tradition extending from Thomas Jefferson and Thomas Paine to the current generation of “new atheists.” Jacoby illuminates the ways in which America’s often-denigrated and forgotten secular history encompasses issues, ranging from women’s rights to evolution, as potent and divisive today as they were in Ingersoll’s time. Ingersoll emerges in this portrait as one of the indispensable public figures who keep an alternative version of history alive.



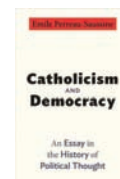
James H. Moorehead, *Princeton Seminary in American Religion and Culture* (Eerdmans, 2012).

The story of Princeton Theological Seminary, the Presbyterian Church’s first seminary in America, begins in 1812, shortly after the United States had entered into its second war against Great Britain. Princeton went on to become a model of American theological education, setting the standard for subsequent seminaries and other religious higher education institutions. Princeton’s story is uniquely intertwined with American religious and cultural history, the history of theological education, the Presbyterian Church, and conceptions of ministry in general. Thus, this volume will interest not only those with links to Princeton but also historians of religion, Presbyterians, leaders within seminaries and Christian colleges, and all who are interested in the history of Christian thought in America.



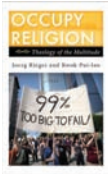
Michael Pasquier, ed., *Gods of the Mississippi* (Indiana, 2013). From the colonial period to the present, the Mississippi River has influenced religious

communities from Minnesota to the Gulf of Mexico. Exploring the religious landscape along the 2,530 miles of the largest river system in North America, the essays in *Gods of the Mississippi* make a compelling case for American religion in motion—not just from east to west, but also from north to south. With discussion of topics such as the religions of the Black Atlantic, religion and empire, antebellum religious movements, the Mormons at Nauvoo, black religion in the delta, Catholicism in the Deep South, and Johnny Cash and religion, this volume contributes to a richer understanding of this diverse, dynamic, and fluid religious world.



Emile Perreau-Saussine, *Catholicism and Democracy: An Essay in the History of Political Thought* (Princeton, 2012). Perreau-Saussine

investigates the church’s response to liberal democracy. Looking at leading philosophers and political theologians, he shows how the church redefined its relationship to the state in the long wake of the French Revolution. Disenfranchised by the fall of the monarchy, the church in France at first looked to the papacy for spiritual authority. Perreau-Saussine argues that this move paradoxically combined a fundamental repudiation of the liberal political order with an implicit acknowledgment of one of its core principles, the autonomy of the church from the state. Yet he shows that in the context of 20th-century totalitarianism, the Catholic Church retrieved elements of its Gallican heritage and came to embrace another liberal (and Gallican) principle, the autonomy of the state from the church, for the sake of its corollary, freedom of religion. Perreau-Saussine concludes that Catholics came to terms with liberal democracy, though not without abiding concerns about the potential of that system to compromise freedom of religion in the pursuit of other goals.



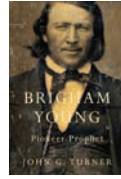
Joerg Rieger and Kwok Pui Lan, eds., *Occupy Religion: Theology of the Multitude* (Rowman & Littlefield, 2012). *Occupy Religion* introduces readers to the

growing role of religion in the Occupy Movement and asks provocative questions about how people of faith can work for social justice. From the temperance movement to the Civil Rights movement, churches have played key roles in important social movements, and *Occupy Religion* shows this role to be no less critical today.



David R. Swartz, *Moral Minority: The Evangelical Left in an Age of Conservatism* (U. of Pennsylvania, 2012). In 1973, nearly a decade before the

height of the Moral Majority, a group of progressive activists assembled in a Chicago YMCA to strategize about how to move the nation in a more evangelical direction through political action. When they emerged, the *Washington Post* predicted that the new evangelical left could “shake both political and religious life in America.” The following decades proved the *Post* both right and wrong—evangelical participation in the political sphere was intensifying, but in the end it was the religious right, not the left, that built a viable movement and mobilized electorally. How did the evangelical right gain a moral monopoly, and why were evangelical progressives, who had shown such promise, left behind? Swartz sets out to answer these questions, charting the rise, decline, and political legacy of this movement.



John G. Turner, *Brigham Young: Pioneer Prophet* (Harvard, 2012). Brigham Young was a rough-hewn craftsman from New York whose impoverished and

obscure life was electrified by the Mormon faith. He trudged around the United States and England to gain converts for Mormonism, spoke in spiritual tongues, married more than 50 women, and eventually transformed a barren desert into his vision of the Kingdom of God. Turner provides a fully realized portrait of a colossal figure in American religion, politics, and westward expansion. He reveals the complexity of Young, whose commitment made a deep imprint on his church and the American Mountain West.



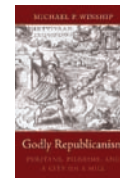
Robert A. Ventresca, *Soldier of Christ: The Life of Pius XII* (Harvard, 2013). Debates over the legacy of Pope Pius XII and his canonization are so heated they are known

as the “Pius wars.” *Soldier of Christ* moves beyond competing caricatures and considers Pius XII as Eugenio Pacelli, a flawed and gifted man. While offering insight into the pope’s response to Nazism, Ventresca argues that it was the Cold War and Pius XII’s manner of engaging with the modern world that defined his pontificate. Drawing from a diversity of international sources, including unexplored documentation from the Vatican, Ventresca reveals a paradoxical figure: a prophetic reformer of limited vision whose leadership both stimulated the emergence of a global Catholicism and sowed doubt and dissension among some of the church’s most faithful servants.



Jeff Wilson, *Dixie Dharma: Inside a Buddhist Temple in the American South* (U. of North Carolina, 2012). Buddhism in the United States is often

viewed in connection with practitioners in the Northeast and on the West Coast, but in fact, it has been spreading and evolving throughout the United States since the mid-19th century. In *Dixie Dharma*, Jeff Wilson argues that region is crucial to understanding American Buddhism. Through the lens of a multidominational Buddhist temple in Richmond, Virginia, Wilson explores how Buddhists are adapting to life in the conservative evangelical Christian culture of the South, and how traditional Southerners are adjusting to these newer members on the religious landscape.



Michael P. Winship, *Godly Republicanism: Puritans, Pilgrims, and a City on a Hill* (Harvard, 2012). Massachusetts emerged a republic as Plymouth

Puritans hammered out a vision of popular participation and limited government in church and state. In *Godly Republicanism* Winship underscores how pathbreaking yet rooted in puritanism’s history the project was. He takes us first to England, where he uncovers the roots of the puritans’ republican ideals in the aspirations and struggles of Elizabethan Presbyterians. The puritans took their ideals to Massachusetts, but they did not forge their godly republic alone. In this book the separatists’ contentious, creative interaction with the puritans is given its due. Winship argues that out of the encounter between the separatist Plymouth Pilgrims and the puritans of Massachusetts Bay arose Massachusetts Congregationalism.

Recent journal articles of interest include:

Heath W. Carter, "Scab Ministers, Striking Saints: Christianity and Class Conflict in 1894 Chicago," *American Nineteenth Century History* 11, no. 3 (September 2010): 321-49.

Joseph P. Chinnici, O.F.M., "Ecumenism, Civil Rights, and the Second Vatican Council: The American Experience," *U.S. Catholic Historian* 30, no. 3 (summer 2012): 21-49.

Robert Elder, "A Twice Sacred Circle: Women, Evangelicalism, and Honor in the Deep South, 1784-1860," *Journal of Southern History* 78, no. 3 (August 2012): 579-614.

J. Brooks Flippen, "Carter, Catholics, and the Politics of Family," *American Catholic Studies* 123, no. 3 (fall 2012): 27-51.

Bridget Ford, "Black Spiritual Defiance and the Politics of Slavery in Antebellum Louisville," *Journal of Southern History* 78, no. 1 (February 2012): 69-106.

K. Healan Gaston, "The Cold War Romance of Religious Authenticity: Will Herberg, William F. Buckley, Jr., and the Rise of the New Right," *Journal of American History* 99, no. 4 (March 2013): 1133-58.

Christine L. M. Gervais, "Canadian Women Religious' Negotiation of Feminism and Catholicism," *Sociology of Religion* 73, no. 4 (winter 2012): 384-410.

Glenda Goodman, "'The Tears I Shed at the Songs of Thy Church': Seventeenth-Century Musical Piety in the English Atlantic World," *Journal of the American Musicological Society* 65, no. 3 (fall 2012): 691-725.

Brett Malcolm Grainger, "Vital Nature and Vital Piety: Johann Arendt and the Evangelical Vitalism of Cotton Mather," *Church History* 81, no. 4 (December 2012): 852-72.

Richard L. Jordan, "The 'Prophet' of Interposition": The Reverend Ian Paisley and American Segregation," *New Hibernia Review* 15, no. 2 (summer 2011): 40-63.

Julieta Lemaitre, "By Reason Alone: Catholicism, Constitutions, and Sex in the Americas," *International Journal of Constitutional Law* 10, no. 2 (March 2012): 493-511.

Sarah Miller-Davenport, "'Their Blood Shall Not Be Shed in Vain': American Evangelical Missionaries and the Search for God and Country in Post-World War II Asia," *Journal of American History* 99, no. 4 (March 2013): 1109-32.

Matthew D. O'Hara, "The Supple Whip: Innovation and Tradition in Mexican Catholicism," *American Historical Review* 117, no. 5 (December 2012): 1373-1401.

Karen E. Park, "The Negotiation of Authority at a Frontier Marian Apparition Site: Adele Brise and Our Lady of Good Help," *American Catholic Studies* 123, no. 3 (fall 2012): 1-26.

Jeanne Petit, "'Up against a Stone Wall': Women, Power and the National Catholic Community Houses," *American Catholic Studies* 123, no. 2 (summer 2012): 31-57.

Erika B. Seamon, "Protecting Religious Liberty: A Comparative Analysis of the Educational Philosophies of Thomas Jefferson and John Courtney Murray, SJ," *Journal of Church and State* 54, no. 4 (autumn 2012): 551-80.

Mary K. Schueneman, "A Leavening Force: African American Women and Christian Mission in the Civil Rights Era," *Church History* 81, no. 4 (December 2012): 852-72.

Douglas J. Slawson, "'The Negro Problem': Two Catholic Journalistic Debates over the Equality of Blacks," *American Catholic Studies* 123, no. 2 (summer 2012): 1-29.

Joseph A. Varacalli, "Catholicism, the Tea Party Movement, and American Civilization: Questions, Propositions, and Proposals," *Catholic Social Science Review* 17 (October 2012): 351-5.

Tim Verhoeven, "The Case for Sunday Mails: Sabbath Laws and the Separation of Church and State in Jacksonian America," *Journal of Church and State* 55, no. 1 (winter 2013): 71-91.

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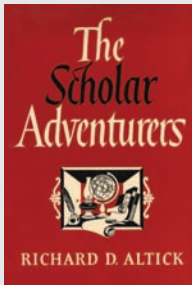
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The Voice of Notre Dame spoke for the students, providing national and local news and commentary. October 7, 1964: “Humphrey at Stepan For L.B.J. Rally” on page 1; “Speaker Policy a Gag Rule” on page 2; “Since New Draft Procedure Adopted, Army ROTC Down, Air Force Up” on page 3; “Club ’65 Party Set for Sat.” on page 4; “Cast Selected for King Lear” on page 5; “Big Drum No Joke: Largest In World” on page 6; “Belafonte Begins College Tour At Mardi Gras Kickoff Concert” on page 7; “Boilermakers Cooled Before Capacity Crowd” on page 8.

Links to all of these publications may be found at archives.nd.edu/digital, which is our new Digital Collections webpage (a work still in process).

Halfway down the page, after the newly digitized Notre Dame publications, our two digitized manuscript collections appear: Records of the Diocese of Louisiana and the Floridas, 1576-1803, and Family Papers of William Tecumseh Sherman, 1808-1891. These have been available for several years, and we continue to improve these collections by replacing frames that did not digitize well and increasing detail in the description that makes it possible to search the collections.



We published both collections on microfilm in the late 1960s, with help from the National Historical Publications and Records Commission. Microfilm, invented a few years before the founding of Notre Dame, made it possible for scholars to stay home even before digitization came along. We produced our digital versions from the microfilm in 2001.

Most of the documents in the Records of the Diocese of Louisiana and the Floridas date from the first decade during which the diocese actually flourished, 1793-1803. The relatively few earlier documents from the region technically belong to the Diocese of Santiago de Cuba (1762-1793) or to the Diocese of Quebec (before 1762).

An archival calendar containing descriptions of each item in the collection provides access by date and an interactive search mechanism makes the calendar entries searchable by key word. Click on thumbnail images to the left of the calendar descriptions to see larger images of the documents. Each image is available in three sizes in addition to the thumbnail size.

Concerning the Sherman Papers, we frequently hear this question: Was General Sherman Catholic? Short answer: no. But he grew up among the Ewings, a Catholic family in southern Ohio. Thomas Ewing, who raised him, was a United States Senator from Ohio, Secretary of the Treasury under Presidents William Henry Harrison and John Tyler, Secretary of the Interior under Presidents Zachary Taylor and Millard Fillmore, and advisor to President Andrew Johnson. Sherman married Thomas Ewing's daughter Ellen. She and their children lived at Notre Dame and Saint Mary's College during the Civil War. They had family ties to Father Neal Gillespie of Notre Dame and Mother Angela Gillespie of Saint Mary's College.

So the Family Papers of General Sherman represent a prominent 19th-century Catholic family. They include correspondence between Sherman and the Ewings, documents concerning the Sherman children, diaries of Sherman and his wife, and many transcriptions of correspondence by later family members. These transcriptions can be read and searched on the Sherman web page.

Another frequently asked question generally comes from a novice researcher, not from a seasoned scholar adventurer. “I’m on your website, and I see the list of what you have, but when I click on a line I can’t see the documents. What am I doing wrong?” You are not doing anything wrong. We do not have everything in the archives digitized. But we are making progress slowly, and if your interests run to Notre Dame publications, to Louisiana history, or to documents of the Civil War, you’re in luck.

— Wm. Kevin Cawley
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with respect to prominent Catholics and Catholic politicians visiting the site. Appleby thought elites might have deemed the shrine “too redolent of the immigrant church,” or perhaps too blandly inclusive. Either way, they would not have considered it a “safe place” for an ostensibly “nationalized” religion post-JFK. In his response, Tweed indicated that directors and proponents of the shrine often lacked a clear vision of how the space should function. They tended to be timid, seeking Vatican and congressional approval for their ideas and not always marketing them in effective ways. During the 1990s, the director “did a shrewd thing” by proposing a vision of the shrine as immigrant church. Since then, dozens of ethnic chapels have been built within its walls. Had they gone with the “immigrant theme” earlier or in a more sustained fashion, Tweed posited, perhaps the shrine would have been more appealing to more people. Duncan Stroik then asked Tweed to comment on the placement of the both the National Shrine and National Cathedral relative to the White House. Tweed responded that prior to the building of these two structures, an architectural model suggesting spiritual and political unity simply did not exist in America. Discussion ranged over a number of topics thereafter, including what the insertion of Catholicism into civic life entailed during a brutal period of immigration restriction and Ku Klux Klan activity; the relationship between Catholic civic representation and Catholic voting activity; and the significance of the shrine in our current, antagonistic, immigration climate.

Hibernian Lecture

The Emerald Isle Classic that drew thousands of Notre Dame fans to Dublin also set the stage for the 2012 Hibernian Lecture, an annual event that showcases a leading scholar of Irish or Irish-American history. This was the first time that the lecture, sponsored by Notre Dame’s Cushwa Center for the Study of American Catholicism and funded by the Ancient

Order of Hibernians, was held in Ireland. One of the country’s best known and widely published scholars, Kevin Whelan, delighted the audience at O’Connell House with his account of the historic and ongoing connections between Notre Dame and Ireland.

Whelan knows the topic personally: In 1998 he was named the inaugural Michael Smurfit Director of the Keough-Naughton Notre Dame Centre, and from 1999 to 2011 he directed the annual Irish Seminar, the leading seminar in the field of Irish Studies. He also counts Brother Aidan O’Reilly CSC (1877-1948), among his great uncles. Whelan has written or edited 16 books and



Kevin Whelan

more than 100 articles on Ireland’s history, geography, and culture. Most recently, Whelan edited *Notre Dame and Ireland*, a full-color book that highlights the University’s Dublin Program, the Irish Studies program, and the ties between the country and the University.

“I am so proud that Notre Dame can claim our 2012 Hibernian Lecturer as one of our own,” said Kathleen Sprows Cummings, director of the Cushwa Center, in her introduction of Whelan.

Whelan helped clarify how an American institution with a French name founded by a French priest came to be known as the

Fighting Irish. During the U.S. Civil War, Whelan reports, Irish immigrants were enthusiastic soldiers, and 38 Union regiments had the word “Irish” in their names. “The most famous of these regiments was New York’s “Fighting 69th”—the original ‘Fighting Irish’—which lost 196 of its 317 men at Antietam,” Whelan writes in *Notre Dame and Ireland*. Three ND priests, William Corby, James Dillon, and Paul Gillen, served as chaplains to this brigade.

“The Notre Dame chaplains’ association with the Irish Brigade, especially Father Corby’s iconic role in some of the most important battles, created an indelible link between ND and the ‘Fighting Irish,’” Whelan writes. He also points to the way the moniker served as a positive reversal of a negative, anti-Catholic stereotype prevalent in the 19th and early 20th centuries. “As current president Father John Jenkins CSC notes, the ‘Fighting Irish’ nickname began as a slur by opponents ‘but the university embraced that name and transformed it to represent the real resilience of the Irish.’”

Whelan spoke of other connections, including how 15 of ND’s 17 presidents have been of Irish descent, and that a steady stream of notable Irish people have visited campus, including poets William Butler Yeats and Seamus Heaney, musical groups U2 and the Chieftains, and presidents Mary Robinson and Mary McAleese. “The continuing esteem in which Notre Dame is held in Ireland is attested by the granting of honorary Irish citizenship to two leading figures in the modern history of the university: Don Keough in 2007 and Father Ted Hesburgh CSC in 2012,” Whelan writes.

And the continuing esteem in which Ireland is held at Notre Dame is attested by scheduling the Hibernian Lecture, traditionally held on the eve of a home football game, at the University’s O’Connell House in Dublin.

Coeducation Panel

On November 8 approximately 150 Notre Dame alumni, students, faculty, and staff gathered for a panel discussion commemorating the 40th anniversary of

coeducation at the university. The event, *"Paving the Way: Reflections on the Early Years of Coeducation at Notre Dame,"* was sponsored by the Cushwa Center, Department of American Studies, Program of Gender Studies, and Badin Hall. Panelists included Susan Poulson, professor of history at the University of Scranton and co-editor of *Going Coed: Women's Experiences in Formerly Men's Colleges and Universities, 1950-2000*; Rev. Tom Blantz, CSC, '57, '63 MA, professor of history at the University of Notre Dame and former vice president for student affairs; Kathleen Cekanski-Farrand, '73 JD, attorney for the South Bend City Council and one of the first women's hall rectors (Badin Hall 1972-73, Breen-Phillips Hall 1973-74); Ann Therese Darin Palmer, '73, '75 MBA, editor of *Thanking Father Ted: Thirty-Five Years of Notre Dame Coeducation*; Jeanine Sterling '76, chair of the ND Women Connect steering committee; and Dan Reagan '76, principal of D.G. Reagan & Associates LLC and former associate vice president for university relations at Notre Dame (2003-12). Kathleen Cummings, Director of the Cushwa Center, introduced the panelists.

The first to speak was Poulson, who presented an overview of coeducation in America. Surveying the integration of women into higher education from the mid-19th through the 21st centuries, she made four general observations. First, coeducation was often initially controversial, as it challenged traditional gender norms. Second, the transition was often difficult for students and administrators alike. Women, for example, faced sexism, while the student population as a whole confronted new dating cultures. Meanwhile, administrations struggled with how to accommodate women on formerly male campuses, as well as larger questions about institutional reputation. Third, men and women tended to mix more easily once a generation or two had passed. Fourth, by adopting coeducation in the mid-20th century, Catholic higher education took on many features of its secular peers.

Blantz then reflected on why, and how, Notre Dame administrators began to admit women. First, they recognized that if the university were open to women it would make available a much larger pool of applicants, which would in turn increase

the quality of the student body.

Second, they reasoned that as high schools became more coeducational, a single-sex Notre Dame might appear less attractive by comparison. Third, they saw that women were taking on a more prominent role in professional life, which suggested



Susan Poulson

that men should begin working alongside them in college. Finally, they knew that small Catholic women's colleges were having difficulties, and that if Catholic education was to remain available to women, schools like Notre Dame should open their doors to them. Initially, administrators thought the university could best integrate women through a union with Saint Mary's College but too many disagreements stood in the way of the merger, which was called off in 1971.

The next four panelists told the story of coeducation from their own personal experiences. Cekanski-Farrand spoke of tensions that often arose between women and men on campus. She recalled how men, upon learning of women's generally superior grades, grew intimidated about dating them; and that men also became upset over the washers and dryers in women's dorms—luxuries that male dorms lacked. But she was grateful to campus clergy, who strove to welcome the women and ease their transition.

Palmer remembered her experience as "an exhilarating, baffling, thrill-a-minute adventure," which was sometimes "very lonely" as well. It could also be "weird," as one of her friends discovered when a professor refused to teach her on the grounds that "he'd never taught a woman before and

wasn't about to start." Palmer's friend went on to receive the top grade in that class. Palmer, too, was thankful for Notre Dame staff, who were always there "if you just wanted to talk, to unburden to someone in authority about the weirdness of your day."

Sterling recounted how confusing the whole process was. "On the one hand," she said, "we were treated as something special." Television cameras followed the women around during their first few days on campus, and a large banner that read "We're Glad You're Here" flew above the welcoming picnic. But after the initial excitement and goodwill had ebbed, women had to contend with angry upperclassmen, rumors of angry alumni, men rating women's looks in the South Dining Hall, and general male befuddlement about how to treat their new female peers. Given such pressures, Sterling said, many women did not understand why the university "hadn't warned them about what they were getting into or hadn't provided any tools or preparation beforehand." She also now wonders "why the university didn't proactively and regularly take each of us aside after classes began and say, 'Let's talk. Tell me what you're dealing with.'" Despite these initial setbacks, however, Sterling found that the situation improved each year. Her "biggest lesson," she recalled, "was learning how to persevere when things got tough."

The event concluded with comments by Regan, who shed light on why male students acted as they did toward the women during the 1970s. He remembered that many of them felt intimidated by their female counterparts. Their fear led them to do "what . . . males do" in such circumstances. "They try to be funny; they try to take advantage of larger numbers; they lose sight of decorum"; and they fall victim to "group think" all of which made life difficult for their female classmates. But Regan continues to admire the women of 1972 as "pioneers," and raised his own daughters with them "in mind as role models." Grateful to Notre Dame for opening its doors to women, Regan concluded with a quote from Paul Rathburn, a longtime professor, now retired, in the College of Arts and Letters: "I was convinced at the time," Rathburn said, "and still am, that 'going co-ed' was one of the most brilliant moves Notre Dame ever made. The University will never be the same, and I thank God for it."

UPCOMING EVENTS



Cushwa Center Lecture

John L. Allen, Jr., *National Catholic Reporter*
Author of *The Future Church: How Ten Trends Are Revolutionizing the Catholic Church* (Image, 2009)

Monday, September 30, 2013
4:30 p.m.

Go to cushwa.nd.edu/events
for the latest information.

Hibernian Lecture

James Barrett, University of Illinois
at Urbana-Champaign
Author of *The Irish Way: Becoming American in the Multiethnic City* (Penguin, 2012)

Friday, November 1, 2013
4:30 p.m.

Go to cushwa.nd.edu/events
for the latest information.

Seminar in American Religion

The Death and Afterlife of the North American Martyrs (Harvard, 2013)
Author: Emma Anderson,
University of Ottawa

Commentators:
Tracy Neal Leavelle, Creighton University
Thomas Tweed, University of Notre Dame

Saturday, November 16, 2013
9 a.m.–12 noon
Notre Dame Conference Center, McKenna Hall



THE CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

The Cushwa Center seeks to promote and encourage the scholarly study of the American Catholic tradition through instruction, research, publication and the collection of historical materials. Named for its benefactors, Charles and Margaret Hall Cushwa of Youngstown, Ohio, the Center strives to deepen the understanding of Catholics' historical role and contemporary expressions of their religious tradition in the United States. The *American Catholic Studies Newsletter* is prepared by the staff of the Cushwa Center and published twice yearly. ISSN: 1081-4019

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