



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

The Founding of the Notre Dame Archives

If it is true that every successful institution is simply the shadow of a great man or woman, then the Notre Dame Archives are surely the shadow of Professor James Farnham ("Jimmie") Edwards.

Edwards was born in Toledo, Ohio, in 1850, of parents who had emigrated from Ireland only two years before. His father was successively co-owner of Edwards and Steelman Billiard rooms, proprietor of the Adelphi Theater, Collector of Tolls on the Miami and Erie Canal, and Inspector of Tobacco, Snuff, and Cigars for the Tenth Collection District of the State of Ohio. Father Peter Cooney, C.S.C., of Notre Dame (and later Civil War chaplain) had been a neighbor in Toledo and, in 1859, apparently suggested sending the nine-year-old Jimmie to Notre Dame since there were no Catholic schools in Toledo at the time. At Notre Dame, Edwards progressed through the Minim, Junior, and

Senior Departments (grade school, high school, and early college), interrupted his education briefly to try the religious life, returned to his studies, and was invited to join the Notre Dame faculty in 1872.

Edwards remained at Notre Dame for the rest of his life, dying there in 1911 and being laid to rest in the Holy Cross Community Cemetery along the road to Saint Mary's. He began by teaching Latin and rhetoric in the Junior (high school) Department, received a bachelor of laws degree in 1875, and was then professor of history in the Senior (college) Department. Over the course of his years at Notre Dame, Edwards became a campus institution, and his correspondence reveals that he was called on for a variety of services. Parents asked him to speak with their sons when they broke university rules, spent too much money, or suffered a toothache. Other institutions wrote to ask his advice on proper theatrical plays to perform on Catholic campuses. Catholics

across the country wrote with requests for blessed rosaries, Lourdes water, papal blessings, and even with complaints when their copies of *Ave Maria Magazine* did not arrive. Young Father Matthew Walsh, C.S.C., future Notre Dame president, wrote from Washington for advice about selecting a thesis topic. Hearing that the drinking water at Notre Dame had medicinal qualities, one person wrote to ask if the water was from a mineral spring or if the iron was put into it by the sisters. Edwards was the contact person arranging for the transfer of the body of Orestes Brownson to Notre Dame for reburial in the Sacred Heart Crypt, and he was a sufficiently close friend and confidant of Father Edward Sorin, C.S.C., Notre Dame's founder, that he was selected to travel to Montreal and inform the aging founder in 1879 of the disastrous fire which had just destroyed his college building.

Edwards was also a close associate of Father August Lemonnier, C.S.C., Notre Dame's fourth president and Father Sorin's nephew, and it was Lemonnier in 1872 who asked Edwards to begin collecting volumes for a college circulating library, the beginning of Edwards' most significant service to Notre Dame and to the American church. Although the tragic fire of 1879 destroyed almost all of the 10,000 volumes he had collected, Edwards was not discouraged. He began

see *Founding Archives*, page 7

I N S I D E

<i>Cushwa Center Activities</i>	2-7
<i>Announcements</i>	10-11
<i>Publications: Faith, Empowerment, and Latino Catholicism</i>	12-22
<i>Upcoming Events</i>	22



Seminar in American Religion

The fall Seminar in American Religion met on Saturday, October 30, to discuss George Marsden's *Jonathan Edwards: A Life* (Yale University Press, 2003). Marsden is a professor of history at the University of Notre Dame. Rachel Wheeler, assistant professor of religious studies at Indiana University-Purdue University Indianapolis, and Stephen Stein, Chancellor's Professor in the Department of Religious Studies at Indiana University, served as commentators.

The first major biography of Jonathan Edwards to appear in over 50 years, Marsden's book offers an impressive synthesis of the vast body of scholarship on this towering figure in American religious and intellectual history. The biography incorporates a vast array of Edwards' writings, many of which became available only recently through Yale University's decades-long project, *The Works of Jonathan Edwards*. The book was a finalist for the National Book Critics Circle Award in biography, and has also been awarded the Bancroft Prize in American History from Columbia University, the Merle Curti Award from the Organization of American Historians, and the Grawemeyer Award in Religion from the Louisville Institute.

Stephen Stein complimented Marsden for his thoroughness in exploring every aspect of Edwards' life. As a case in point, he described the chapter that dealt extensively with the spiritual ecstasy experienced by Sarah Edwards (Jonathan's wife) in 1742. Marsden pays careful attention to Edwards' reaction to his wife's raptures, showing how he occasionally used them to his own pastoral advantage. According to Stein, Marsden's comprehensive treatment of this episode underscores the broader significance of Edwards' scholarship. By examining the concept of hysteria, and by asking how Sarah's childbearing affected her spirituality, Marsden engages a range of issues that are relevant to the study of women and religion.

Stein noted Marsden's intellectual



George Marsden

honesty in admitting his own admiration and sympathy for Edward's theological outlook. Suggesting that Marsden's confessional stance opened the door for a discussion about the art of biography, Stein posed the following question: Is the task of the biographer aided, hindered, or compromised when there is a fundamental religious symmetry between the subject and the biographer?

Rachel Wheeler explored that very question in her comments. She noted that several reviewers had claimed that Marsden's theological sympathy with his subject had interfered with his ability to interpret Edwards' 18th-century world. Wheeler did not lend much credence to these critiques, pointing out that Marsden had effectively responded to them in his earlier book, *The Outrageous Idea of Christian Scholarship* (Oxford, 1997), in which he argued that a Christian perspective is inherently no more or less "outrageous" than a feminist, Marxist, or post-structuralist approach. But while Wheeler agreed that ideological commitments may indeed produce fine history, she did suggest that Marsden's biases were particularly evident in his descriptions of Edwards' foes. Writing about Edwards' departure from Northampton, for example, Marsden adopted what Wheeler called an "Edwards-inflected authorial voice," which privileges Edwards' own view of events. The same tendency was also apparent in Marsden's treatment of the Stockbridge mission, in which he

emphasized Edwards' integrity while implicitly criticizing his opponents. These observations led Wheeler to echo Stein's question: How should historians and biographers navigate their dual obligations to their subjects and to their own commitments?

In his response, Marsden suggested that a fundamental stance of sympathy between biography and subjects can help authors explain and appreciate a person whose life and world differed so radically from their own. In his case, being from a conservative Reformed background helped make sense of an 18th-century world which would have otherwise seemed too inaccessible.

Marsden noted that, in marked contrast to the outcry generated by two of his previous works, *The Outrageous Idea of Christian Scholarship* and *The Soul of the American University*, relatively few reviewers of *Jonathan Edwards* critiqued his confessional stance. James Turner attributed the disparity to the fact that readers of the earlier books would be generally much less familiar with Christianity than the readers of *Jonathan Edwards*. Marsden also noted that, as an 18th-century figure, Edwards belonged safely in the past, whereas the subjects of the earlier books had bearing on current debates.

In response to a question about where Edwards would stand in contemporary American politics, Marsden pointed out the obvious difficulty of determining how an 18th-century man would react to 21st-century events. Edwards would have understood the relationship between church and state quite differently than modern Americans would. Yet Marsden acknowledged that some commonalities could be found between Edwards and many contemporary evangelicals, particularly in their understanding of the intimate connection between religion and politics. Marsden also speculated that while Edwards might be disturbed by the excesses of the ongoing religious awakening among evangelicals, he would also insist that God was working through it.

Noting the absence of any discussion of infant damnation, Kathryn Long asked whether sympathy for his subject

led him to devote comparatively less space to topics which portrayed Edwards in a less positive light. Marsden acknowledged that he did not make much of an effort to explore either infant damnation or the pleasures that the elect would take in seeing the damned undergo torment. These decisions were made both in the interest of holding the reader's attention and with the intent of presenting a more rounded picture of Edwards. The vast majority of Americans, he observed, would only be able to identify Edwards by his most famous sermon, *Sinners in the Hands of an Angry God*.

Christine Athans asked Marsden to discuss Edwards in an international perspective. Marsden conceded that this was an important dimension to Edwards' life, but one that he found difficult to integrate into the biography without distracting from his primary goal of describing the world that Edwards inhabited.

Clyde Crews proposed an analogy between Edwards' crisis at Northampton and the political controversy engulfing contemporary Catholics, namely, the denial of communion to politicians who support the right to a legal abortion. Marsden agreed that both conflicts involved deeply-held beliefs about the sanctity of community. He emphasized, though, that Edwards would hardly have been inclined to side with Catholic bishops on any issue, given his views of the Catholic Church.

John McGreevy asked Marsden to discuss Edwards in the context of the historiography of the 18th century. If one accepts Jon Butler's view of the 18th century as a time of hierarchies in flux, McGreevy argued, than Edwards would appear to have been on the fringes of that society rather than in the mainstream. If that is the case, could that provide an explanation of why Edwards was so little remembered in the 19th century? Marsden responded that Edwards was perceived as very strict by his contemporaries, and that he did see the 18th century as a very hierarchical world. He reminded the audience that Edwards died in 1758, long before the American Revolution was on the horizon.

Cushwa Center Lecture

On Wednesday, September 22, Paul Elie delivered the fall 2004 Cushwa Center Lecture, "Tales from the Crypt: The Secret Life of American Catholic Writing." Elie is best known for his recent award-winning book, *The Life You Save May Be Your Own: An American Pilgrimage* (Farrar, Straus and Giroux, 2003). In the book, Elie presented a collective biography of Thomas Merton, Dorothy Day, Flannery O'Connor, and Walker Percy. In his lecture, Elie expanded his work on these canonical figures by examining three writers whom he described as "crypto-Catholic": Richard Rodriguez, Dave Eggers, and Czeslaw Milosz.

Although each one approaches and enters into dialogue with Catholicism in different ways, Rodriguez, Eggers, and Milosz share several characteristics in common. Fundamentally, all of them are autobiographers and, unlike many of their contemporaries, none of them interpret their life stories in terms of the Church's coming-of-age with the Second Vatican Council. Finally, all three write from San Francisco, a place that is still, in Joan Didion's memorable phrase, "slouching toward Bethlehem." According to Elie, their writing helps to clarify the Catholic dimension of our lives and times. He posited that their work may be more valuable than either scholarly studies or Gallup polls in revealing and interpreting the sensibilities of contemporary Catholics.

Elie characterizes Rodriguez's writing as "enigmatically" Catholic. Catholicism pervades his trilogy of memoirs — *Hunger for Memory*, *Days of*



Paul Elie

Obligation, and *Brown*. In each work, Rodriguez juxtaposes his relationship with his Spanish-speaking Mexican family and his life as a self-conscious English-speaking intellectual. In *Hunger for Memory*, his coming-of-age tale, Rodriguez explores how his affection for and his roots in Catholicism pushed him away from the Church, defined him, and separated him from his non-religious cohorts. In *Days of Obligation*, Rodriguez describes San Francisco's transformation from a Victorian city with Puritan mores into a modern gay metropolis. In the wake of the city's battle with AIDS, he argues, it grew more Catholic, ultimately becoming a true city of St. Francis, where residents "learned to love what is corruptible." In *Brown*, Rodriguez salutes "brownness" as a celebration of catholicity in the sense of the universality, impurity, and incarnation that the word connotes. According to Elie, Rodriguez's continued return to Catholicism forms a central part of his search for identity, although his faith repeatedly generates more questions than it does answers.

Elie described Rodriguez's narrative as a missionary story, in the sense that it portrays a man who has forsaken his own culture to lead a solitary existence as a witness to an alien one. Rodriguez retains a preoccupation with God's incarnation, but a direct profession of the Catholic faith would entrap him once again in a category. Such categorization would necessitate an unraveling of his self-definition as "... a queer Catholic Spaniard Indian, at home in a temperate Chinese city in a fading blond state in a post-Protestant nation."

While Catholicism remains a sustained riddle in Rodriguez's works, Elie characterized Dave Eggers' writing as "spasmodically" Catholic. He writes in what Elie calls an "ecstatic-ironic" style, describing San Francisco Bay, for example, as "too much view to seem real, but then again, then again, nothing really is all that real anymore, we must remember, of course, of course (Or is it just the opposite? Is everything *more* real? Aha.)" Embedded in Eggers' sparse yet emotionally gripping prose are intermittent references to Catholic theology and practice. Drawing from *A Heartbreaking Work of Staggering Genius*, in which Eggers remembers his move to San Francisco with his younger brother after

their parents' death, Elie cited several passages which clearly outlined the Catholic subculture that Eggers inhabited. Acknowledging the distinction between memoir and spiritual autobiography, Elie observed that while Eggers rarely refers explicitly to Catholicism, his ruminations on suffering, death, and community often evolve from it. In *A Heartbreaking Work*, for example, Eggers suggests that people recognize their connections to each other in the face of death and suffering.

While Eggers' Catholic journey takes him from the Midwest to the urban coast, Czeslaw Milosz's exploration of self emerges from the horror of World War II, communism, and exile. A participant in the Polish resistance during the war, Milosz spent the years afterward exiled from his native Lithuania in postwar Paris and later at Berkeley. Milosz, primarily a poet, understood himself as a witness to the century of Hitler and Stalin, of Pasternak and Robert Frost, of Simone Weil and Karol Wojtyla. In Milosz's work, it is the self that abides and the world that changes — both the world of Eastern Europe, and the world of the religious imagination. Catholicism, in his view, is neither all-encompassing nor worthy of unconditional assent. Instead, it is always in conflict — and in conversation — with something else.

According to Elie, Milosz's poetry is dominated by dialectical exchanges between the Catholic worldview and the modern man, who could revel both in his carnal sins and his contrition. He observed that Milosz' dialectically Catholic poetry assigns the last word to the religious man and to a higher power. Although Milosz himself was a non-believer, he wished to be remembered as a worker of God. In fact, Elie borrowed the term "crypto-religious" from Milosz, who had used it to describe himself in a letter to Thomas Merton.

Elie contended that the lives of these three crypto-Catholics illuminate the self as the point of entry for the religious experience of many modern Catholics. Perhaps, he argued, similar struggles with faith may be discovered in the lives of countless other Americans. Elie suggested that these writers may point to new avenues of study beyond a

narrative centered on Vatican II, thus demonstrating that American Catholics are more distinctive and varied than much current scholarship would allow. Elie concluded with a quote from Milosz: "I say we; there, every one, separately, feels compassion for others entangled in the flesh, and knows that if there is no other shore, we will walk that aerial bridge all the same." Such is the journey of the crypto-Catholic writer.

In response to a question from Jay Dolan, Elie expanded upon his thesis that the self was the entry point for the study of modern Catholicism. Elie suggested that while labels such as conservative or liberal often hem people in, an analysis of "crypto-Catholicism" can facilitate an understanding of how religious faith takes root in individual lives. Several graduate students in the audience asked Elie to discuss the future of Catholic writing. Speaking both as a writer and as an editor at the publishing house of Farrar, Straus and Giroux, Elie was optimistic about the genre.

One audience member questioned Elie's exclusive focus on male writers. Claiming that his concentration on San Francisco lent itself to masculine subjects, Elie also speculated that Catholic women may be less likely to write as crypto-Catholics because they must necessarily be less ambiguous about their relationship to a patriarchal church. Valerie Sayers also observed that Catholic women have historically prioritized altruism over contemplation and reflection, contrasting the community-oriented Dorothy Day with the monastic Thomas Merton. Audience members raised Toni Morrison, Annie Dillard, or Alice McDermott as possibilities for a study of female crypto-Catholics.

Elie's eloquent expedition to the crypt of Catholic writers can be read in final form in the recent anniversary edition of *Commonweal* (November 5, 2004).

American Catholic Studies Seminar

On November 4, Timothy B. Neary presented "Taking It to the Streets: Catholic Liberalism, Race, and Sport in



Timothy B. Neary

"Twentieth-Century Urban America" at the fall American Catholic Studies Seminar. Neary is an assistant professor at Stephen F. Austin State University in Texas. His paper was drawn from his recently completed dissertation, "Crossing Parochial Boundaries: African Americans and Interracial Catholic Social Action in Chicago, 1914-1954." John McGreevy, chair and professor of history at the University of Notre Dame, served as commentator.

Focusing on Chicago's Catholic Youth Organization (CYO), Neary argued that the CYO not only provides an example of early interracial cooperation in Chicago, but also illustrates the shared commitment of Catholics and liberals to American pluralism prior to World War II. Bernard Sheil, auxiliary bishop of Chicago, founded the CYO in 1930 as a boxing league for wayward young men. Within a decade, the organization developed into a vast network of sports leagues, clubs, camps, and social services for young people throughout the city.

Neary's paper concentrated on Sheil's role in the founding and growth of the CYO. A Chicago native and natural athlete, Sheil had considered pursuing a professional baseball career before entering the priesthood. He viewed the CYO as a vehicle to promote democratic principles among youth and, like many Progressive reformers, he believed that athletics could help to eliminate juvenile delinquency. Sheil's dynamic personality helped attract national attention to the CYO. By 1935, Catholic dioceses from across the nation had replicated the Chicago model for their own youth organizations.

Neary argued that the CYO opened a window of opportunity for interracial interaction between Euro-American Catholics and African Americans between 1930 and 1954. Three Catholic parishes in Chicago's Bronzeville neighborhood formed the nucleus of African-American participation in the CYO, and African-American youth interacted with white children in CYO-sponsored events and in summer schools. Sheil's personal commitment to providing quality recreational settings regardless of race or ethnicity facilitated such interracial initiatives, which represented the high point of Catholic collaboration with New Deal liberalism. The Roosevelt administration frequently praised the CYO for advancing American democracy during the Depression years. James Roosevelt, Franklin's son, was the guest of honor at the CYO's seventh anniversary celebration, an event that blended patriotic fervor with Catholic triumphalism.

In his response, McGreevy called attention to the dramatic shift that has taken place regarding perceptions of the relationship between Catholicism and American culture since the 1930s. As Sheil's uncritical celebration of God, country, and democracy indicate, Catholics in the 1930s perceived themselves to be at the center of American urban culture. By contrast, Chicago's Cardinal George emphasized the pronounced anti-Catholicism of American society in his recent *ad limina* remarks. Like George, many contemporary Catholics interpret themselves to be on the margins of mainstream American culture.

McGreevy suggested that a deeper focus on Sheil's record in combating racism and anti-Semitism during WWII would reinforce Neary's claims about the relevance of Catholic social teaching to the history of the United States. Regarding Neary's argument that the CYO and American liberals endorsed a common cultural pluralism, McGreevy posited an alternative reading: perhaps the CYO merely celebrated underlying similarities between different groups. If this were the case, cultural pluralism within the CYO would be very distinct from that of American liberals, who emphasized a common American identity regardless of one's ethnic or racial background. McGreevy suggested that historian Lizabeth Cohen's research on

ethnic workers in labor unions might be instructive on this point.

Regarding Neary's claim that Sheil founded the CYO in part to prevent delinquency among urban youth, McGreevy wondered if a possible point for further comparison may exist between Catholic reformers and Progressives such as Jane Addams, who attributed crime to social injustice rather than moral weakness. McGreevy also observed that it would be interesting to contrast Bishop Sheil's imperious Catholic style, as evidenced in his opulent living quarters, with his advocacy of social reform and Catholic social teaching.

Inquiring about the CYO's role within the history of boxing, Kevin Ostoyich asked whether the public association of Catholics with fighting fueled popular stereotypes of Catholics as prone to violence. Neary found no evidence to support this. By the 1930s, he argued, boxing was a mainstream American pursuit, and stereotypes of "dangerous" Catholics had largely eroded. On the question of boxing, Timothy Matovina suggested that Neary should explore connections between the CYO and the "Bengal Bouts" at Notre Dame, a fundraiser for overseas missions whose slogan reads: "We fight so others may live."

Several questions focused on Sheil's episcopal leadership and archdiocesan politics. Walter Nugent suggested that the increasingly fractious relationship between Archbishop George Mundelein and Sheil might explain the latter's failure to become ordinary of either Chicago or another large see. Raising the question of Church leaders and race, Suellen Hoy pointed out that while Sheil is revered as a sainted figure among many African Americans in Chicago, many still regard Mundelein as racist. Further study may reveal whether evidence supports these perceptions.

Thomas Kselman noted that European religious historians use a concept called "pillarization" to describe how confessional groups formed their own separate worlds. From this perspective, Kselman suggested that the CYO might be interpreted as the result of an effort to construct an autonomous Catholic world, rather than as a branch of American liberalism. In response, Neary acknowledged the corporate aspects of the CYO, but emphasized that

the CYO had a porous boundary with American culture. He noted the CYO's recurring outreach to non-Catholics, and cited several examples of CYO participation in Chicago's broader civic world. McGreevy suggested that while pillarization fits the European context, it may not apply as well to the American experience, especially given that the CYO was founded at a time when Catholics were moving toward the center of American culture.

In response to a question from Suellen Hoy, Neary discussed the limitations of interracial initiatives. While he found little evidence of interracial friendships among his interviewees, he did discover that many CYO members later entered Democratic politics. Neary also acknowledged that interracial interactions were not always free of prejudice, citing several incidents in which coaches used racial epithets at athletic events. Still, Neary reminded the audience that the 1930s was not defined by violent racial acts in the way that the postwar period would be. He attributed the relative lack of violence to the persistence of segregated neighborhoods into the postwar period. Once neighborhoods became more integrated in the 1950s and '60s, more conflict would erupt.

Hibernian Lecture

Twenty-five years ago, the Ancient Order of Hibernians established an endowment at the Cushwa Center to promote the scholarly study of the Irish in America and in Ireland. Through this Hibernian Fund, the Cushwa Center sponsors an annual lecture, a book series with the University of Notre Dame Press, and annual research grants to support projects that focus on the Irish. On October 22, 2004, members of the Ancient Order of Hibernians and friends of the Cushwa Center gathered at the Morris Inn to celebrate the 25th anniversary of the Hibernian Fund. Honored guests included Rev. Theodore Hesburgh, C.S.C., Bishop John D'Arcy of the Diocese of Fort-Wayne-South Bend, and Jay P. Dolan, the founding director of the Cushwa Center.

After the dinner, Mick Moloney presented the 2004 Hibernian Lecture at Washington Hall. Moloney, a musician and professor of Irish studies from New



Mick Moloney

York University, is at present the Burns Library Visiting Scholar in Irish Studies at Boston College. He has recorded and produced over 40 albums of traditional Irish music, and is the author of *From the Shamrock Shore: The Story of Irish American History Through Song* (Crown Publications). In his presentation, "Irish Music on the American Stage," Moloney combined lecture, live performance, and audio-visual recordings to explore the contribution of Edward Harrigan and Tony Hart to American music. Though little remembered today, Harrigan and Hart were the most celebrated duo in American popular theatre in the late 19th century. Through their theatrical portraits of Irish immigrant life in the urban neighborhoods, as well as their innovative blending of story and song, Harrigan and Hart helped to invent the genre of musical comedy.

The grandson of Irish immigrants, Harrigan was born on the Lower East Side of Manhattan. While performing in traveling minstrel shows (as Moloney pointed out, these were often the only avenue available to aspiring Irish-American actors), Harrigan met and formed a partnership with Anthony Cannon, who later changed his name to Tony Hart. Together, Harrigan and Hart produced over 35 musicals as well as numerous other sketches in their own theatre on Broadway. Although both Harrigan and Hart performed on stage, it was Harrigan who wrote the plays and the lyrics. Harrigan's father-in-law, David Braham, composed the melodies.

According to Moloney, Harrigan and Hart's productions provide a window into the social history of the American Irish because they portrayed life in lower-class Irish-American neighborhoods so vividly. Their plays chronicled the social issues of the day, focusing on employment, politics, immigrants' language problems, tenement housing, and landlord-tenant disputes. Some of their most popular characters came from a series of plays about the Mulligan Guard, a mythical Irish-American target company led by Dan Mulligan, a man of enormous integrity who resisted pressures to assimilate and abandon his working-class identity. Dan's wife, Cordelia, had more social ambition. In "Cordelia's Aspirations," she moved the family to Madison Avenue, with disastrous consequences that were further chronicled in the sequel, "Dan's Tribulations." The theme song of this series, "The Mulligan Guard," was one of several that Moloney performed during the evening.

While Harrigan and Hart's early plays and sketches attracted viewers from the lower and working classes, their audience grew increasingly affluent as they gained fame and recognition among critics and professionals. Although Harrigan often employed stereotypes of the stage Irish, he also celebrated the warmth of closely-knit Irish communities. Songs such as "Maggie Murphy's Home," from the play *Reilly and the Four Hundred*, presented the Irish urban household as the model American family:

Oh Sunday night is my delight
and pleasure don't you see,
Meeting all the girls and all the boys
that work downtown with me.
There's an organ in the parlor to
give the house a tone,
And you're welcome every evening,
at Maggie Murphy's home.

Such dancing in the parlor,
there's a waltz for you and I.
Such massing in the corner, and
kisses on the sly.
Oh, bless the leisure hours that
working people know.
And their welcome every

evening, at Maggie Murphy's home.

The highlight of the evening was Moloney's performance of this beautiful song, which was reportedly the favorite of composer David Braham.

According to Moloney, Harrigan and Hart's popularity offered cultural validation to Irish Americans at a time when they were collectively only one generation removed from the famine immigration. Irish-American organizations viewed Harrigan and Hart's success as a badge of ethnic pride. It was not uncommon, for example, for the Ancient Order of Hibernians to rent the entire theatre for the night.

Harrigan and Hart's collaboration ended soon after their Theatre Comique burned to the ground in 1884. Hart died of syphilis in an insane asylum in Worcester, Massachusetts, in 1891, but Harrigan opened the Garrick Theatre and continued to produce musicals and plays in partnership with Braham. George M. Cohan, the leading popular Irish-American entertainer of the early 20th century, memorialized the man who had inspired him as a youth in the popular song, "Harrigan." Many Americans would recognize this song by its first line: "H-A-Double R-I/G-A-N spells HARRIGAN."

Moloney concluded his lecture by playing a tape of the legendary performer John MacCormack singing, "When Irish Eyes are Smiling." Such sentimentality, he observed, was characteristic of the music of Tin Pan Alley, which remained popular through the first two decades of the 19th century. According to Moloney, Tin Pan Alley presented a sanitized version of Ireland that would have been unrecognizable to the Irish in Ireland, but it was celebrated by the Irish in America as they ascended to the middle and upper classes.

Research Travel Grants

These grants help to defray expenses for travel to Notre Dame's library and archival collections for research on American Catholicism. The following scholars received awards for 2005:

Colin Barr, Ave Maria University, "The Life and Times of Paul Cardinal Cullen, 1803-78." Barr's project explores the role of Paul Cardinal Cullen in the ecclesiastical politics of the American Catholic Church in the 1830s and '40s.

Todd Hartch, Eastern Kentucky University, "Ivan Illich and the Attack on the Missions." Hartch's project investigates the roots and effects of Father Ivan Illich's critique of the missionary efforts of U.S. Catholics in Latin America, 1955 to 1980.

Timothy M. Hoheisel, Kansas State University, "'On Earth as it is in Heaven': The Intersection of Ethnicity, Religion, and Agriculture in Central Minnesota." Hoheisel explores the interconnections of ethnicity, religion, and agriculture in central Minnesota, and the influence of Catholic missionary priest Francis Pierz on the settlement of the region.

Michael Pasquier, Florida State University, "French Catholicism in the American South, 1820-70." Pasquier examines the pivotal role of French missionaries in the life of the Catholic Church in the 19th-century American South, in which cultural assumptions of Sulpicians and Jesuits converged with the social order of a region based on Protestantism, slavery, and southern nationalism, creating communities of faith that were quite distinct from those in the urban North.

Linda Przybyszewski, University of Cincinnati, "Archbishop Purcell and the Cincinnati Bible War." Przybyszewski's study explores the national outcry that followed the Ohio Supreme Court's 1869 decision to end Bible reading in the public schools in reaction to Catholic demands for a share of the public school fund.

Ellen Skerrett and Mary Lesch, "Francis O'Neill Memoir." O'Neill was a Chicago police captain who reportedly "saved Irish music" by recording and publishing tunes played by newly arrived Irish immigrant pipers and fiddlers. In their edited edition of his memoir, Skerrett and Lesch will prepare an appendix that highlights the uniqueness of the Irish collection O'Neill donated to the University of Notre Dame in 1931.

Jan Van Wiele, Katholieke Universiteit Leuven, Belgium, "Interreligious Representation in Context: The Image of Judaism and Paganism in Church History Textbooks." By exploring representations of Judaism and paganism in church history textbooks, Van Wiele is attempting to understand how Catholic convictions and worldviews influence the acceptance of, or resistance against, other religions.

Hibernian Research Awards

Funded by an endowment from the Ancient Order of Hibernians, this annual award provides travel funds to support the scholarly study of the Irish in America.

There are two recipients for 2005:

Patricia Kelleher, Kutztown University of Pennsylvania, "'Our Irish': Gender, Class and the Evolution of Irish Ethnicity in Nineteenth-Century Chicago." Kelleher traces the emergence and evolution of Irish ethnicity in 19th-century Chicago by focusing on the gender-based strategies that immigrants and their offspring adopted and contrasting those strategies with those of the "Americans."

Margaret Preston, Augustana College, "'Heroines Everyday and Night': Medicine, The Presentation Sisters and the Irish on America's Northern Plains." Preston explores the Irish Presentation sisters and the educational and medical institutions that they established in North and South Dakota.

The Founding of the Notre Dame Archives

continued from page 1

again, and on a wide scale. By the close of the century, Notre Dame's library contained more than 55,000 books, making it the second largest library in the state. But his plans were much larger. A specialized section he called "The Catholic Historical Collections of America," comprised various units. "The Bishops' Gallery" or "Memorial Hall" housed the mementoes of every American bishop. Edwards was able to collect — mitres, croziers, sandals, vestments, eye glasses, walking sticks, locks of hair, and especially portraits with

which he lined the corridors of the college building. A "Gallery of Priests" and a "Gallery of Laymen and Women" were to hold chiefly photographs of prominent priests and laymen and women who had contributed notable service to the American church. Edwards hoped "The Catholic Reference Library of America" would be the nation's most complete collection of Catholic books, pamphlets, and newspapers, open to anyone approved by his or her local bishop. "The Museum of Indian Artifacts" was a collection of Native American artifacts students brought from home or others sent. Edwards hoped to collect copies of

the "Our Father" in the language of every tribe in North America. And, finally, there was "The Catholic Archives of America."

Archives, strictly speaking, are the depository of the official records of an institution, and Edwards envisioned Notre Dame as the depository of the personal papers and diocesan records of many bishops throughout the United States. There was no provision at that time that such records had to be retained within the dioceses themselves, and most bishops did not have the time nor personnel to devote to such record preservation. Edwards offered to provide

this service if they so desired.

According to Father Thomas McAvoy, C.S.C., Notre Dame's archivist from 1929 to 1969, Edwards began his collecting in a limited way, approaching prelates and other clergy during their visits to Notre Dame and asking for material he feared might be otherwise neglected. A major opportunity for this presented itself on the occasion of the Golden Jubilee of Father Sorin's priesthood in 1888 when Cardinal James Gibbons, more than a dozen other bishops and archbishops, and numerous diocesan and religious priests arrived to pay tribute to Notre Dame's founder. The Edwards papers preserved in the Notre Dame Archives are filled with letters requesting additional materials and expressing thanks for material received. As time went on, Edwards traveled extensively, visiting bishops and pastors, asking for personal papers and religious artifacts, searching through attics and storerooms himself, often accompanied by a young artist, Paul Wood, who sought to paint the portrait of the incumbent bishop during the visit.

The diary Edwards kept in the summer of 1888 details one of these trips:

- July 7: Arriving in New York, he met with Father W.J.B. Daly of the cathedral, and then went to the archbishop's house to view portraits of deceased predecessors. He also visited Herman Ridder and John McGinnis at the *Catholic Review*, and Maurice Francis Egan at the *Freeman's Journal*.
- July 8: He went to the Paulists and had dinner with Father Augustine Hewitt and others, and then visited the Capuchin convent with a Mr. Edgerly.
- July 9: At the archbishop's house, Wood began copying a portrait of deceased Bishop John Debois, the sacristan promised to help Edwards in his collecting, and Msgr. Robert Seton invited him to dinner.
- July 10: Edwards asked Archbishop Corrigan for a lock of his hair, the archbishop located a pair of scissors, bowed his head, and
- said: "Please cut the hair yourself from any place you wish."
- July 11: Msgr. Seton showed Edwards his rare books and "partly" promised to will his books to Notre Dame. John McMaster gave him a bust of Archbishop Hughes.
- July 12: A Miss Hickey gave Edwards photographs of Archbishop Patrick Ryan of Philadelphia and others, and he later visited with noted U.S. Catholic historian Dr. John Gilmary Shea.
- July 13: The archbishop's housekeeper gave Edwards several souvenirs of the late Cardinal John McCloskey.
- July 14: Edwards went to New Jersey with Dr. Shea. "He gave me a number of old engravings of Bishops and prominent Catholics."
- July 15: Dr. Shea gave Edwards the manuscript of the second volume of his *History of the Catholic Church in the United States*, and promised to send the manuscript of the first volume also, along with some books.
- July 16: Edwards went with Maurice Francis Egan to the McMaster home, saw James McMaster's library, and secured "many treasures."
- July 17: McMaster said he would send his library to Notre Dame, and Edwards asked Shea for his collection also. Shea's daughters favored the suggestion.
- July 18: In Philadelphia Archbishop Ryan invited him to lunch, and Dr. Ignatius Horstmann gave him "several interesting documents and pictures."
- July 20: A Mrs. Robbins gave him "several old books and pamphlets."
- July 21: Mr. Powers, the financial secretary of the archdiocese, gave him several pictures and pamphlets and an old painting on copper.

On numerous other trips over the years — to New York, Chicago, Baltimore, Washington, Detroit, Indianapolis, and elsewhere — he was

ever on the lookout for additional artifacts, photos, records, and documentation.

Of the various diocesan collections Edwards secured for his "Catholic Archives of America," the papers of the Archdiocese of New Orleans were the most extensive. This collection measures 34 linear feet, was acquired by Edwards in the 1890s, and includes the correspondence and records of all the bishops of New Orleans from Luis Peñalver y Cárdenas (1793-1810) to Francis Janssens (1888-1897), who donated the papers to Notre Dame.

The Archdiocese of Baltimore Collection contains three linear feet of material acquired by Edwards in the late 19th century, and 40 reels of microfilm acquired later. The Edwards material includes three autographed letters of Charles Carroll of Carrollton, several of Archbishop John Carroll, correspondence of Bishops John Cheverus of Boston and Michael Egan of Philadelphia, the diary of Archbishop Ambrose Maréchal (1818-1827) and the diary and account book of Archbishop James Whitfield (1827-1828).

From Archbishop William Henry Elder Edwards received four linear feet of material of the Archdiocese of Cincinnati. This collection includes the papers of Edward Fenwick, O.P., missionary throughout the Midwest and first bishop of Cincinnati; the papers of John Baptist Purcell, who became the second bishop of Cincinnati in 1833, its first archbishop in 1850, and was a central figure in the failure of "Father Purcell's Bank" in 1873 and the subsequent scandal; and the records of Archbishop Elder and his efforts to repair the damage the scandal caused. Correspondents in the collection include Auxiliary Bishop Sylvester Rosecrans, Fathers Stephen Badin and Edward Sorin, C.S.C., and various members of the hierarchy.

The collection of the Diocese of Cleveland measure two linear feet and includes the records of the first bishop of Cleveland, Louis Amadeus Rappe (1847-1870), Bishop Richard Gilmour (1870-1891), and Bishop Ignatius Horstmann (1891-1908), who gave the collection to Edwards.

The Archdiocese of Detroit

Collection (three linear feet) includes the correspondence of Father Gabriel Richard, co-founder and vice president of the University of Michigan and territorial delegate to Congress, of Francis Baraga, missionary to the Ottawa and Chippewa tribes of Michigan and later bishop of Marquette, and of early Detroit bishops Frederic Résé, Peter Paul Lefevre, and Casper Henry Borgess.

The diocese of Vincennes (Indiana) Collection (two linear feet) contains principally the correspondence of the diocese's first two bishops, Simon Bruté (1835-1839) and Celestine de la Hailandière (1839-1847), sermons of de la Hailandière, and the journals and papers of other early missionary priests. This collection has since been expanded with 32 reels of microfilm of materials from St. Francis Xavier Cathedral in Vincennes.

Other diocesan collections acquired by Edwards — such as Hartford, Philadelphia, Fort Wayne — are smaller but still very valuable for local Catholic history.

The list of individual collections acquired by Edwards is equally impressive. The papers of Orestes Brownson, convert, associate of New England Transcendentalists, and founder of the *Brownson Quarterly Review*, measure nine linear feet and include journals, clippings, manuscripts, and especially correspondence with Compt de Montalembert, Louis Veuillot, Lord Acton, Cardinal Newman, George Bancroft, Ralph Waldo Emerson, Henry David Thoreau, and Archbishops John Hughes, Francis Kenrick, and Martin Spalding.

The Archbishop Robert Seton Collection measures eight linear feet. Seton was the grandson of Saint Elizabeth Ann Seton and cousin of

Archbishop James Roosevelt Bayley, eighth bishop of Baltimore, and the collection includes diaries of Seton, correspondence, Saint Elizabeth Ann Seton's prayer book, and various pamphlets, clippings, and sermons.

The James A. McMaster Papers include his correspondence with American bishops, priests, and prominent members of the Catholic laity. McMaster was a conservative convert to Catholicism, owner and editor of New York's *Freeman's Journal* and *Catholic Register*, and opponent of the policies of Abraham Lincoln. His journal was banned from the mails for a time and he himself was briefly imprisoned.

John Gilmary Shea sent Edwards the manuscripts of the first three volumes of his *History of the Catholic Church in the United States*, another manuscript of the lives of martyred North American missionaries, and personal correspondence.

The William J.

Onahan Collection (four linear feet) contains correspondence, speeches, papers, programs, and clippings pertinent chiefly to the American Catholic Congress of Baltimore in 1889 and the Columbian Catholic Congress of Chicago four years later, in both of which Onahan played a prominent role.

The Papers of Francis Norbert Blanchet, the first bishop of Oregon City (Portland) in 1846, include pamphlets, clippings, and correspondence with Archbishops Charles Seghers, William Gross, and Alexander Christie.

The Charles Warren Stoddard Collection contains diaries of this author and Notre Dame professor and correspondence with Theodore Dwight, Father Daniel Hudson, C.S.C., and others, including one letter from Samuel Clemens (Mark Twain) concerning religion.

*Edwards hoped
"The Catholic
Reference Library
of America" would
be the nation's
most complete
collection of
Catholic books,
pamphlets, and
newspapers, open
to anyone approved
by his or her local
bishop.*

Of course, Edwards was also interested in preserving the papers of other prominent Notre Dame personages, including Father Sorin, and Father Daniel Hudson, C.S.C., the longtime editor of the *Ave Maria Magazine*, and his own correspondence as well.

Some have questioned Edwards' tactics in acquiring his collections, and Father McAvoy addressed this allegation directly in an article published in the *Catholic Historical Review*:

In some chanceries and depositories vague traditions have evolved and have been passed on by some curators of manuscript collections which explain the lacunae among their papers by saying that the documents were borrowed by Edwards and never returned. In more than one instance where whole collections were burned through some misguided chancellor or archivist a story has been created that the documents were purloined by Edwards. And in some cases where his episcopal or priestly friends were happy to assure the preservation of their papers in Edwards' hands, traditions have been created that do grave injustice to the high moral character of the man and to the mental acumen of some of our more prominent clergymen of the last two decades of the nineteenth century. I say this not to point the finger of shame at Edwards' accusers but to give him some measure of credit which is long overdue his zeal.

But any vision Edwards had of creating a depository for the official papers and records of the American church could never be realized. As the church continued to grow and additional dioceses were established, no central records center was possible. Further, the Code of Canon Law of 1917 decreed that church records must be retained within each diocese under the supervision of the diocesan chancellor. When Father McAvoy became the archivist in 1929, he continued collecting Catholic records and manuscripts, but recognized the obvious and changed the name simply to "The Archives of the University of Notre Dame."

But Edwards' work still remains. He was not a trained archivist since no professional training programs existed at that time. He had little time to organize his collections or prepare them for scholarly use. This he left to his successors. And he often seemed more interested in collecting artifacts for his Bishops' Museum — vestments, crosiers, mitres, chalices, sandals, walking sticks, portraits, locks of hair — than records and manuscripts for future history. But his accomplishments were great. His artifacts themselves tell us much about earlier times and the ordinary lives especially of American missionary priests and bishops. And

*But any vision
Edwards had of
creating a
depository for the
official papers and
records of the
American church
could never be
realized.*

many of the records he acquired and preserved would almost certainly have been neglected, lost, or destroyed without his efforts. As Philip Gleason and Charlotte Ames have written: "He was temperamentally more a collector than a librarian or archivist. Yet his gifts in his chosen line amounted to genius."

— Thomas Blantz,
C.S.C.

The author is deeply grateful to Kevin Cawley and Sharon Sumpter of the University of Notre Dame Archives for assistance with this research. Sources for this article are found in the Edwards Papers in the University of Notre Dame Archives

(CEDW). The finding aid for this collection is located at <http://www.archives.nd.edu/findaids/cad/html/EDW/htm>.

Other sources include: Sister Damien Tambola, O.S.B., "James F. Edwards, Pioneer Archivist of Catholic Church History in America," (M.A. Thesis, University of Notre Dame, 1958); Thomas T. McAvoy, "Manuscript Collections Among American Catholics," *Catholic Historical Review* 37 (1951): 281-95; Alan D. Krieger, "Notre Dame Library Collections of the Nineteenth Century: The Legacy of the Fire of 1879," in *What is Written Remains* (Notre Dame, 1994), eds. Maureen Gleason and Katharina Blackstead, 4-20; Philip Gleason and Charlotte Ames, "Catholic Americana at Notre Dame," in Gleason and Blackstead, 21-41.

For the full citations to this article, please see the Cushwa Center's web site, www.nd.edu/~cushwa.

ANNOUNCEMENTS



Skendzel Endowment

The Hesburgh Library at the University of Notre Dame is pleased to announce a new research endowment in Polish-American Catholic history. This endowment is funded by the Skendzel family and is intended to support researchers who would use the materials in the Eduard Skendzel Archives at Notre Dame and the Grand Rapids Public Library. Proposed topics should be related to American-Polonian church history. For more information see <http://www.library.nd.edu/advancement/documents/Skendzel.pdf>, or contact David Jenkins, humanities bibliographer, at (574) 631-9036 or djenkins@nd.edu.

Dorothy Mohler Research Grants

The American Catholic History Research Center and University Archives at the Catholic University of America will accept applications for the annual Dorothy Mohler Research Grants. Application materials will be accepted between July 1 and September 30, 2005. The awards will be announced by December 1, 2005, and the awardees must be able to conduct their research between January 1 and December 31, 2006. The grants help defray research and travel costs for use of the collections at the American Catholic History Research Center and University Archives at the Catholic University of America. The grants range from \$250 to

\$500, and as many as three may be awarded each year. Graduate students, postdoctoral students, independent scholars, and documentarians who are involved in a research project that requires substantial use of the collections at the American Catholic History Research Center and University Archives are encouraged to apply.

For more information regarding the Dorothy Mohler Research Grants, visit <http://libraries.cua.edu/achrcua/archives.html>, e-mail the archives at stoeffler@cua.edu, or call (202) 319-5065.



Welcome to Jessica Kayongo

The Cushwa Center is pleased to introduce Jessica Kayongo, who was appointed last July as the Catholic studies librarian at Notre Dame's Hesburgh Library. Jessica had served as Notre Dame's librarian-in-residence since August 2002. She earned her J.D. from the University of Nebraska College of Law and her M.A. in library and information studies from the University of Wisconsin-Madison. The Cushwa Center staff looks forward to collaborating with Jessica in developing campus resources in American Catholic studies.

In Memoriam

Edward L. Shaughnessy, the Edna Cooper Professor of English Literature *emeritus* at Butler University, passed away on January 22, 2005, after an extended illness.

Shaughnessy was the recipient of the Cushwa Center's Hibernian Award in 1996 for his scholarly study of playwright Eugene O'Neill. His subsequent book, *Down the Nights and Down the Days: Eugene O'Neill's Catholic Sensibility* was published in Cushwa's *Irish in America* series with the University of Notre Dame Press (1996).

He is survived by his wife of 48 years, Janet Maddox Shaughnessy, his daughters Margaret and Mary (Molly) Shaughnessy, and his sister, Regina Shaughnessy, S.P. He was predeceased by his son Kevin and daughter Katharine McManus. A lifelong Indianapolis resident, Shaughnessy earned a bachelor's degree in 1958 and a master's degree in 1963 from Butler University. He later earned a doctorate in English literature from Indiana University. From 1965 to 1992, Shaughnessy was one of Butler University's most popular and beloved professors. In 2001, he was awarded the

Archives Report

Kenneth E. Untener, bishop of Saginaw, who died on the 27th of March 2004, left his papers to his friend, Bishop Thomas Gumbleton. The Archives of the University of Notre Dame had already acquired Bishop Gumbleton's papers, and we agreed that Bishop Untener's papers should also be preserved in the archives. At the same time, the Diocese of Saginaw wanted to contribute photocopies of Bishop Untener's homilies and speeches from the diocesan files. These two donations together constitute a new collection of Kenneth E. Untener Papers. In addition to Sunday homilies from all three cycles of the liturgical calendar, and other sermons and talks dating from the 1980s through the early years of the 21st century, the papers include a large alphabetical file documenting the concerns of this Catholic priest and bishop: the nature and future of the Church, liturgical issues, sacramental theology, and the right to life, euthanasia, and the place of justice and peace. The collection extends to 20 linear feet — i.e., it would fill two four-drawer file cabinets.

In the fall of 2004 the Notre Dame Archives received the first shipments of another new collection, Records of the Monastic Interreligious Dialogue. The Monastic Interreligious Dialogue began in 1978 with encouragement from the Vatican. It fosters ecumenical dialogue among monks and nuns from various religions. It is an ongoing project: in 1996, a group of 50 Buddhist and Christian monks and nuns met at the Abbey of Gethsemani in Trappist, Kentucky; in 2003, 16 Buddhist, one Hindu, and 13 Christian nuns, including one from the Russian Orthodox Church, participated in a conference called Nuns in the West at the Hsi Lai Temple near Los Angeles, California.

Both of these new collections contain material in various media: paper documents, printed material, photographs, and audio tapes. Bishop Untener's papers have many transparencies that he presumably used with an overhead projector when he spoke or taught. The Records of the Monastic Interreligious Dialogue also contain videos and digital data.

— Kevin Cawley
Archivist and Curator of Manuscripts
University of Notre Dame
Archives.1@nd.edu

Butler Service Medal, for which he received the following tribute: "Dr. Shaughnessy's commitment to Butler University has been unwavering. With his well-loved, gentle nature and quiet quest for academic achievement and artistic excellence, Dr. Shaughnessy personifies the spirit of Butler University."

Recent Research

The Diocese of Brooklyn Archives has published *Diocese of Immigrants: The Brooklyn Catholic Experience, 1853–2003*. Please contact the archives if you are interested in purchasing a copy (718) 965-7300; archives@dioceseofbrooklyn.org.

Catholic San Francisco: Sesquicentennial Essays, a compilation of essays originally published in *Catholic San Francisco*, can be obtained by contacting the Archives of the Archdiocese of San Francisco, 320 Middlefield Road, Menlo Park, CA 94025.

The Saint Francis Historical Society has recently published *Cathedral of Our Lady of the Angels* by Francis J. Weber.

We welcome notes from colleagues about conferences, current research, professional advancement, or other news that will be of interest to readers of the *American Catholic Studies Newsletter*. Please send your latest news to Paula Brach at pbrach@nd.edu. Thank you!



Faith, Empowerment, and Latino Catholicism

A French priest who ministered in Texas during the mid-19th century opined that, among the Mexican-descent Catholics he encountered, “the religion of the great majority is very superficial, the great truths of the faith are overlooked, and the most essential duties of a Christian are neglected.” Over the past century and a half numerous other pastoral leaders and scholars have echoed such negative evaluations of Latino religion. But in recent decades theologians, historians, and pastors have increasingly countered such depictions by acclaiming the richness of Latino faith. In their 1983 pastoral letter on Hispanic ministry, the U.S. bishops famously deemed Latinas and Latinos “a blessing from God” and their spirituality and faith expressions “an example of how deeply Christianity can permeate the roots of a culture.” Subsequently, Latino scholars have continued to unveil the power and beauty of Latino religion, while also respectfully assessing its blind spots and potential limitations. The new works of religious studies scholars Luis D. León and Lara Medina advance this respectful yet critical analysis of Latino religion, the former with a broad-ranging comparative study of Latino religion in the U.S.-Mexican borderlands and the latter with a case study of the Chicana and Latina Catholic women who established and developed the organization Las Hermanas.

La Llorona, the weeping woman who wanders endlessly seeking her deceased children, has been remembered for centuries in Mexico and what is now the Southwest United States. In *La Llorona's Children: Religion, Life, and Death in the U.S.-Mexican Borderlands* (California, 2004), Luis León employs this powerful figure as a guiding metaphor for examining religion in the Mexican Americas. He notes that “Catholic and Protestant children alike

are told this tragic tale of Indian memory, the repetition of which orients them not only to the abiding interpretation of the story but to the facts of ethics and religion taught in domestic storytelling” (20-21). The elasticity and polyvalence of La Llorona — accounts differ about the fate of her children, her culpability in their demise, her general character and motivations, and the lessons storytellers derive from her tale — illuminate what León calls “religious poetics,” the selective engagement and hybridization of stories, rituals, gestures, bodies, objects, relations, interactions, and sacred figures “as a creative and often effective means to manage the crisis of everyday life” (5). While León recognizes that religious beliefs and practices can serve as instruments of social control and preserve the status quo of power relations, he also contends that they are often “effectively deployed in attempts to destabilize those very same forces by people who have access to only the bare resources that constitute conventional power” (5).

In successive chapters, León develops his thesis through an analysis of religious poetics in Guadalupan devotion, the healing tradition of *curanderismo*, the Mexican-origin religion focused on mediumship and healing known as *espiritualismo*, and Latino evangelical Protestantism. Though far too intricate and nuanced to summarize in a few

pages, his fascinating case studies of these four religious phenomena are one of the book’s many superb contributions. For each, he presents what he calls a “fragmented genealogy,” a rich synthesis of extant literature from Mesoamerican, Mexican, and Chicana/o religion,

anthropology, history, and literary works, along with his own ethnographic research and wide reading in the broader fields of religious and cultural studies. At times this approach leads to huge leaps in time frame; in one instance two successive references span nearly four centuries on a single page (7). Nonetheless, León’s attempt to reveal the impulse for religious poetics inherent in these four religious traditions provides a fascinating comparative vista of religious practice in the U.S.-Mexican borderlands. He invites the reader to see beyond distinct practices and denominations and glimpse the larger dynamics of religious improvisation and creativity which borderlands existence accentuates. León’s volume itself is a work of religious poetics, as he guides the reader through seemingly disparate topics and sources to unveil the hope and empowerment in religious traditions

which many scholars and church leaders deride as superstitious or oppressive.

The vast sweep of León’s analysis and his reliance on various secondary

León's volume itself is a work of religious poetics, as he guides the reader through seemingly disparate topics and sources to unveil the hope and empowerment in religious traditions which many scholars and church leaders deride as superstitious or oppressive.

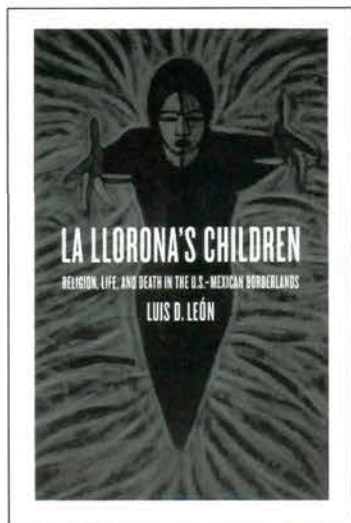
sources lead to interpretations and judgments that are sure to provoke debate. He cites without qualification the ethnocentric views of a U.S. military officer and a foreign diplomat on the deplorable state of the Catholic clergy during the twilight of Mexican California (41), overlooking the heroic efforts of priests like Father José González Rubio, who was so influential and popular in transitional California that in 1856 his parishioners “kid-napped” him rather than allow a new bishop to have his superiors transfer him back to Mexico from Santa Barbara. León’s claim that in Depression-era Los Angeles Our Lady of Guadalupe “truly hit the big time” (105) and was launched as a worldwide phenomenon diminishes the centrality of Mexico City to the devotion (which León himself presents in the previous chapter), especially since the Los Angeles Guadalupe celebrations of the 1930s soon decreased in size and the Guadalupe shrine then under construction in East Los Angeles did not reach the dimensions of its original plans. The assertion that, for Latino male devotees, the crucified Christ is “a penitent figure who repents and weeps for the cultural sins of machismo and seeks acceptance and love” (95) is plausible but not incontrovertible. Further ethnographic and historical research might strengthen this claim, as would comparative analysis with the devotion Latina women have to Christ in his passion and death, as well as the reverence both Latinas and Latinos have for *La Dolorosa* (the Sorrowful Mother) who accompanies her beleaguered son. Finally, though the terminology “religious poetics” is new, the contention that religion can be a source of what some academicians have called “agency” has numerous antecedents. Beginning with the influential work of the theologian Virgilio Elizondo, U.S. Latino scholars have shown that Mexican nationals on both sides of the border, Chicanas/os, and other Latinos/as or marginalized persons often employ religious resources to defend their human dignity, resist a

hegemonic order, express faith in a world of meaning that transcends daily hardships and suffering, or even foster revolutionary change. Still, at every turn León investigates elements of Latino religion with lurid prose that is sure to provide insight and incite significant debate about known topics as well as those rarely considered. In a particularly poignant passage, he asserts that

... in the United States, capitalist consumer time is sacralized and transmuted into a national calendar punctuated by rituals of production/work and consumption/play. . . . Even simple “relaxation” is thought of as a consumer “luxury” that must be earned, and then spent, to achieve a state of “rest” that ultimately enables one to return to work and repeat the pattern. In the language of an earlier generation of analysts, to “culturally assimilate,” on one level, is to conform to capitalist rhythms and to adopt a set of temporal priorities — a new devotion (252-3).

León further avers that the religious poetics of Latino religion counteract and rearrange capitalist devotions to time, especially by invoking “radical play” through processions, ritual, sacred drama, festivals, and other religious events that do not conform to patterns of consumption and utilitarian exchange.

In these and other passages, León’s work raises challenging questions about religion and modernity, the distinctiveness of Latino/borderlands religion, and the circumstances which enable practitioners to engage religious traditions alternatively (or simultaneously) as a form of empowerment and/or social conformity. Most especially, his work reveals the need for Latino and other scholars to transcend superficial descriptions of religious practices and more profoundly consider the worldviews which underlie religious systems with all their complex conceptions of core elements like time,



space, body, community, individuality, motherhood, life, death, and conversion.

As a case study of religion in the lives of the Latina Catholic women who formed the organization Las Hermanas, Lara Medina’s *Las Hermanas: Chicana/Latina Religious-Political Activism in the U.S. Catholic Church* (Temple, 2004) complements the analysis in León’s volume. Participants at the First National Chicana Conference, which convened in Houston during 1971, asserted in their first official conference resolution that “We, as *mujeres de la Raza*, recognize the Catholic Church as an oppressive institution and do hereby resolve to break away.” Meeting that same year and in fact in the same city, Chicana women religious and their collaborators took a decidedly different stance to work for change *within* the Catholic Church, establishing Las Hermanas and pledging their efforts “to meet the needs of the Spanish-speaking people of God, using our unique resources as Spanish-speaking religious women.” Medina employs rich oral interviews and an exhaustive investigation of primary documentary sources to explore the formation and significance of Las Hermanas, the only national organization of Latina Catholic women. She seeks to expand the horizon of three intellectual disciplines: the lack of attention to religious leaders in Chicano/a studies, the need to examine the agency of Latinas more thoroughly in women’s studies, and, in religious studies of North America, the tendencies to focus on Protestants rather than Catholics and, within the Catholic fold, Euro-Americans as opposed to their Latino co-religionists. Her overarching goal in the volume is to demonstrate that, “contrary to popular and scholarly belief, Chicana/o and Latina/o religious leaders, sisters, priests, and laity fought valiantly in the struggle for civil rights and self-determination” (6).

Medina appropriately presents a wide-ranging examination of the context in which Chicana sisters founded Las Hermanas. The organization emerged as part of the movements for social and ecclesial change during the 1960s and early 1970s, particularly the Chicano movement which was most visible to the general public in the efforts of César Chávez, Dolores Huerta, and the United Farm Workers. Chicana and Euro-American feminism, Vatican

II, the 1968 Latin American episcopal conference at Medellín, and the emergence of Latin American liberation theology further motivated and shaped Chicana religious leaders' analysis of their social and ecclesial situation. Outrage at Latinos' lack of leadership positions with U.S. Catholicism and their general sense of second-class ecclesial citizenry gave Las Hermanas leaders a strong sense of urgency. More personally, they increasingly realized that formation for religious life had diminished their identification with their ethnic heritage and communities, inciting them to organize for mutual support and agitate for reform.

Sister Gregoria Ortega, a Victoryknoll sister from El Paso and community activist, and Sister Gloria Graciela Gallardo, a Holy Ghost sister from San Antonio who had worked as a catechist and community organizer, convened the 1971 Houston gathering at which Las Hermanas was born. Some 50 Chicana sisters from eight states and 20 congregations participated. A few Euro-American sisters also attended, though some of them refused to support the newly constituted organization when participants decided that full membership would be open to native Spanish speakers only; non-Hispanic women religious who worked among the Spanish speaking were restricted to associate membership. Participants declared their intention to educate religious congregations about the needs of the Spanish speaking and to work in ministerial initiatives with Spanish-speaking communities.

While initially comprised primarily of Chicanas, other Latina religious, particularly those of Caribbean heritage, soon joined their Chicana sisters in forming Las Hermanas. At various times during their history Las Hermanas addressed the issue of extending full membership to non-Latina members, but the policy of full membership solely for Latinas has been retained due to concern for Latina self-determination, what Medina deems Las Hermanas' recognition that "they had to reclaim their identities on their own terms and in their own space" (59). The theme for the organization's fifth national conference (1975) was "La Mujer Laica"

("The Lay Woman"), symbolic of the extension of membership to Latina lay women; with this Las Hermanas became the first national organization of Latina Catholic women in the United States.

During the first decade of their existence Las Hermanas at times took public stands on social issues like farm workers' rights, but their most consistent activism was within the church itself. In a 1973 report national coordinators Carmelita Espinoza and María de Jesús Ybarra denounced the use of Mexican nuns as low-paid domestic workers in U.S. Catholic institutions, asking rhetorically, "Is it necessary to profess vows to be a waitress or a house maid?" Persistently Las Hermanas leaders lobbied for allocations of resources, the establishment of effective structures for Hispanic ministry such as diocesan offices, and the appointment of more Latinas/os to leadership positions at all levels of the church. While Las Hermanas' concern for women's issues was evident in early organizational efforts, subsequently a more focused commitment to Hispanic women emerged. By 1980 this intensification of focus was clear; the theme for the 10th national conference that year was "Hispanic Women in the Church." Since then the Las Hermanas newsletter, other organizational literature, and all national conferences have dealt extensively with issues that Latinas face, such as sexuality, domestic violence, leadership skills, and the empowerment of women.

Medina finds in this focus on Latina issues and life the central significance of Las Hermanas, an organization which for more than three decades "has

offered a counter-discourse to the patriarchy and Eurocentrism of the U.S. Roman Catholic Church by creating an alternative space for Latinas to express a feminist spirituality and theology" (12). In a pivotal chapter entitled "The Challenge of Being Chicana/Latina, Catholic, and Feminist" she examines collective and individual cases of Las Hermanas' struggles with the patriarchy of church leaders, including their Latino male counterparts, as well as the ethnocentrism of Euro-American feminists. These multiple confrontations in their history and their strong focus on Latina

concerns inspired Las Hermanas to play a leading role in developing theological reflection from the perspective of U.S. Latinas. Las Hermanas leaders have encouraged Latinas to articulate their own theological insights in projects like "Entre Nosotras" ("Among Ourselves"), a small-group weekend retreat that encompasses discussions of topics like sexuality, decision making, support systems for Hispanic women, and other issues in participants' lives as Latinas. Hermanas like Ada María Isasi-Díaz and Yolanda Tarango have also published significant theological works based on these discussions with grassroots women, further enhancing the organization's mission of serving as a voice and advocate for Hispanic women.

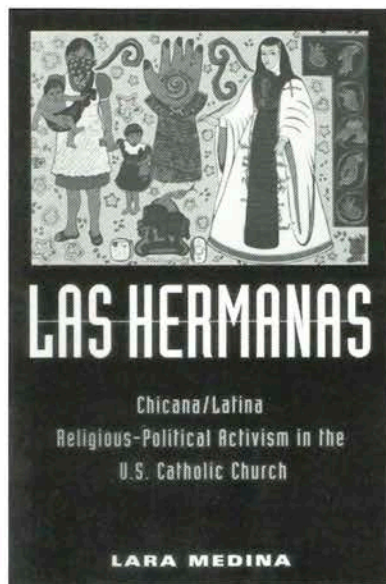
The testimonies of participants in Las Hermanas reveal the organization's importance and influence in their lives. One of

Persistently Las Hermanas leaders lobbied for allocations of resources, the establishment of effective structures for Hispanic ministry such as diocesan offices, and the appointment of more Latinas/os to leadership positions at all levels of the church.

Medina's interviewees stated openly: "I was a battered wife for 24 years. I was coming out of it when I met Las Hermanas but I was afraid. I felt like a

divorced woman with a big D on her back. When I went to a Las Hermanas meeting, I realized that I was not alone There was a special bonding of being Hispanic spiritual women. I loved it" (134). A national conference focused on the need to redefine the meaning of power in the lives of Latinas led a participant to attest: "For me and I believe for many of us, the conference opened up a wider perspective of the meaning of the word *poder*. . . . We learned that power is something very good in us if we know how to use it" (133). Yet another remarked, "Together we have the ability to plan and act — therefore WE HAVE POWER" (133).

Perceptive readers will note a few minor errors in Medina's volume, such as her statement that famed liberation theologian Father Gustavo Gutiérrez is "a Peruvian bishop" (28). More substantively, she mistakenly identifies the Missionary Catechists of Divine Providence (MCDPs) as the religious congregation which founded and oversees Our Lady of the Lake University in San Antonio, noting that in 1972 the order and the university initially supported Las Hermanas with office space but subsequently the fledgling organiza-



tion's "vision proved too radical for their hosts, however, and after one month they were asked to leave the MCDP facilities" (72). In actuality the founding religious order of Our Lady of the Lake is the Congregation of Divine Providence (CDPs). Significantly, unlike the largely European-descent CDPs, the MCDPs are the first (and only) Mexican-American women's congregation in the United States. Their relatively sparse participation in Las Hermanas as compared to Chicana and other Latina sisters affiliated with predominantly Euro-American orders would make a fascinating subject for further analysis.

While on the whole Medina's volume justifiably acclaims Las Hermanas' witness and transformative influence in the lives of Latinas, this is by no means solely a celebratory volume. Medina consistently notes the historical conflicts and fissures in the organization, such as the leaders who left the organization over decisions like the refusal to allow non-Latinas full membership, the

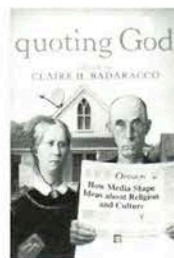
extension of membership to Latina lay women, the adoption of collaborative leadership models, and open discussion of controversial issues such as abortion

and women's ordination. She is also sober about the future of Las Hermanas, particularly given the organization's financial woes since its inception. Recent interviews she conducted revealed common views among Las Hermanas members that the organization lacked strong leadership, commitment from dues-paying members, and a focused national agenda, as well as a widespread perception that "the organization must reevaluate itself in order to advance in the twenty-first century" (145). Many Hermanas leaders are concerned that "while justice remains an integral part of the organizational goals, concrete ways to achieve justice on a broad scale have become more elusive in the past decade" (144). Referring to the current state of Hispanic ministry in the United States, one of Medina's sources deftly notes that, "The most difficult thing is the transition from minority to majority. No one knows how to manage that change. Until now it's been the Hispanics, the poor, who have had to adapt, not those in power" (149). These lines aptly delineate not just a challenge for Las Hermanas, but for all scholars and leaders of the U.S. Catholic Church as we attempt to reimagine our present, recent past, and proximate future. Both the volumes of Medina and León are welcome companions for those who seek to more deeply understand Latino religion, shape its contours, and accentuate its contribution to U.S. church and society.

— Timothy Matovina

Recent publications of interest include:

Nancy Tatom Ammerman, *Pillars of Faith: American Congregations and Their Partners* (University of California, 2005). At the close of the 20th century, the United States was, by a variety of measures, the most religious of modern western nations. This sociological survey examines the differences and similarities found in the more than 300,000 religious congregations throughout the country. Ammerman argues that these faith communities and their diverse spiritual traditions play a vital role in America's pluralistic society.



Claire Hoertz Badaracco, *Quoting God: How Media Shape Ideas about Religion and Culture* (Baylor, 2005).

Combining voices of academics and journalists, this volume argues that the relationship between media culture and religion is multi-directional. The study illuminates how media culture shapes religious discourse and behavior, analyzes how reporters

describe lived faith, and documents how the media's discussion of religion and media groups impacts politics.

Linda L. Barnes and Susan S. Sered, *Religion and Healing in America* (Oxford, 2004). This book explores the encounter between the medical establishment and faith healing in the contemporary United States. The authors discuss religious healing services, the hospice movement, the immigration of faith healers from traditional societies,

and the place of those healers in the medical landscape of the United States.

James B. Bennet, *Religion and the Rise of Jim Crow in New Orleans* (Princeton, 2005). Focusing on the largest city in the late 19th-century American South, this book explores how Protestant and Catholic churches were affected by the emergence of Jim Crow laws. Utilizing newspaper accounts, church records, and personal papers, Bennet challenges the assumption that churches easily fell into fixed patterns of segregation. He shows that many congregations resisted segregation well into the 20th century.

Howard Bleichner, *View from the Altar: Reflections on the Rapidly Changing Priesthood* (Crossroads, 2004). This book offers an interpretation of changes in Catholic seminary training over the last 40 years and a critical but hopeful overview of the state of the contemporary priesthood. The study is based on Bleichner's own experience as a seminary teacher and on the observations of priests and seminary colleagues. Reflecting on recent events in the Catholic Church, he argues that much of the sexual abuse that occurred in the 1970s and 1980s stemmed from inadequate seminary formation between 1967 and 1980.

Marc Bosco, *Graham Greene's Catholic Imagination* (Oxford, 2005). While most critics identify Greene's early novels as his "Catholic" ones, Bosco argues that it is his later novels that truly signal the fulfillment of his Catholic imagination. Bosco bases his argument on a detailed exploration of Greene's engagement with Pierre Teilhard de Chardin, Hans Küng, Edward Schillebeeckx, and other theologians of the Second Vatican Council. Bosco also discusses Greene's support of liberation theology.

Mark Chaves, *Congregations in America* (Harvard, 2004). More Americans belong to religious congregations (churches, synagogues, mosques, and temples) than to any other kind of voluntary association. Chaves, the principal investigator in the 1998 National

Congregations Survey, reports on the data gathered from 1,236 congregations that reflect the diversity of the more than 300,000 congregations in America. Among its more surprising findings, the study reveals that many congregations emphasize worship, religious education, and the arts over the pursuit of charity or justice through social services or politics.

David Chidester, *Authentic Fakes: Religion and American Popular Culture* (University of California, 2005).

Chidester considers the role that fakery — in the guise of frauds, charlatans, inventions, and simulations — plays in creating religious experience. He analyzes the lack of authenticity in a wide range of subjects, including baseball, the Human Genome Project, Coca-Cola, rock 'n' roll, the rhetoric of Ronald Reagan, and the international "religion" of McDonald's and Disney. Maintaining that religious fakes can do authentic religious work, Chidester provides an interesting study of the religious dimensions of American popular culture.

Brad Christerson, Michael Emerson, and Korie Edwards, *Against All Odds: The Struggle for Racial Integration in Religious Organizations* (New York University, 2005). Recent research has indicated that churches are among the most segregated institutions in the country. This book attempts to categorize and analyze the difficulties faced by churches who seek to develop or maintain integration. The authors provide six case studies that examine the successes and failures of multicultural congregations, and offer tangible suggestions on how churches can achieve integration.

Cindy Yik-yi Chu, *The Maryknoll Sisters in Hong Kong, 1921-1969* (Palgrave, 2004). Between 1921 and 1969, the U.S.-based Maryknoll sisters founded the first American Catholic female overseas mission in Hong Kong. In their ministry abroad, they served as teachers, social workers and medical caregivers. Chu argues that this work in Hong Kong provided women with employment opportunities that they would not have had in the United States before 1960.

Francis X. Clooney, S.J., *Divine Mother, Blessed Mother: Hindu Goddesses and the Virgin Mary* (Oxford, 2004).

Clooney compares three famous Christian Marian hymns to traditional Hindu hymns about the goddesses Devi, Apirami, and Sri Laskmi. Including translations of all the hymns, he explores the differences between Christian and Hindu gender ideology, arguing that the study of Hindu goddesses could reveal new insight into the Christian understanding of Mary.

Pamela D. H. Cochran, *Evangelical Feminism: A History* (New York University, 2005). Charting the emergence of biblical feminism within evangelical Christianity, Cochran explores its theological development throughout the 1970s and examines how the question of homosexuality led to an internal split in the movement. By renegotiating the religious values which shape evangelicalism, she argues, biblical feminists have been at the center of transformations both within conservative Protestantism and within American religion more generally.

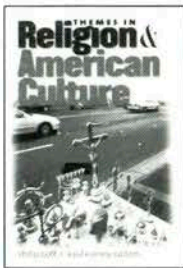
Charles W. Dahm, O.P., *Parish Ministry in a Hispanic Community* (Paulist, 2004). Dahm is the pastor at St. Pius V in the Pilsen neighborhood, one of Chicago's largest Hispanic parishes. He discusses the challenges that face his parishioners, including undocumented immigration, housing, lack of English-language proficiency, health risks, and gang culture. He also outlines the religious traditions and rituals of Mexican-American Catholics, and suggests ways that members of the Hispanic community can be integrated into the wider American Catholic Church without a significant loss of their ethnic identity.

Margaret Stieg Dalton, *Catholicism, Popular Culture, and the Arts in Germany, 1880-1933* (Notre Dame, 2005). From the late 19th century until 1933, Germany's advanced industrialization and modernization affected the development and expansion of its modern and popular culture. Dalton analyzes the place of Catholics and clergy within a German culture that was steeped in

modernism, and examines German Catholic attempts to create an alternative to the nationalistic Protestant culture that dominated the country in the latter half of the 19th century.

Gastón Espinosa, Virgilio Elizondo, and Jesse Miranda, eds., *Latino Religions and Activism in the United States* (Oxford, 2005). Part of the Hispanic Churches in American Public Life project, this book discusses the interplay between religion and civic engagement within historical and contemporary Latino communities. Comprised of 16 essays, the book highlights important figures, movements, and issues among Latinos, including Latina Catholic feminism, faith-based community organizing, and the Mexican American Cultural Center.

Philip Goff and Paul Harvey, ed., *Themes in Religion and American Culture* (North Carolina, 2004). Eleven chapters present topics and perspectives fundamental to an understanding of religion in America. Several essays focus on

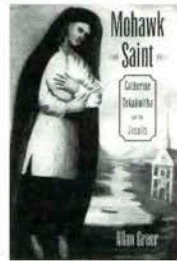


aspects of faith typical to most religious groups (theology, proselytization, supernaturalism, and cosmology), while others explore facets of American culture that often

interact with American religion (race, ethnicity, gender, the state, the economy, science, diversity, and regionalism). Each topical essay is structured chronologically, and a glossary of basic religious terms, groups, and movements is included to facilitate classroom use.

Henry Goldschmidt and Elizabeth McAlister, *Race, Nation, and Religion in the Americas* (Oxford, 2004). This collection of essays examines the intersection of race, religion, and nationality in American history. Authors explore the following questions: How have global relations of power and inequality shaped our definitions of race and religion? How do race and religion influence individual identity? How do marginal communities use religion to combat racism and inequality?

Warren Goldstein, *William Sloane Coffin, Jr.: A Holy Impatience* (Yale, 2004). Examining the career of this widely-known and respected man, Goldstein discusses Coffin's contributions to American Christianity in his capacities as an activist, as a chaplain at Yale, and as the pastor of the Riverside Church of New York City. Comparing Coffin to Philip and Daniel Berrigan and their Catholic contemporaries, Goldstein documents his commitment to interfaith endeavors and outlines his prophetic positions on many controversial issues related to social justice.



Alan Greer, *Mohawk Saint: Catherine Tekakwitha and the Jesuits* (Oxford, 2004). In the 1670s, a young Mohawk woman named Tekakwitha converted to Catholicism.

Renamed Catherine (Kateri, in the common parlance of Native American Catholics), she undertook a grueling spiritual program of self-denial and died at age 24. Today she is revered as the patroness of ecology and the environment and is the first Native American proposed for sainthood. In this first critical biography of Catherine, Greer explores her life as it intersected with Claude Chauchetière, a French Jesuit missionary who became her confessor and staunchest defender. Through this dual biography, Greer illuminates the intercultural encounter between the French Jesuits and the Mohawks, exploring issues of body and soul, illness and healing, and sexuality and celibacy.

David D. Hall, ed., *Puritans in the New World: A Critical Anthology* (Princeton, 2004). This collection of primary texts explores the lived religion of Puritans. In his introduction, Hall provides an overview of 17th-century New England Puritanism and surveys existing scholarship on the subject. The volume encompasses lesser-known texts as well as more familiar ones, including Mary Rowlandson's captivity narrative, Anne Bradstreet's poetry, and William Bradford's *Of Plymouth Plantation*.

Linda B. Hall, *Mary, Mother and Warrior: The Virgin in Spain and the Americas* (University of Texas, 2004). In this comparative work, Hall analyzes the veneration of the Virgin Mary in both Spain and America from colonization to the present. Among other topics, she explores the indigenous encounter with Marian devotion, the significance of the Virgin Mary in national independence and political movements, and the role of Marian devotion in the lives of contemporary Latin American immigrants in the United States.

James Hitchcock, *The Supreme Court and Religion in American Life* (Princeton, 2004). In the first of a two-volume analysis of the Supreme Court's approach to religion, Hitchcock provides a history of court decisions on religious liberty. Although the court issued relatively few interpretations of the Constitution's religious clauses prior to World War II, landmark cases did set important precedents. The 1819 Dartmouth College case protected private religious education from state control, and the several Mormon polygamy cases established the principle that religious liberty was restricted by the perceived good of society. In the 1940s, the court expanded the scope of religious liberty, barring public aid to religious schools and forbidding most religious expression in public schools. Hitchcock also explores recent debates over the Pledge of Allegiance, school vouchers, and the ban on government grants for theology students, arguing that the relationship between the state and religion in this country is still fluid and changing.

Melissa Klapper, *Jewish Girls Coming of Age in America, 1860-1920* (New York University, 2005). Drawing on multiple archival sources including diaries, letters, and memoirs, Klapper examines the role of young Jewish girls both as agents of acculturation and guardians of tradition. Exploring their relationships, religious training, and intellectual development, she illuminates the ways in which Jewish girls' adolescent experiences reflected larger issues relating to gender, ethnicity, religion, and acculturation.

Charles Lippy, *Do Real Men Pray? Images of the Christian Man and Male Spirituality in White Protestant America* (University of Tennessee, 2005). While the historical study of spirituality has often concentrated on the female experience, Lippy's analysis makes a case for the long history of male spirituality in America. Through an exploration of subjects ranging from Cotton Mather to muscular Christianity, he outlines six images of masculine American Protestant spirituality: the dutiful patriarch, the gentleman entrepreneur, the courageous adventurer, the efficient businessman, the positive thinker, and the modern-day faithful leader.

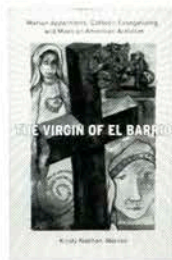
Colleen McDannell, *Picturing Faith: Photography and the Great Depression* (Yale, 2004). Drawing upon a sampling of the approximately 164,000 photographs that the federal government commissioned between 1934 and 1943, McDannell shows that religion has been largely overlooked in our historical understanding of the Great Depression. The book includes images of rural Jews, photographs of African-American Christians in Chicago and the South, and pictures of charitable efforts undertaken by religious institutions to feed the hungry and shelter the homeless.

Mary E. McGann, *A Precious Fountain: Music in the Worship of an African American Catholic Community* (Liturgical Press, 2004). This ethnographic study explores the liturgical life of Our Lady of Lourdes, an African-American Catholic parish in San Francisco. McGann argues that the authentic Black and Catholic music of the parish not only enhances the community's worship, but also influences the theological perceptions of the congregation.

Mark Douglas McGarvie, *One Nation Under Law: America's Early National Struggles to Separate Church and State* (Northern Illinois, 2004). The United States' commitment to separation of church and state has affected the structure of its schools, its welfare system, and its politics. While most people believe that separation of church and state originated with the First Amendment's

guarantee of religious freedom, McGarvie explains that it actually developed more than half a century after the Bill of Rights was issued. He explores the process of disestablishment in New York, South Carolina, and New Hampshire during the early national period, showing that the separation of church and state came about slowly, amid contentious legal, intellectual, and religious debates.

David Morgan, *The Sacred Gaze: Religious Visual Culture in Theory and Practice* (University of California, 2005). In this interdisciplinary study, Morgan examines visual culture across religious traditions. Designed to provide useful analytical categories for use in studying religious images and to advance the theoretical underpinnings of the field, the book explores how viewers absorb and process religious imagery, and how such experiences transform society, intellectual exchanges, and social relations.



Kristy Nabhan-Warren, *The Virgin of El Barrio: Marian Apparitions, Catholic Evangelizing, and Mexican American Activism* (New York University, 2005).

In December of 1988, Estela Ruiz of South Phoenix began to see visions of the Virgin Mary. The apparitions transformed the lives of Ruiz and her family members, prompting them to create evangelical and social justice organizations. Based on the author's observations and interviews with the Ruiz family, the book analyzes the formation of the evangelizing group, Mary's Ministries, and the community reform group, ESPIRITU. Nabhan-Warren discusses the tensions between popular and official piety, the pastoral needs of Mexican Americans, the fusion of Protestant and Catholic styles of worship, and the international efforts of their ministry.

Timothy Nelson, *Every Time I Feel the Spirit: Religious Experience and Ritual in an African American Church* (New York University, 2004). Nelson examines

the faith experiences of a contemporary congregation in Charleston, South Carolina, offering a detailed examination of the worship and ritual of a Pentecostal Methodist church. While other studies focus on the relationship between southern black churches and politics, this book concentrates on the role of religious experience in the everyday life of ordinary individuals.

Mark Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys* (Intervarsity, 2004). In this first of a five-volume series, Noll charts the emergence of evangelical Christianity in Britain and North America between 1730 and 1790. In addition to discussing the central characteristics of evangelicalism (emphasis on conversion, the Bible, missionary activity, and the centrality of the cross for atonement), Noll analyzes the role of gender and race in the movement and explores the effect that the revivals spearheaded by Edwards, Whitefield, and Wesley had on its development and growth.

John T. Noonan, Jr., *A Church That Can and Cannot Change* (Notre Dame, 2005). Based on Noonan's 2003-2004 Erasmus Lectures at the University of Notre Dame, this book explores how Catholic moral teaching has changed over the centuries. Specifically, Noonan focuses on the historical development of Church teaching on slavery, usury, and divorce, arguing that change can occur without abandonment of gospel principles.

Farrell O'Gorman, *Peculiar Crossroads: Flannery O'Connor, Walker Percy, and Catholic Vision in Postwar Southern Fiction* (Louisiana State University, 2004). In his study of two of the South's most influential writers, O'Gorman argues that the religiosity of O'Connor and Percy's vision is precisely what made them so valuable both as writers and social critics. He concludes that O'Connor and Percy are best understood as transitional figures among southern fiction writers. Because of their Catholic vision, they were not only more hopeful about the future than their contemporaries, but also more

optimistic about the truth-telling capacities of language and literature than their postmodern successors would be.



Robert Orsi, *Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them* (Princeton, 2005).

Studying the religious devotions of

Catholic men, women, and children in the 20th century, Orsi considers how peoples' relationships with the Virgin Mary and the saints shape ties within family and between community members. Inflecting his scholarly analysis with an autobiographical voice, he explores the bonds that members of his own Italian-American Catholic family established with sacred figures. His grandmother's devotion to St. Gemma Galgani, for example, reflected and shaped her own difficult life and the lives of her two sons. Throughout the book, Orsi considers how scholars of religion occupy the ground in between belief and analysis.

Peter J. Paris, et. al., *The History of the Riverside Church in the City of New York* (New York University, 2004). This collaborative work examines the history of one of the most prominent liberal Christian congregations. The authors examine historic moments at the Riverside Church in New York City (Martin Luther King, Jr., Desmond Tutu, Reinhold Niebuhr, and César Chávez have all preached there), explore the illustrious careers of its senior ministers, and discuss the congregation's shift from support of white Protestant hegemony to its advocacy of social justice and ecumenism.



Dorothy Pratt, *Shipshewana: Indiana's Amish Community* (Quarry Books, 2004). This book is a social and cultural history of one Indiana Amish community from its

founding in 1841 until the present. Pratt argues that the group's isolation was vital to its success in resisting assimilation to the mass culture of modern America.

During the "crisis years" between 1917 and 1945, members of the community experienced a series of assaults on their religious principles, including both World Wars, New Deal innovations, and the Compulsory School Attendance Act. Pratt notes that challenges to their conscientious objector status led to the creation of the Amish Steering Committee to promote the community's interests.

Kevin E. Schmiesing, *Within the Market Strife: American Economic Thought from Rerum Novarum to Vatican II*

(Lexington Books, 2004). Schmiesing examines Catholic views on economic questions between 1891 and 1962. Challenging the belief that Catholics were isolated in an intellectual ghetto, he argues that many Catholics were thinking seriously about the Church's relationship to America's political and economic life throughout the Progressive Era, the New Deal, and the post-World War II period.

Corwin E. Smidt, ed., *Pulpit and Politics: Clergy in American Politics at the Advent of the Millennium* (Baylor, 2005). Focused on data gathered during the 2000 election, this collection of essays examines the contemporary political behavior of American clergy. Various authors provide analysis of particular groups, including African Americans, Jews, mainline Protestants, and Roman Catholics, and discuss the relationships between belief and behavior, religious communities and social activism, and theology and politics.

Kevin P. Spicer, *Resisting the Third Reich: The Catholic Clergy in Hitler's Berlin* (Northern Illinois, 2004). In his study of Catholic clergy in Berlin, Spicer argues that the majority of priests quietly resisted the Nazi regime by offering their parishioners an alternative to the all-encompassing rituals of National Socialism. He highlights the leadership and protests of prominent clergy such as Bishop Konrad von Presying and Monsignor Bernhard Lichtenberg, and outlines priests' efforts to protect their congregations from Nazi ideology. Spicer also examines the "Brown Priests" who chose to support Nazism and discusses the implications of that decision for the church.

Thomas J. Steele, ed., *The Alabados of New Mexico* (University of New Mexico, 2005). Alabados, sacred Spanish language hymns, were used to convey Roman Catholic doctrine in New Mexico since its beginnings in colonial New Spain. This book presents 126 alabados in English and Spanish, organized by theme with extensive commentary. In addition to providing a convenient reference to the most beloved and popular songs, Steele discusses the origination and development of the alabados of New Mexico.

Mary Sullivan, *The Correspondence of Catherine McAuley, 1818-1841* (Catholic University, 2004). In 1831, Catherine McAuley founded the Sisters of Mercy in Dublin, Ireland. In this annotated edition of more than 320 surviving letters to, from, or about McAuley, Sullivan transcribes and contextualizes her correspondence with family, bishops, and members of her order. The volume provides insight both into McAuley's personal contributions to the Church in Ireland and England, as well as the more long-ranging consequences of her congregation's international expansion.

Daphne C. Wiggins, *Righteous Content: Black Women Speak of Church and Faith* (New York University, 2004). In this ethnographic study, Wiggins seeks to delineate why Black women are loyal to the Black Church. She addresses the spiritual sustenance women gain from their membership, their critiques of their worship communities, and their relationships to their traditionally male pastors. Written for both scholars and pastors, the volume captures the experiences of Black women and suggests new directions for future scholarship.

W. Bradford Wilcox, *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* (Chicago, 2004). In this look at contemporary religious and family life, Wilcox describes the different family ideologies within evangelical and mainline churches. Mainline Protestants, he finds, are often "new men" focused on egalitarian marital approaches, while evangelical Protestants tend to be "soft patriarchs" who support more traditional gender hierarchies within family structures. Ironically, he finds that the soft patriarchs are usually more emotional,

dedicated, and domesticated than their secular and mainline counterparts.

David H. Wills, *Christianity in the United States: A Historical Survey and Interpretation* (Notre Dame, 2005). In this extended essay, Wills provides a broad overview of the history of Christianity in the United States. He emphasizes the following themes: the diversity and pluralism of American Christianity, the role of religion in

America's encounter with race, Christian efforts to build a holy commonwealth, and the transnational links of American Christianity.

Peter J. Wosh, *Covenant House: Journey of a Faith-Based Charity* (University of Pennsylvania, 2004). Founded in New York City in 1968, Covenant House is a charitable institution that ministers to homeless and runaway youth in North and Central America. Wosh explores the

changing perceptions of youth homelessness, as well as the rise and fall of the Covenant House's founder, Rev. Bruce Ritter, who was charged with sexual abuse and financial misconduct in the early 1990s. Using archival sources and oral interviews, Wosh analyzes Covenant House's evolution into an international enterprise, and examines the organization's ongoing relationship with the media.

Recent journal articles of interest include:

David Badillo, "Mexicanos and Suburban Parish Communities: Religion, Space and Identity in Contemporary Chicago," *Journal of Urban History* 31, no. 1 (November 2004): 23-46.

Elliott R. Barkan, "America in the Hand, Homeland in the Heart: Transnational and Translocal Immigrant Experiences in the American West," *Western Historical Quarterly* 35, no. 3 (autumn 2004): 331-54.

Robert E. Barron, "Why Bernard Lonergan Matters for a Pastoral People," *Chicago Studies* 43, no. 3 (fall/winter 2004): 240-51.

Ann Braude, "A Religious Feminist — Who Can Find Her? Historiographical Challenges from the National Organization of Women," *Journal of Religion* 84, no. 4 (October 2004): 555-72.

Jon Butler, "Religion in New York City: Faith That Could Not Be," *U.S. Catholic Historian* 22, no. 2 (spring 2004): 51-62.

Joseph E. Capizzi, "For What Shall We Repent? Reflections on the American Bishops, Their Teaching and Slavery in the United States, 1839-1861," *Theological Studies* 65, no. 4 (December 2004): 767-91.

Nicholas P. Ciotola, "Italian Immigrants in Albuquerque, 1880-1930: A Study in Western Distinctiveness," *Journal of the West* 43, no. 4 (fall 2004): 41-8.

Elaine Clark, "Catholics and the Campaign for Women's Suffrage in England," *Church History* 73, no. 3 (September 2004): 635-65.

Daniel A. Cohen, "Passing the Torch: Boston Firemen, 'Tea Party' Patriots, and the Burning of the Charlestown Convent," *Journal of the Early Republic* 24, no. 4 (winter 2004): 527-86.

Kathleen Sprows Cummings, "'We Owe it to our Sex as Well as our Religion': The Sisters of Notre Dame De Namur, the Ladies Auxiliary, and the Founding of Trinity College, 1898-1904," *American Catholic Studies* 115, no. 4 (winter 2004): 21-36.

Heather D. Curtis, "Visions of Self, Success and Society among Young Men in Antebellum Boston," *Church History* 73, no. 3 (September 2004): 613-34.

Michel Despland, "The Indians of the Saint Lawrence Valley and their Religion: An Essay on Four Centuries of Scholarship in French," *Studies in Religion* 32, no. 4 (2003): 461-84.

Leonard Dinnerstein and David M. Reimers, "John Higham and Immigration History," *Journal of American Ethnic History* 24, no. 1 (fall 2004): 1-25.

John T. Donovan, "The American Catholic Press and the Cold War in Asia: The Case of Father Patrick O'Connor, S.S.C. (1899-1987)," *American Catholic Studies* 115, no. 3 (fall 2004): 23-50.

Michael A. Flannery, "Healers at the Pool of Bethesda: Christian Faith in Anglo-American Medical Practice," *Fides et Historia* (summer/fall 2004): 19-34.

Ralph Frasca, "The Federal Government Suppresses a Catholic Seminary Newspaper," *American Catholic Studies* 115, no. 4 (winter 2004): 1-20.

Charles R. Gallagher, "The Catholic Church, Martin Luther King Jr., and the March in St. Augustine," *Florida Historical Quarterly* 83, no. 2 (fall 2004): 149-72.

Philip Gleason, "Boundlessness, Consolidation and Discontinuity between Generations: Catholic Seminary Studies in Antebellum America," *Church History* 73, no. 3 (September 2004): 583-612.

Philip Gleason, "Thomas T. McAvoy, C.S.C., Some Informal Reflections," *American Catholic Studies* 115, no. 4 (winter 2004): 59-68.

Sr. Madeline Grace, C.C.V.I., "Under the Shadows of Death: The Spiritual Journeys of Jean de Brebeuf and Isaac Jogues," *American Catholic Studies* 115, no. 3 (fall 2004): 51-64.

Michael J. Guerra, "Catholic Schools in the United States: A Gift to the Church and a Gift to the Nation," *Seminarian* 46, no. 1-2 (January-June 2004): 97-114.

Thomas A. Guglielmo, "Encountering the Color Line in the Everyday: Italians in Interwar Chicago," *Journal of American Ethnic History* 23, no. 4 (summer 2004): 45-77.

David G. Hackett, Laurie F. Maffly-Kipp, R. Laurence Moore, Leslie Woodcock Tentler, "Forum: American Religion and Class," *Religion and American Culture* 15, no. 1 (January 2005): 1-29.

Kenneth J. Heineman, "Iron City Trinity: The Triumph and the Trials of Catholic Social Activism in Pittsburgh, 1932-1972," *U.S. Catholic Historian* 22, no. 2 (spring 2004): 121-45.

Lawrence Hennessey, "John Courtney Murray: Discipleship as Civilized Conversation," *Chicago Studies* 43, no. 3 (fall/winter 2004): 252-70.

Scott Hoffman, "Maps and Tapestries: Claiming the Sacred and Defining the Secular in America's Cities," *Journal of Urban History* 31, no. 2 (January 2005): 249-57.

William Issell, "'The Catholic Internationale': Mayor Joseph Alioto's Urban Liberalism and San Francisco Catholicism," *U.S. Catholic Historian* 22, no. 2 (spring 2004): 99-120.

Randal Jelks, "Religious Dimensions of the American Civil Rights Movement," *Church History* 73, no. 4 (December 2004): 828-33.

Peter J. Kastor, "'Young Men and Strangers': Institutions, Collaborations, and Conflicts in Territorial Louisiana," *Journal of the West* 43, no. 3 (summer 2004): 13-22.

Russell A. Kazal, "The Interwar Origins of the White Ethnic: Race, Residence, and German Philadelphia, 1917-1939," *Journal of American Ethnic History* 23, no. 4 (summer 2004): 78-131.

Todd Kerstetter, "'That's Just the American Way': The Branch Davidian Tragedy and Western Religious History," *Western Historical Quarterly* 35, no. 4 (winter 2004): 453-72.

Thomas S. Kidd, "'The Very Vital Breath of Christianity': Prayer and Revival in Provincial New England," *Fides et Historia* 36, no. 2 (summer/fall 2004): 19-34.

Jeanne Halgren Kilde, "Urbanization and Transformations in Religious Mission and Architecture," *U.S. Catholic Historian* 22, no. 2 (spring 2004): 13-32.

Amy Koehlinger, "'Let Us Live for Those Who Love Us': Faith, Family and the Contours of Manhood Among the Knights of Columbus in Late Nineteenth-Century Connecticut," *Journal of Social History* 38, no. 2 (winter 2004): 455-69.

Tracy Neal Leavelle, "Geographies of Encounter: Religion and Contested Spaces in Colonial North America," *American Quarterly* 56, no. 4 (December 2004): 913-43.

Paul Misner, "Catholic Labor and Catholic Action: The Italian Context of Quadragesimo Anno," *Catholic Historical Review* 90, no. 4 (October 2004): 650-74.

Maria Möller and Kathryn E. Wilson, "Images of Latino Philadelphia: An Essay in Photographs," *Pennsylvania Magazine of History and Biography* 128, no. 4 (October 2004): 385-98.

Marian Mollin, "Communities of Resistance: Women and the Catholic Left of the Late 1960s," *Oral History Review* 31, no. 2 (summer/fall 2004): 29-52.

Mary E. Odem, "Our Lady of Guadalupe in the New South: Latino Immigrations and the Politics of Integration in the Catholic Church," *Journal of American Ethnic History* 24, no. 1 (fall 2004): 26-57.

Carl R. Osthaus, "The Work Ethic of the Plain Folk: Labor and Religion in the Old South," *Journal of Southern History* 70, no. 4 (November 2004): 745-82.

James M. O'Toole, "The O'Connell Century: From Triumph to Tragedy in Catholic Boston," *U.S. Catholic Historian* 22, no. 2 (spring 2004): 45-50.

Peter C. Phan, "Cultures, Religions, and Power: Proclaiming Christ in the United States Today," *Theological Studies* 65, no. 4 (December 2004): 714-40.

Doug Rossinow, "The Radicalization of the Social Gospel: Harry F. Ward and the Search for a New Social Order, 1898-1936," *Religion and American Culture* 15, no. 1 (January 2005): 63-106.

Carlo Rotella, "'As If to Say 'Jeez': Blight and Ecstasy in the Old Neighborhood," *U.S. Catholic Historian* 22, no. 2 (spring 2004): 1-12.

Beryl Satter, "'Our Greatest Moments of Glory Have Been Fighting the Institutions We Love the Most': The Rise and Fall of Chicago's Interreligious Council on Urban Affairs, 1958-1969," *U.S. Catholic Historian* 22, no. 2 (spring 2004): 33-44.

Edward Schmitt, "A Vocation for Neighborliness: Anna McGarry's Quest for Community in Philadelphia," *U.S. Catholic Historian* 22, no. 2 (spring 2004): 81-98.

David P. Setran, "'Morality for the Democracy of God': George Albert Coe and the Liberal Protestant Critique of American Character Education, 1917-1940," *Religion and American Culture* 15, no. 1 (January 2005): 107-44.

Cornelia F. Sexauer, "A Well-Behaved Woman Who Made History: Sister Mary Antona's Journey to Selma," *American Catholic Studies* 115, no. 4 (winter 2004): 37-58.

William M. Shea, "Biblical Christianity as a Category in Nineteenth-Century American Apologetics," *American Catholic Studies* 115, no. 3 (fall 2004): 1-22.

Victor Vasquez, "The Development of Pan-Latino Philadelphia, 1892-1945," *Pennsylvania Magazine of History and Biography* 128, no. 4 (October 2004): 367-84.

Richard A. Warren, "Displaced 'Pan-Americans' and the Transformation of the Catholic Church in Philadelphia, 1789-1850," *Pennsylvania Magazine of History and Biography* 128, no. 4 (October 2004): 343-66.

W. Bradford Wilcox, Mark Chaves, David Franz, "Focused on the Family? Religious Traditions, Family Discourse, and Pastoral Practice," *Journal for the Scientific Study of Religion* 43, no. 4 (December 2004): 491-504.

Janet E. Worrall, "The Impact of the Ku Klux Klan and Prohibition on Denver's Little Italy," *Journal of the West* 43, no. 4 (fall 2004): 32-40.



UPCOMING EVENTS AT THE CUSHWA CENTER

Cushwa Center Lecture

Patrick Allitt, Emory University
 "Catholics and the Intellectual Life in Late 20th-Century America"
 Friday, September 9, 4:00 p.m.
 Location T.B.A.

Seminar in American Religion

Leslie Woodcock Tentler, author of *Catholics and Contraception: An American History* (Cornell, 2004).

Commentators:

Una Cadegan, University of Dayton
 Maura Ryan, University of Notre Dame

Saturday, September 10, 2005, 9:00 a.m. - noon, McKenna Hall, Center for Continuing Education

American Catholic Studies Seminar

L.E. Hartmann-Ting
 "'A Message to Catholic Women': Laywomen, the National Catholic School of Social Service, and the Expression of Catholic Influence in American Life, 1919-1947"

Respondent:

Jeanne Petit, Hope College

October 6, 2005, 4:15 p.m.
 1140 Flanner Hall

Hibernian Lecture

Ellen Skerrett
 "Creating Sacred Space and Reclaiming Irish Music and Art in Chicago"
 November 18, 2005, 4:00 p.m.
 Location T.B.A.



AMERICAN CATHOLIC STUDIES NEWSLETTER

S U B S C R I P T I O N S

___ Two years — \$12 ___ Three years — \$15
___ Working Papers — \$5 each (check titles below)

Total amount enclosed: \$ _____ new renewal

Please make check payable to the Cushwa Center. Mail to Cushwa Center for the Study of American Catholicism, University of Notre Dame, 1135 Flanner Hall, Notre Dame, Indiana 46556-5611.

Name _____

Address _____

City _____ State _____ Zip _____

E-mail _____

Working Paper Series

- Gina Marie Pitti, "A Ghastly International Racket: The Catholic Church and the Bracero Program in Northern California, 1942-1964" — fall 2001
- Jason Kennedy Duncan, "The Great Chain of National Union: Catholics and the Republican Triumph" — spring 2002
- Deirdre Moloney, "Transnational Perspectives in American Catholic History" — fall 2002
- Kristy Nabhan-Warren, "Crafting an American Catholic Identity: Mary's Ministries and Barrio-Based Evangelization, 1988-2002" — spring 2003
- R. Bentley Anderson, S.J., "Father Knows Best: Prelates, Protest, and Public Opinion" — fall 2003
- Mary Henold, "Gluttons for Dialogue: The American Catholic Feminist Movement on the Eve of Disillusionment, 1975-78" — spring 2004
- Timothy B. Neary, "Taking it to the Streets: Catholic Liberalism, Race, and Sport in Twentieth-Century Urban America" — fall 2004

News Items for Newsletter

(Current position, research interests, etc.):





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

Director:	Timothy Matovina
Associate Director:	Kathleen Sprows Cummings
Senior Administrative Assistant:	Paula Brach
Graduate Assistant:	Micaela Larkin

E-mail address: cushwa.1@nd.edu
URL: www.nd.edu/~cushwa



AMERICAN CATHOLIC STUDIES NEWSLETTER

Nonprofit Organization
U.S. Postage
PAID
Notre Dame, Indiana
Permit No. 10

Cushwa Center for the Study of American Catholicism

University of Notre Dame
1135 Flanner Hall
Notre Dame, Indiana 46556-5611