



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

The Cushwa Center Turns 30

by Katheen Sprows Cummings

In 1995, I attended my first Cushwa Conference, “Engendering American Catholicism,” and I look back on that experience as a defining moment in my development as a historian.

While the conference’s formal sessions introduced me to existing scholarship and helped me chart out new directions, the informal conversations were equally stimulating. I relished the opportunity to mingle with established professors as well as people who, like me, were just beginning their academic careers. As a graduate student who had yet to take her comprehensive examinations, I was particularly grateful for the welcome that the more senior scholars extended to me. From that point on, the Cushwa Center became my intellectual home, and I continue to be grateful for the supportive and congenial academic community that surrounds it.

It was the desire to form such a network of scholarly support that

prompted the founding of the Cushwa Center 30 years ago. As most of our readers know, the center was the brain-child of Jay P. Dolan, a professor in Notre Dame’s history department and a widely-respected scholar of American Catholicism. After spending the 1973-74 academic year on sabbatical at the Davis Center for Historical Studies at Princeton University, Dolan initiated conversations with Philip Gleason and other members of Notre Dame’s history department about the possibility of establishing a similar center dedicated to the study of American Catholicism. As he later wrote in *America*, Dolan was motivated by the realization that American Catholic history was being transformed from a “preserve of 6 or 7 clerics” into a field that attracted a larger and more diverse group of scholars, many of whom taught at secular universities.

In the fall of 1974, Dolan organized a national conference titled “Reinterpreting America’s Catholic

History,” which he hosted at Notre Dame. Inspired by changes both within the Catholic Church and the American historical profession, over 100 scholars came to the conference armed with new questions and approaches that reflected their dissatisfaction with a history that chronicled “great men and important events.” This new generation sought to incorporate the perspectives of urban, family, and ethnic history into American Catholic studies. According to Dolan, the members of the “old guard” who were present at the conference were invigorated by these new voices, even if they were amused by the occasional mispronunciation of Catholic names and places.

Dolan recalled one paper that posed a particular challenge to accepted canons of Catholic history. JoAnn Manfra, a student of American religious historian Sidney Mead, offered a collective biography of 60 American bishops between 1789 and 1852. According to Manfra, the American hierarchy was more American than foreign, more democratic than monarchical, more adaptive than reactionary. In retrospect, the paper signaled an important shift in the field toward an emphasis on the Americanizing character of religion in the United States (see Jon Butler’s comments on this historiographical

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Cushwa Center Conference

On April 8-9, 2005, the Cushwa Center sponsored its annual conference, "The Future of American Catholic History," to honor the career of Christopher Kauffman, the Catholic Daughters of the Americas Professor of American Catholic History at the Catholic University of America. As a teacher, author of numerous monographs in the field of Catholic history, and editor of the *U.S. Catholic Historian* and the multi-volume *American Catholic Identities Documentary Series*, Professor Kauffman has helped to shape the field of American Catholic history significantly. Joining with the center to honor Dr. Kauffman's scholarly and mentoring contributions to the field were several cosponsoring organizations: the Academy of American Franciscan History, the Center for American Catholic Studies in Fordham University, the Center for American Catholic Studies at The Catholic University of America, U.S. Catholic Theology Program at the University of Dayton and Orbis Books.

James Fisher of Fordham University opened the conference with a reflection on Kauffman's work as editor of the *U.S. Catholic Historian* for more than two decades. From the moment he took over editorship, observed Fisher, Kauffman has sponsored very innovative work that has challenged conventional approaches to the Catholic past through a new array of questions and approaches. The themes covered by each issue have pioneered studies of spirituality and popular devotion; Robert Orsi's first piece on St. Jude, for one, appeared in *U.S. Catholic Historian*, while many young scholars have also had an opportunity to place their first publications there. Kauffman has also shown a tremendous gift for timing and planning issues to coincide with anniversaries and key moments in the life of the church. A 1986 issue which explored the history of black Catholics in 19th-century America, for instance, coincided with

the anniversary of the ordination of the first African-American priest. Issues of race and social consciousness have since become persistent themes, along with issues devoted to women, lay and religious. Kauffman has also called for historians to recommit themselves to the understanding of Catholic places, including rural America and other less studied regions of the U.S. Catholic experience.

As for the future of U.S. Catholic history, Fisher emphasized globalization as an important theme. Documents from U.S. Catholic overseas missions provide an invaluable source for future transnational studies. Fisher also predicted that the ongoing clergy sex-abuse scandal will open up a new set of sources and issues that historians will be called to interpret broadly.

In response to Fisher, Amy Koehlinger of Florida State University underscored Kauffman's commitment to diversity and visionary leadership. He has fostered a new model of openness in the field of Catholic studies, she noted, making its boundaries at once more permeable and distinct. Koehlinger explained that this commitment to distinctiveness, encouraged by Kauffman and emphasized by Fisher, is not retreating into an intellectual ghetto. Rather, following Kauffman's vision, it will enable students of Catholic history to form new syntheses and interpretations

that make innovative contributions to the field of American religious studies. To Fisher's emphasis on Catholic distinctiveness, globally constructed, she added the reception of Vatican II in the United States as a major point of future study. Additionally, Koehlinger agreed that studies of celibacy would certainly become an important category in the analysis of gender. Arguing that the tendency to equate sexuality with sexual activity fails to account for celibate women, Koehlinger discussed research on women religious which shows how nuns' identities as celibate women enabled them to work within racially charged settings.

Session Two focused on religious communities and organizations. Using extensive sociological data, Nancy Ammerman of Boston University identified particular challenges that contemporary religious communities face. The social reality of the American setting, Ammerman noted, has made all religious congregations, including Catholic ones, fundamentally voluntary and diverse. Although Catholics are still the least likely among all U.S. religious groups to intermarry and are the most attached to a religious identity, their immense communal infrastructure has weakened in recent decades. Furthermore, Catholics' sense of lay commitment and responsibility is often less strong than in other churches. Since



Helen and Christopher Kauffman with Timothy Matovina

Catholic parishes are often so large, lack of lay support and shrinking staff mean that programs devoted to social outreach and intellectual engagement are less likely. A theological ethos that emphasizes the diocesan structure over the local community may also contribute to lower levels of lay commitment.

According to Ammerman, these findings call us to examine how distinctly Catholic patterns of lay commitment have evolved to shape the church and its setting in America. Our understanding of the Catholic past will benefit from studies that analyze how the average communicant has balanced assimilation with Catholic distinctiveness. Historical studies can also help Catholics find new ways to build a Catholic community in a diverse culture.

Joseph Chinnici, O.F.M., of the Franciscan School of Theology in Berkeley urged historians of American Catholicism to take a more imaginative approach to the history of religious life, a topic often on the margins of American Catholic history. In considering religious life on its own terms, Chinnici offered several key images and metaphors that help us reformulate the “master narrative” of American Catholicism which in turn shapes our understanding of American social history as a whole. The metaphor of commonwealth, for example, could help us view religious life as a project undertaken by human beings who choose to develop a space between family and society. Elements of the family (including issues of domesticity) and relational elements of society (including political and managerial governing structures) coexist in this commonwealth. Between the spaces of social and private life, then, religious life can be situated within the context of more studied social realities to serve as a bellwether for tracking larger social changes.

Chinnici also suggested the frontier as a metaphor for religious life, which can be seen as a way of life that reaches beyond the boundaries of not only the diocesan church, but also beyond ethnic identities and divisions between Protestant and Catholic, lay and clergy. Travel narratives of men and women religious have particularly illuminated the ways that these actors imagined themselves as spiritual and physical go-betweens. From these sources a new

image of Catholicity emerges, one that blurs traditional boundaries of religion, race, ethnicity, and social position.

Patricia Byrne of Trinity College discussed the historiography and the future of scholarship on Catholic women religious. The first accounts of convent life in the United States, she pointed out, were the popular anti-Catholic diatribes of the mid-19th century, the bestselling version of which was *Aufful Disclosures* by Maria Monk (1836). By the late-19th and early-20th centuries, scholars began to produce sizeable, albeit uncritical, histories of women religious written from outside of these communities. By the 1920s, Byrne explained, women religious themselves, many of whom had earned advanced degrees, began to produce scholarly histories. These studies engaged the sisters’ own voices, although always from within an ecclesiastical framework and invariably cautious when discussing conflict. Within the last four decades, studies have emerged that are both more critical and more situated within a broader scholarly context.

Byrne recalled a 1987 Cushwa Center conference that explored ways to bring women religious into the mainstream of Catholic and American history. Discussions have since stressed the need to bring out good critical monographs that are accessible to historians trying to synthesize the American experience. Suellen Hoy, Byrne noted, has done excellent critical work that has been published in mainstream journals such as the *Journal of Women’s History*.

Noting that there are few contemporary sisters pursuing advanced degrees in history, Byrne emphasized that future studies of American women religious will once again be written by people who do not belong to religious communities. Byrne emphasized that “insiders” and “outsiders” to women’s religious life must continue to collaborate through inter-congregational organizations like the Conference on the History of Women Religious.

Session Three focused on Kauffman’s edited *American Catholic Identities Series* (for a review of the nine volumes, see page 14). Cyprian Davis of Saint Meinrad School of Theology, co-editor of the volume in the series on African-American Catholics, welcomed a future generation of Black Catholic historians by recounting the historio-

graphical development of African-American Catholic history. In the 1960s, as the African-American population was coming of age, Black Catholics began to question their origins, despite what many believed to be a lack of documentation. While past historians have maintained that “there are no records,” Davis believed that sometimes we must be imaginative in our search for sources, digging in unlikely places to uncover the past. He gave Kauffman substantial credit for encouraging the discovery of the newly revealed array of sources on African-American Catholics’ past.

Included in Davis’ edited volume “*Stamped with the Image of God*”: *African Americans as God’s Image in Black*, are baptismal records of Black Catholics dating back to 1565, as well as documents relating to the Code Noir, which gave Black slaves certain rights while stripping them of others. Other sources emphasize the plight of Black children in New York public schools that were often violently anti-Catholic. The 66 documents included in the volume encompass a wide range of voices, and collectively they underscore the need for more digging by future historians.

Angelyn Dries of Saint Louis University, co-editor of the volume *Prayer and Practice in the American Catholic Community*, remembered how Kauffman encouraged his editors to draw on rich and variegated sources. In her own volume, she included documents that emphasized prayer as representative of a unique worldview and symbolic system of values and beliefs. Current debates over whether Catholics may sit or stand in Mass, for example, reveal not only rubrics dividing liberal and conservative Catholics, but also various intersections of authority, culture, and politics. Undergraduate students who often assume a singular way of expressing their Catholicism now have a body of primary sources that reveals the varied, often contested modes of ritual and devotion that have enriched Catholic spirituality. The pedagogical implications of this work include nurturing a greater historical sensitivity in students and providing a richer research engine for future scholars. Dries also pointed to several new sources that are revealed in the volume, particularly those available in the archives of Maryknoll, and noted that the availability of these sources will contribute to the increasing internation-

alization of the field, especially through projects coming out of Latin America.

Paula Kane of the University of Pittsburgh, co-editor of *Gender Identities in American Catholicism*, praised Kauffman for helping to bring gender to the forefront of interpretations of the American Catholic experience. Kane explained that in addition to women's roles, the volume included documents related to the history of masculinity, along with discussions of homosexuality, to present documents which reveal how men and women have historically become gendered beings. In her archival search for documents, Kane recalled few finding aids pertaining to gender, despite the fact that diocesan records indicated frequent crises over proscriptive roles for men and women. Kane hoped this volume will encourage archivists to compile indices to gender-related issues. She also hoped that the volume will not only inspire students and teachers to think more broadly about Catholicism and gender, but also contribute to the ongoing challenge to patriarchal attitudes within the church.

In the conference's closing address, Martin E. Marty of the University of Chicago characterized the nine volumes in the *American Catholic Identities* series as separate strands, or "yarns," of a larger experience. In one sense, he noted, they help us reconnect with the lost ontology of the church, the idea that we are somehow part of a continuous strain, or a larger story. Marty also explained how all of these documents are very democratic, revealing Catholics in high places and low, in positions of authority and submission.

Marty noted that while the documents do show Catholics struggling to define their identities as Americans, few of them present Catholics defining themselves in opposition to a hostile Protestant society. Instead, they testify to more practical concerns, such as the education of children. Continuing with the metaphor of "yarns," Marty observed that though loose ends will always exist, this conference enabled Catholic scholars to discover innovative ways to weave the separate strands together as they interpret the American Catholic past through new lenses.

Seminar in American Religion

Note: Peter D'Agostino, the author featured in the spring Seminar in American Religion, died tragically on June 22, 2005. See page 12 for a tribute to this much beloved colleague and friend.

The spring 2005 Seminar in American Religion met on Saturday, February 5, to discuss Peter R. D'Agostino's award-winning volume *Rome in America: Transnational Catholic Ideology from the Risorgimento to Fascism* (North Carolina, 2004). D'Agostino served as an associate professor in the Department of History and the Catholic Studies Program at the University of Illinois at Chicago. Robert Sullivan of the University of Notre Dame and Jon Butler of Yale University served as commentators.

Rome in America examines U.S. Catholics' engagement in papal politics between the unification of Italy in 1848 to the establishment of Vatican City in 1929. Throughout this time period, U.S. Catholics of all ethnic backgrounds participated in an international culture of myths, rituals, and symbols that glorified papal Rome and demonized its liberal Protestant opponents. Through their investment in the "Roman question," U.S. Catholics established boundaries that separated them from other Americans. *Rome in America* was awarded the Frank S. and Elizabeth R. Brewer

Prize by the American Society of Church History, and D'Agostino has been widely praised for his use of previously unexamined documents from Italian state collections and newly opened archives in the Vatican.

Quoting the book's assertion that the Roman question conditioned American Catholic life "down to the parish level," Sullivan suggested that D'Agostino may have over interpreted his sources on high-level clerical politics as evidence of the mentality of lay Catholics. To illustrate his point, he cited Al Smith's response to the challenge of an Episcopal lawyer in 1927. When presented with passages from Vatican documents that indicated Smith's loyalty to the Holy See might compromise his allegiance to the U. S. Constitution, the aspiring presidential candidate famously retorted, "I never heard of these bulls and encyclicals and books." Speculating that Roman pronouncements on church-state relations found a more attentive audience among Protestants than Catholics, Sullivan posited that the ideology of the Roman question functioned more as an episcopal trope than as a causal force shaping the lives of individual Catholics. Sullivan also urged D'Agostino to consider further the role of the sisters and clergy of the Italian diaspora who worked as extensions of the Italian church in the United States, suggesting that this was a significant yet unwritten chapter in the story of Italian emigration to America.



Peter D'Agostino, Robert Sullivan, Jon Butler, Timothy Matovina

Butler attempted to situate *Rome in America* within the historiography of American religion. In emphasizing intellectual ties to European communities, *Rome in America* affirms the central premise of most histories published before 1970, the moment when historians of U.S. religion began shifting their attention from the European intellectual heritage to the Americanizing character of religion. Among historians of U.S. Catholicism, Jay P. Dolan pioneered this approach in his studies of local parishes within immigrant communities. While there was nothing inherently narrow in this perspective, the church's European origins were often subsumed. Even if Rome never entirely disappeared, Butler observed, it has certainly been attenuated from histories of American Catholicism written over the last 30 to 40 years.

Though he argued that *Rome in America* signals a return to earlier histories of American religion, Butler also noted that the book represents a departure within the historiography as well. One key difference between D'Agostino's portrait of American Catholicism and the histories written within the last generation involves his conceptualization of Catholic history as transnational, replacing the emphasis on national boundaries with an analysis of the interchange of ideas across oceans and borders.

Butler pointed to American Catholics' support of Mussolini as one of the key issues raised by the book. It would be important to consider why American Catholics' attraction to fascism extended beyond Italian parishes. Like Sullivan, Butler also referred to Al Smith's famous perplexity regarding encyclicals, pointing to it as an illustration of a central conundrum of writing American religious history: it is not always possible to translate pronouncements into behavior.

Acknowledging the broader historical questions raised by the book, D'Agostino redirected the conversation to his particular focus on American Catholic investment in the Roman question. Though recent reviews may have suggested otherwise, D'Agostino maintained that he was not seeking to restructure the field of U.S. Catholic history; instead, he hoped only to call attention to the importance of the European context for the study of

American Catholicism. When asked to speculate on the influence of his book for future scholarship, D'Agostino expressed the hope that his work would encourage historians to make more use of the Vatican Archives, to learn foreign languages, and to connect the history of American Catholicism to the internationalization of the history of the United States.

In a follow-up question, Suellen Hoy inquired about practical difficulties of gaining entry to the Vatican Archives. Did a "hierarchy of access" exist that privileged men over women, or clergy over lay people? Reporting on his experience with the *Propaganda Fide*, D'Agostino described the process of gaining access as very simple. He did admit that his fluency in the Italian language helped him a great deal in this regard, and he also noted that generally ecclesiastical archives would tend to be less accessible.

In response to a question from Tom Kselman, D'Agostino expanded upon the influence of anticlericalism in the Italian state. Most scholars, he observed, neglect this aspect of Italian history, assuming that hostility toward priests did not exist in a Catholic state. Asking about the role that the Protestant media played in shaping the ideology of the Roman question, Samuel Thomas wondered if many of the conflicts that appeared in the book could be interpreted as an internal conflict between Catholics and Protestants in the United States. While D'Agostino admitted that Protestant prejudice against Catholics had some impact on the development of the ideology of the Roman question, he cautioned against excessive reliance on anti-Catholicism as a variable in historical analysis. The term "anti-Catholic," he maintained, is very ambiguous and must be clearly defined when it is used.

In response to a question about the potential of an institutional history to mute the voices of lay Catholics, D'Agostino reminded the audience that he had in fact incorporated many members of the laity into his study. He pointed out that even Dolan's *The Immigrant Church*, widely-hailed as a history of the "people in the pews," was institutional in structure because it centered on life in parishes. Martin E. Marty introduced the concept of "historiographical generations" to explain the differences between D'Agostino's history

of U.S. Catholicism and those produced by Jay Dolan, James Hennessey, and John Tracy Ellis.

In response to questions from David Stowe and Kevin Ostoyich, D'Agostino explained that the rise of devotionism and the overwhelming support of the papacy represented an international phenomenon. Thus one could expect to find the Italian experience replicated in other European countries. Daniel Sheerin suggested that if the Roman question primarily served as a marker of identity for Catholics in America, perhaps even a less volatile issue than papal sovereignty would have garnered such enthusiastic support. Suppose, Sheerin asked, that Italian liberals had attempted to seize the Vatican Library? Would American Catholics have rallied so quickly to the cause? D'Agostino affirmed that even a much less contentious issue would likely have sparked a controversy.

While the virtues of a transnational perspective are evident, John McGreevy raised questions about the cost of such an approach. Do we miss the stories of assimilation? What about the ethnic Italian Catholics who move out of Italian Harlem? Several members of the audience offered responses.

From this and other spirited conversations that took place during this seminar, it was clear that *Rome in America* is a landmark book that will shape the field for years to come, particularly in its attention to the Vatican and transnational influences on U.S. Catholicism.

American Catholic Studies Seminar

On April 14, 2005, Sally Dwyer-McNulty presented "In Search of a Tradition: Catholic School Uniforms" at the spring American Catholic Studies seminar. Heidi Ardizzone of Notre Dame's Department of American Studies served as the commentator. Dwyer-McNulty, an assistant professor of history at Marist College, examined the adoption and promotion of uniforms in Catholic schools in the early 20th century.

Struck by the association between Catholic students and school uniforms in American popular culture, Dwyer-McNulty had begun to consider this



Sally Dwyer-McNulty

subject when she was writing her dissertation on progressive education in Catholic Philadelphia. By studying photographs and annuals from diocesan high schools, she learned that institutions began to require uniforms in the mid-1920s. In an earlier paper, Dwyer-McNulty had interpreted the adoption of uniforms as a response to contemporary cultural discourse on the “new woman,” arguing that the uniforms blended modern fashion with modest dress. She also discovered that many Catholic students altered the uniforms to reflect their own individuality, thereby challenging the monolithic vision of Catholic womanhood. In the paper she prepared for the Cushwa seminar, Dwyer-McNulty expanded on this earlier work by analyzing other factors that influenced the adoption of uniforms.

After providing a brief slideshow of her archival discoveries, Dwyer-McNulty argued that the uniforms offered a means for Catholic schools to cultivate a sense of middle-class respectability among their working-class students. In addition, the uniforms were modeled on military and paramilitary styles that were popular in 1920s fashion, underscoring Catholic students’ patriotism.

Dwyer-McNulty also pointed out that the production and distribution of the uniforms by multi-denominational business partnerships complicates assumptions about Catholic separatism that have marked historical interpretations of this period. In Philadelphia, uniform production and distribution was a multi-denominational affair. Most Catholic school uniforms were pro-

duced by Eisenberg and O’Hara, a firm owned by a prominent Jewish businessman, Victor Eisenberg, and Ned O’Hara, the brother of a popular local priest. O’Hara’s brother was a close friend of Philadelphia’s archbishop, Dennis Dougherty, a fact which may explain the company’s immediate success as the supplier of diocesan school garb. Dwyer-McNulty pointed out that the mass-produced uniforms were worn by students in diocesan schools. In private academies sponsored by congregations of women religious, the students wore individually-tailored garments that were modeled on the habits of the community’s novices.

In her commentary, Ardizzone noted that Dwyer-McNulty had identified two periods of growth for uniforms — the first in the 1920s and the second following World War II. Speaking of the 1920s, Ardizzone agreed that the assimilationist impulse behind uniform adoption seemed valid given the nativist sentiments of the 1920s. Ardizzone also agreed on the importance of the “new women” in public discourse during this period. Uniforms were often presented as the Catholic answer to the flapper. Even leaders at the Moody Bible Institute, she observed, commended Roman Catholic bishops for their efforts on behalf of modesty.

Ardizzone also cited parallels between uniformed Catholic school girls and the American Girl Scouts. Girls Scout uniforms in the United States mirrored fashion trends such as pseudo-military clothing, camping, and khaki uniforms. During both world wars and their aftermaths, Ardizzone noted, scouts assisted in war efforts and memorials. She suggested that uniformed Catholic children were part of a broader American movement to promote patriotism.

Ardizzone raised the question of uniform adoption for male students, wondering whether boys’ uniforms became more widespread in the 1950s and 1960s as a response to the development of a teen culture and the problems of sexual activity and juvenile unrest.

Dwyer-McNulty’s paper provoked lively discussion, (and a bit of reminiscing among the members of the seminar who had once been outfitted in

Catholic uniforms!). Timothy Matovina asked whether there was a vocational element to the adoption of the uniforms. Did women religious play any other role beyond enforcer of dress codes? Dwyer-McNulty responded that uniforms were not necessarily connected to nurturing vocations. In fact, she suggested that placing young women in modern uniforms diminished the power of habited nuns. She did qualify this with a reminder that in private academies, uniforms usually resembled postulants’ habits.

Suellen Hoy suggested that a larger comparative context might be helpful, and offered a few examples based on her own knowledge of Catholic education in Chicago. Hoy thought it very likely that teaching congregations would outfit all of their students in the same manner, even though their institutions were located throughout several dioceses. Dwyer-McNulty agreed on the importance of expanding her geographic focus, but emphasized that she was specifically interested in diocesan rather than schools run by religious orders. Hoy also pointed to the uniformed African-American girls at the schools run by the Sisters of the Blessed Sacrament in the 1920s as an example that might fit into Dwyer-McNulty’s parameters.

Tom Kselman suggested several additional explanations for the adoption of uniforms. From his own experience as a Catholic school student in the 1950s, he understood the purpose of uniforms as emphasizing equality. The uniforms served as a means to minimize class difference and curb consumerism. Were these concerns operative in the earlier period? Second, he urged Dwyer-McNulty to analyze further the financial incentives for uniform adoption. A less generous reading, he pointed out, would place collusion and corruption at the center of the story. Therefore, it was important to understand who was profiting from the sale of uniforms.

Dwyer-McNulty agreed that consumerism was an issue in the earlier period. Her research showed that priests viewed women as particularly weak and susceptible to material excess, so the uniforms could be seen as a means to help them stay their consumer impulses. She believed it more difficult to under-

stand how dressing boys in uniforms addressed materialism. As for the money trail, she discussed the difficulties of retrieving monetary information given that many of these companies still exist. She did discover that Philadelphia created a school uniform contract in the 1960s, and it was assumed that the contract awardees would give a major contribution to the Church.

Several participants discussed the uniforms themselves. Suellen Hoy suggested that it would be interesting to understand the use of plaid in uniforms and again mentioned Chicago as a test site. Dwyer-McNulty noted that she had also considered Brooklyn as another possibility for comparison. In answer to Tom Rzezniak's question about the pedagogical implications of uniforms, Dwyer-McNulty responded that there was some evidence that they helped the learning process.

Tuan Hoang asked if the Vatican influenced discussions of clothing Catholic school children. Dwyer-McNulty explained that her future research would concentrate on the directives of clergy and hierarchy to understand how they were implemented in the United States. Participants were surprised to learn that there are currently no repositories of school uniforms, and all were grateful for the engaging discussion of a significant material object in the 20th-century American Catholic experience.

Special Event

On February 17, 2005, the Cushwa Center and the Helen Kellogg Institute for International Studies sponsored a discussion on the volume *Monsignor Romero: A Bishop for the Third Millennium*

edited by Rev. Robert Pelton, C.S.C. (Notre Dame, 2004). This book is a collection of select presentations from the annual Romero lectures given at Notre Dame, a series of lectures which Father Pelton and the Kellogg Institute organize. Three members of Notre Dame's Department of Theology offered commentary on the book. Matthew Ashley used *Lumen Gentium* to describe three dimensions of Romero's love for the Church. His understanding of the hierarchical structure of the Church led him to take his episcopal duties, particularly preaching, very seriously, while his sense of the Church as the "people of God" nurtured his love for the poor and led him to consult broadly with lay leaders. Finally, Romero's understanding of "the Mystery of the Church" inspired

him to continually ask what the Church was created to be and what mission it was to serve.

Margaret Pfeil observed that Pelton's edited volume offered contemporary Catholics a dual witness; first, to Romero's courage in dedicating — and eventually surrendering — his life to the advocacy of marginalized human beings; and second, to Father Pelton's lifelong efforts to "stoke the fires of ecclesial imagination" by using the academic tools of Notre Dame to stimulate thoughtful discussion about the church of the future. Ernesto Valiente praised Pelton's book for conveying the spirit of Romero's legacy as an advocate of the poor and his leadership style as a collaborator with pastoral workers, base communities, and theologians.

Notre Dame Studies in American Catholicism

Douglas J. Slawson, *The Department of Education Battle, 1918–1932: Public Schools, Catholic Schools, and the Social Order* (Notre Dame, 2005). Between World War I and the Great Depression, progressive educational administrators at Teachers College of Columbia University joined hands with the National Education Association (NEA) to establish a federal department of education and a national system of schooling. This book recounts their efforts and the resistance mounted by Catholics who feared that this reform movement would spell the end of parochial education. Although the NEA never went on record as favoring compulsory public education, its close association with the Southern Scottish Rite and its failure to distance itself from the Ku Klux Klan convinced Catholics that the NEA intended to use a department of education to drive parochial schools out of existence. The Church countered the NEA's efforts through intense political lobbying by the National Catholic Welfare Conference.

The Department of Education Battle, 1918–1932

Public Schools, Catholic Schools, and the Social Order

DOUGLAS J. SLAWSON

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phenomenon under *Seminar in American Religion*, page 4).

Encouraged by the enthusiastic response to the conference, Dolan launched two initiatives in the spring of 1975. The first was the American Catholic Studies Seminar in which Philip Gleason presented "From an Indefinite Homogeneity: The

Beginnings of Catholic Higher Education in the U.S." By year's end, three other scholars had presented their research projects to a seminar audience that consisted of faculty and graduate students from Notre Dame and other local colleges and universities.

The second project of the fledgling center was the publication of the

American Catholic Studies Newsletter, the cost of which was underwritten by James Burtchaell, C.S.C., Notre Dame's provost. Dolan's opening editorial described the aims of the newsletter: "It is intended to promote the study of American Catholicism by furnishing information on research, meetings and publications in the field of American

Catholic studies. It will hopefully become a clearinghouse of information and provide a network across the country. . . .” The first issue, four pages long, featured announcements, summaries of papers delivered at the most recent American Catholic Historical Association meeting, and descriptions of current research projects being conducted in the field. Another section was devoted to the archives of the Josephite Fathers in Baltimore, Maryland. Subsequent issues would highlight the collections of other diocesan or congregational archives. Because many believed that Catholic archives were closed to researchers, Dolan specifically intended to advertise their holdings and availability to scholars.

In fall 1976, the University of Notre Dame officially recognized the Center for American Catholic Studies, placing it under the administrative umbrella of the Center for the Study of Man in Contemporary Society. With a limited budget of \$500, Dolan continued to publish the newsletter twice a year, and worked closely with Notre Dame’s Catholic bibliographer, Charlotte Ames, to build the library’s collections in American Catholicism. In 1977, the center also began to offer competitive research travel grants to encourage and promote use of the Notre Dame archives, then under the direction of Thomas Blantz, C.S.C. In the first four years of this program, 21 scholars, including Patrick Carey, Mary Oates, and Joseph Chinnici, received funds to support their use of the library and archival collections. The program has continued to this day, and though it garners less attention than the marquis events, it remains one of Cushwa’s most significant contributions to the field of American Catholic studies.

The center struggled financially until 1981, when Mrs. Margaret Hall Cushwa, a graduate of Saint Mary’s College, made a generous gift to Notre Dame to endow the Center for the Study of American Catholicism. Mrs. Cushwa was a resident of Youngstown, Ohio, and the widow of Charles Cushwa, a 1931 alumnus of Notre Dame. Theodore Hesburgh, C.S.C., president of the University, officially dedicated the Charles and Margaret Hall

Cushwa Center on May 8, 1981. Mrs. Cushwa attended the event, as did her two sons, Charles B. Cushwa III and William W. Cushwa, and her daughter, Mary Ellen Wolsonovich. John Noonan, then a professor at the University of California, Berkeley, delivered the dedication address on “Antinomies in Catholic History.”

The Cushwa family endowment assured that the center would be a permanent institution at the University of Notre Dame. With financial security, the Cushwa Center was able to expand the participation and scope of its events. The Seminar in American Religion, first held in 1980, featured a discussion between the author of an important recently published book and historians of American religion from institutions throughout the Midwest. Martin E. Marty of the University of Chicago presided at the first seminar, while the second discussed the influential *Fundamentalism and American Culture* by George Marsden, then a professor at Calvin College.

In the early 1980s, the Cushwa Center received another endowment from the Ancient Order of Hibernians and the Ladies Ancient Order of Hibernians. The Hibernian fund promotes the scholarly study of the Irish in America through an annual lecture, research awards, and a publication series with the University of Notre Dame Press. Another series, Notre Dame Studies in American Catholicism, was initiated in 1979 as a cooperative venture between the Cushwa Center and the University of Notre Dame Press. To date, these series have produced 20 books. The most recent book to appear in the Cushwa series, Douglas Slawson’s *The Department of Education Battle, 1918-1932*, is featured on page 7.

With the help of his assistant Mrs. Delores Fain and graduate students Jeffery Burns and Joseph White, Dolan continued to publish the newsletter semiannually. A perusal of back issues shows that the number of calls-for-papers and publications increased each year, signaling the expansion of the field. One past feature of the newsletter, essays on “Recent Research,” presented early iterations of books that later became required reading in American

Catholic studies. The fall 1983 issue, for example, featured “Popular Religion and the Italian Community” by Robert Orsi and “‘The Resting Place of Angels’: Catholic Domesticity in Victorian America” by Colleen McDannell.

The opportunity to see early versions of future classics is even more striking when one views Cushwa’s Working Paper Series, which are published versions of the papers discussed at the American Catholic Studies Seminar. Authors in this series have included Mel Piehl, Mark Noll, Leslie Tentler, Stanley Hauerwas, Ann Taves, Cyprian Davis, Albert Raboteau, and John McGreevy. Though only a limited number of working papers are reproduced for general distribution, copies of each are deposited in Notre Dame’s library and are available through inter-library loan.

In 1981, the University of Notre Dame received funding from the Lilly Endowment to launch a major study of Catholic parish life in the United States. The Cushwa Center assumed responsibility for the historical phase of this project, bringing together six scholars who explored the social history of the parish by concentrating on lay involvement, ethnicity, education, and religious practice. The essays, organized by region, were published in a two-volume study, *The American Catholic Parish: A History from 1850 to the Present* (Paulist Press, 1987).

In 1982, the Cushwa Center sponsored its first major conference since the preliminary one of 1974. Titled “Perspectives on American Catholicism,” half of the conference program featured studies of women religious. Five years later, Cushwa hosted a Lilly-sponsored seminar that brought historians and archivists of women religious to Notre Dame to discuss their work as an emerging field of study. This meeting provided a catalyst for the founding of the History of Women Religious Network (HWR), which now publishes its own newsletter and sponsors a Triennial Conference. Twenty years after that initial meeting, HWR will return to the Cushwa Center for its seventh triennial conference (for more information, see the announcement on page 10).

The Cushwa Center's strong record in women's studies is matched by its support of projects examining ethnic minorities within the Church, particularly Hispanics. In 1990, Dolan announced another Lilly-funded initiative, Hispanic Catholics in the Twentieth Century United States. Twenty scholars participated in this project under the direction of Dolan and his assistant director, Jaime Vidal, and together they produced a three-volume history of Mexican, Cuban, and Puerto Rican Catholics in the United States. In order to attract young scholars to the study of Latino Catholicism, the project also awarded graduate fellowships to students working in the field. One fellowship recipient was Timothy Matovina, presently the director of the Cushwa Center.

Matovina often tells a story about his first visit to Cushwa in 1993, soon after he received the dissertation grant. Aware of the range of the center's activities and publications, he was expecting to find a team of researchers, a bank of telephone operators, and stacks of archival material arranged in spacious suites. Instead, he discovered only Dolan and Mrs. Fain in a cramped office on the sixth floor of the Hesburgh Library. This story serves as a testimony to Jay Dolan and the magnitude of what he accomplished with the resources available.

The center marked its first transition in leadership when Scott Appleby succeeded Dolan as director in 1994. Appleby brought a range of experience to the job, having co-directed with Martin E. Marty the Fundamentalism Project at the University of Chicago. A friend of the Cushwa Center since the early 1980s when he presented a working paper, Appleby had also been a scholar-in-residence at Cushwa while writing a history of priests and the American parish. This was later published along with essays by Debra Campbell, Patricia Byrne, and Dolan in *Transforming Parish Ministry* (Crossroad, 1990). Appleby's monograph, *Church and Age Unite: The Modernist Impulse in American Catholicism*, had appeared in the Notre Dame Studies in American Catholicism series in 1992.

Appleby expanded the newsletter to its present length and incorporated a lead article on a subject of broad historical interest to subscribers. His extraor-

dinarily capable assistant, Barbara Lockwood, along with his associate directors, John Haas and, later, Christopher Shannon, helped with preparation of the newsletter and planning of events. During Appleby's tenure as director, the newsletter's circulation doubled to its present number of 1,600.

Appleby's first major conference was the aforementioned Engendering American Catholicism Conference, which, in addition to being the highlight of my graduate career, signaled a defining moment for the study of Catholicism and gender. The Cushwa Center's "Catholicism in Twentieth-Century America" project, launched by Appleby with the support of the Lilly Foundation in 1997, will also provide an enduring contribution to the historical profession. Based on the premise that the experiences of Catholics must be integrated more fully into the narratives of U.S. history, the 20th-century project was organized into three working groups respectively that explored the public presences of American Catholicism, Catholic women, and Catholic practices and identity. To date, five manuscripts have appeared in Cushwa's newest publication series with Cornell University Press, *Cushwa Center Studies of American Catholicism in Twentieth-Century America*, which is under the general editorship of Appleby.

During his nine years as director, Appleby also increased the national visibility of the Cushwa Center. His ability to work with the media as a commentator and analyst of current events within the Church was particularly evident when the clergy sex-abuse scandal broke in winter 2002. The invitation to address the American Catholic bishops at their meeting in Dallas in June 2002 perhaps provides the greatest testament to his credibility as a spokesperson for the Catholic Church in the United States.

In 2002, after Appleby was appointed director of the Joan B. Kroc Institute for International Peace Studies, Timothy Matovina became Cushwa's director. Like Appleby, Matovina had already been involved in Cushwa projects, both through his dissertation fellowship and

as a faculty fellow in the Twentieth-Century Project. His appointment in Notre Dame's Department of Theology, as well as his own research interests in the field of Latino Catholicism, further broadened Cushwa's constituency, both on campus and beyond Notre Dame.

Three years into Matovina's tenure as director, the Cushwa Center marks its 30th anniversary. All of us associated with Cushwa envision this milestone not simply as an occasion for celebration, but also as an opportunity to exercise our imagination. It is evident that Jay Dolan's original goal of promoting Catholic studies has been achieved and exceeded.

The field has grown exponentially. New centers for the study of American Catholicism, such as the Curran Center at Fordham, have been founded while the University of Dayton has also established a successful doctoral program on U.S. Catholic Theology. Graduate students across the country study American Catholics from a variety of perspectives and disciplines. The field has grown less insular, in other words, as more scholars — many of whom are not Catholic — are investigating the history of the Church and its members in the United States.

At this new moment in American Catholic studies, what role should the Cushwa Center play? In what ways might the Cushwa Center collaborate with other centers or initiatives in the field? How will changes in the historical profession affect our work? These and other questions are at the forefront of conversations at the Cushwa Center as we plan our next cycle of scholarly activities.

The opportunity to see early versions of future classics is even more striking when one views Cushwa's Working Paper Series, which are published versions of the papers discussed at the American Catholic Studies Seminar.



Call for Papers: Conference on the History of Women Religious

Seventh Triennial Meeting
University of Notre Dame
Notre Dame, Indiana
June 24-27, 2007

Local Cultures/Global Church: Challenge and Mission in the History of Women Religious

The Conference on the History of Women Religious invites paper and session proposals that explore how communities of women religious or their individual members have answered the challenges of interacting with peoples from different cultures and backgrounds. Studies may focus on challenges within communities as well as sisters' encounters with people of different cultures in their work. Papers on women religious from all faith traditions are welcome. Disciplinary approaches may include but are not limited to history, sociology, literature, anthropology, theology, and communication.

Cultural differences may include but are not limited to religion, gender, nationality/ethnicity, race, social class, age, legal status, education. Among topics of interest are the sisters' work in mission territories, interactions with ordained church leaders, sisters' work in areas of religious persecution, participation of sisters in social justice campaigns. The work of sisters may also be examined in the context of nationalism, imperialism and globalization. How have communities of women religious opened their membership to women among the peoples with whom they work? What is the relationship between and among religious communities of women in Europe, the Americas, Asia, Africa, and Australia?

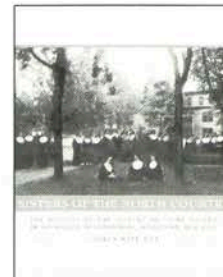
Send proposals for papers and/or sessions in the form of a one-page abstract accompanied by a one-page C.V. (letter, e-mail, or fax) by July 15, 2006.

Send all proposals to:
Prudence Moylan,
HWR Program Chair
c/o Cushwa Center for the Study of
American Catholicism
University of Notre Dame
1135 Flanner Hall
Notre Dame, IN 46556-5611
E-mail: cushwa.1@nd.edu
Fax: 574-631-8471

For more information or clarification
on the program contact:
Prudence Moylan,
HWR Program Chair,
E-mail: pmoylan@luc.edu
Phone: 773-508-3082.

For local arrangements information
contact:
Kathleen Cummings,
Local Arrangements Chair,
E-mail: kcumming@nd.edu
Phone: 574-631-8749.

• Sally Witt, C.S.J., has just published *Sisters of the North Country: The History of the Sisters of Saint Joseph of the Diocese of Ogdensburg, Watertown, New York*. Copies may be purchased by contacting the Sisters of St. Joseph, attention: Administration, 1425 Washington St., Watertown, NY 13601. The cost is \$27, including shipping and handling.



• The *American Catholic Historical Association* will hold its spring meeting at the College of the Holy Cross in Worcester, Massachusetts, on April 7-8, 2006.

The meeting is concurrent with an exhibition at Holy Cross on "Catholic Collecting: Catholic Reflection: Objects as a measure of reflection on a Catholic past and the construction of self-identity" on view February 22-April 13, 2006. See the Web site for an overview: <http://college.holycross.edu/projects/catholiccollecting>

National History Day

Daniel Brach, a seventh-grader at St. Anthony de Padua Catholic School in South Bend, Indiana, was honored at the 2005 National History Day competition held in June at the University of Maryland. His paper, "The Key to Understanding the Communication of Holy Cross Sisters" was named Outstanding State Entry in the Junior Division. Daniel's mother, Paula, is the senior administrative assistant at the Cushwa Center and he began this project after consulting the Cushwa Center's associate director Kathleen Sprows Cummings, who provided background information and suggested avenues for research. Cummings and her protégé, Daniel Brach, are pictured at right.



Daniel Brach and Kathleen Sprows Cummings

For more information, contact:
Virginia C. Raguin
280 Boston Avenue
Medford, MA 02155
E-mail: vraguin@holycross.edu
Phone: 781-391-5793

• Boston College will hold a **Conference on the History of Religion** on March 24 and 25, 2006. The keynote speaker at this event is Robert A. Orsi, the Charles Warren Professor of American Religious History at Harvard Divinity School. The conference will conclude with an address by James M. O'Toole, Boston College. For more information please contact David McCowin, Boston College History Department, Lower Campus Office Building, 4th Floor, 21 Campanella Way, Chestnut Hill, MA 02467.

• The **Louisville Institute** offers grant support for projects that address both the mission of the Louisville Institute to bring pastors and academics together and the institute's focus on Christian faith and life, religious institutions, and pastoral leadership. The Louisville Institute especially seeks to support significant research projects by both scholar/educators and pastors that can contribute to the revitalization of the churches in North America. Research grant programs include: Christian Faith and Life, Dissertation Fellowship, First Book Grant Program for Minority Scholars, Religious Institutions, Summer Stipend, and General Grant Programs. Application deadlines vary. Complete details are available at: www.louisville-institute.org, via e-mail at info@louisville-institute.org or by regular mail at Louisville Institute, 1044 Alta Vista Road, Louisville, KY 40205.

• **The Academy of American Franciscan History** is accepting applications for four dissertation fellowships, each worth \$10,000. As many as two of these fellowships will be awarded for a project dealing with some aspect of the history of the Franciscan family in Latin America, including the United States borderlands, Mexico, Central and South America. Up to another two fellowships will be awarded to support projects dealing with some aspect of the history of the Franciscan family in the rest of

Archives Report

In his article "The Founding of the Notre Dame Archives" in the last issue of the *American Catholic Studies Newsletter*, Rev. Thomas Blantz, C.S.C., described the collecting efforts of our first archivist, James Farnham Edwards, quoting in his conclusion the judgment of Philip Gleason and Charlotte Ames that Edwards was more a collector than a librarian or archivist. Edwards did not create any mechanism that would allow scholars to find out exactly what he had collected. That project was left to his successors. Eventually they created a description on index cards that takes up nearly as much space as the collections themselves — the Notre Dame Archives calendar.

When Jay Dolan retired as director of the Cushwa Center, his administrative assistant, Delores Fain, came to work in the archives. Among other things, she began to put our calendar cards into the computer. By the time she retired from her job in the archives, she had finished all the undated documents, the years up to 1842, and the Civil War years.

When Delores retired we had nobody to continue this work. In 2005 we hired AEL Data to finish the job of digitizing the calendar. In August they turned in the last of their work, and I converted the files for presentation on the internet, indexed them, and made them available on our website: <http://archives.nd.edu/calendar.htm>.

A calendar is a finding aid that provides summaries of individual documents. Our calendar goes into greater detail than most. The calendar entries are all in English, and make note if the original document is in another language. Our calendar covers these collections (many of them mentioned in Fr. Blantz's article): Archdiocese of Cincinnati, Archdiocese of New Orleans, Archdiocese of New York, Diocese of Detroit, Diocese of Hartford, Mount Saint Mary's College, Vincentians, James Roosevelt Bayley, Henry F. Brownson, Orestes A. Brownson, Richard H. Clark, James F. Edwards, Austin Ford, Daniel E. Hudson, Joseph H. McMahan, James A. McMaster, William James Onahan, Robert Seton, and John Gilmary Shea.

Users can search the calendar by keyword or choose a particular year and month and read chronologically.

The internet edition of our calendar is a work in progress, an intermediate draft. The text comes to over 50 million characters. It will take years to proof-read all the calendar entries. In general, though, the flaws in the text do not make the summaries unintelligible, so we decided it was better to make this intermediate draft available than to deny the resource to scholars for the years it will take to perfect it.

The calendar for the years up to 1803 provides access to our digital edition of the Records of the Diocese of Louisiana and the Floridas (which later became the Archdiocese of New Orleans). For this one collection, researchers can go beyond the summaries to see images of the documents themselves via the internet: <http://archives.nd.edu/MANO/>.

The collections described in our calendar represent something less than 2 percent of our holdings. To find a computerized index to and inventories of the other 98 percent, see our home page: <http://archives.nd.edu>.

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

the United States and Canada.

Projects may deal with any aspect of the history of the Franciscan family, including any of the branches of the family (male, female, tertiary, Capuchin). The projects will be evaluated by a select group of scholars who will make recommendations to the Board of Directors of the Academy. The fellowships may be used for any valid purpose

relating to the conducting of research and may be used in conjunction with other awards and grants. The recipient must be engaged in full-time research during the period of the fellowship. Proposals may be submitted in English, Spanish, French, or Portuguese. The applicant must be a doctoral candidate at a university in the Americas, and the

bulk of the research should be conducted in the Americas.

For more information, please contact: Dr. Jeffrey M. Burns, Director
Academy of American Franciscan History
1712 Euclid Avenue
Berkeley, CA 94709-1208
acadafh@aol.com or acadafh@fst.edu

IN MEMORIAM: PETER D'AGOSTINO

Peter D'Agostino, on the faculty at the University of Illinois at Chicago and, at age 42, already an accomplished and recognized historian, was murdered near his home in Oak Park, Illinois, on the afternoon of June 22. In the weeks that followed, while police officers sought clues and motives — none were found as of October 2005 — a large company of colleagues, students, and admirers mourned his death and its personal and professional consequences for so many of us, including the great loss to the writing and teaching of Catholic history in the United States. He leaves his wife, Mary Mapes, also a historian, and 1-year-old daughter Rita, to whom he was uncommonly devoted.

Family-man, musician — he played classical and blue-grass violin and mandolin — athlete, friend: these were the kinds of appellations mourners heard at his funeral Mass, which was celebrated by Rev. Robert Oldershaw. It was his role as historian that is of greatest note on these pages. After completing his dissertation and receiving the Ph.D. at the University of Chicago in 1993 — he had done his undergraduate work at Brown — he taught at Stonehill College in Massachusetts and since 2001 had been on the faculty of the Department of History and the Catholic Studies Program at U.I.C.

Participants in the Cushwa Center seminars knew him well, both from his longstanding participation in the seminar and from discussion of his recent *Rome in America: Transnational Catholic Ideology from the Risorgimento to Fascism* (University of North Carolina, 2004) this spring. The book won the 2003 Brewer Prize of the American Society of Church History as the best to-be-published book.

His many journal articles signal some of his interests and suggest something of the liveliness of his mind, the grit of his approach, and the imagination that led to titles such as "Craniums, Criminals, and the 'Cursed Race': Italian Anthropology in U.S. Racial Thought." A working paper for the Cushwa Center revealed his typical interest in provoking discussion: "'Fascist Transmission Belts' or Episcopal Advisers? Italian Consuls and American Catholicism in the 1930s."

While D'Agostino did not want to be typed as an ethnic or religious or Italian or Catholic or Italian-American Catholic historian, it is clear that the curiosity which led him to deal with these subjects was immeasurable. He was also convinced that there were considerable archival resources for telling stories about all of the above, and, among American historians, he was a leader in the search among the documentary tra-

ditions associated with them. He chided those Catholic historians who were eager to situate immigrant Catholics in America before they had paid much if any attention to the archives in Europe. The verb "to chide" may be too strong: his challenges were not designed to clear space for himself within the profession. Sure of himself when backed by his findings, he was not possessed of an ego that demanded attention or that would assure status for himself.

For D'Agostino, history was what Pieter Geyl once called it, "an argument without end." If he was ready to criticize established seniors, he also had sufficient ironic sense to know that soon he would be seen as having achieved seniority if not establishment status, and readied himself to relate to the next generation.

Those of us who were fortunate to participate with Peter in workshops and seminars knew him as an assiduous researcher, eloquent shaper of stories, and, as the Brewer Prize Committee members had reason to observe, an elegant writer. For him an error in a footnote was almost a moral flaw, and a narrative not backed with prime documentation was, in his eyes, beneath contempt. He held himself to the standards he set up for others, and readily "stood corrected."

While D'Agostino did not want to be typed as an ethnic or religious or Italian or Catholic or Italian-American Catholic historian, it is clear that the curiosity which led him to deal with these subjects was immeasurable.

In the 1980s, religious orders in Rome about which he was choosing to write did not all open the doors to their archives and welcome American Catholic historical sleuths with open arms. But with determination and skill he persisted, gained entrance, found his way, developed trust, and enjoyed friendships, as he did in the student bodies, faculties, and associations of which he was a part.

Let me allow myself one personal reference out of the thousands that are archived in my mind. From time to time he would visit me in my studio three miles from his home. "Mary" and "Rita" got talked about more than any historical topics that came up. On a spring visit, little Rita was supposed to have accompanied him, but had been ill. The week before he died he e-mailed a promise that when he and Mary came to a late summer picnic, we could be sure Rita would be along. The murderer in Oak Park deprived us all of opportunities to nurture friendship and grow in admiration of Peter D'Agostino, "we" being those who, from his example, find new resolve to "get the story straight," as he liked to put it.

Requiescat in pace. . . .

— Martin E. Marty, *Fairfax M. Cone Distinguished Service Professor Emeritus, The University of Chicago*

John McGreevy, chair of the Department of History at Notre Dame, opened the fall 2005 Seminar in American Religion with the following tribute to Peter D'Agostino:

The death of our colleague, Peter D'Agostino, has shaken and saddened us all. Of course we feel Peter's loss less acutely than do his wife Mary and his daughter Rita, less than the Mapes and D'Agostino families, and less than his closest friends and colleagues. But we feel it.

Reading *Rome in America* reminds us of our loss: we see again Peter's unprecedented immersion in Italian and Vatican archives, his persuasive insistence that Catholic history was part of not just American history but Italian history, and his seamless blending of immigration and religious history. The book also reminds us of Peter's generosity — the generosity inherent in mastering another language and studying a different culture, the generosity that sustained him



Peter D'Agostino

during his long, often lonely research trips to Rome; the generous support he gave to Italian scholars, who labor in a less munificent scholarly world than our own; the generous enthusiasm he had for undergraduate and graduate students, to whom he never condescended, and whose careers and ideas he helped further.

The most appropriate way to invoke Peter's memory, of course, is for us to do as he did. Peter was feisty, and he liked the give-and-take of conferences and seminars. He occasionally struggled, as many of us do, with his writing, and I think conferences and presentations helped sustain his scholarly energy. If he were here we should imagine a hand shooting up to interrogate Leslie Tentler on this or that aspect of her book the moment she finishes her introductory remarks. We should then imagine him huddling after the session to critique the questions and responses, or retreating to the Morris Inn to do more of the same. We should then imagine him continuing the conversation, as he often did, with passionate and insightful e-mails. What Peter knew, and what we sometimes forget, is how privileged we are to participate in this scholarly exchange. We cannot replace Peter and we will miss and mourn him for a long time to come. But if we make this discussion today, and future discussions as well, as generous and rigorous as possible, we will also honor him.



American Catholic Identities Series

A

merican Catholic Identities: A Documentary History.

Christopher J. Kauffman, general editor.

Keeping Faith:

European and Asian Immigrants, Jeffrey M. Burns, Ellen Skerrett, and Joseph M. White. *¡Presente! Latino Catholics from Colonial Origins to the Present,* Timothy Matovina and Gerald E. Poyo, in collaboration with Jaime Vidal, Cecilia González and Steven Rodríguez. *“Stamped with the Image of God”: African Americans as God’s Image in Black,* Cyprian Davis, O.S.B., and Jamie Phelps, O.P. *The Crossing of Two Roads: Being Catholic and Native in the United States,* Marie Therese Archambault, O.S.F., Mark Thiel, and Christopher Vecsey. *The Frontiers and Catholic Identities,* Anne M. Butler, Michael E. Engh, S.J., and Thomas W. Spalding, C.F.X. *Gender Identities in American Catholicism,* Paula Kane, James Kenneally, and Karen Kennelly, C.S.J. *Creative Fidelity: U.S. Catholic Intellectual Identities,* Scott Appleby, Patricia Byrne, C.S.J., and William Portier. *Prayer and Practice in the American Catholic Community,* Joseph P. Chinnici, O.F.M., and Angelyn Dries, O.S.F. *Public Voices: Catholics in the American Context,* Steven M. Avella and Elizabeth McKeown. Maryknoll: Orbis Books, 1999-2004.

It is no exaggeration to describe the publication of *American Catholic Identities* as a milestone in the coming-of-age of American Catholic historiography. Dr. Christopher Kauffman has earned the gratitude of all scholars in the field just as Monsignor John Tracy Ellis did 50 years ago with the publication of his *Documents of American Catholic History*. Dr. Kauffman graciously acknowledges the pioneering efforts of Monsignor Ellis to make the sources of

American Catholic history available to a wider public. However, his nine-volume documentary history dwarfs Monsignor Ellis’ work not only in size but also in scope because it covers virtually every aspect of American Catholic history.

American Catholic Identities also invites comparison with Dr. Kauffman’s own Bicentennial History of the Catholic Church in the United States, published in 1989. As general editor of that six-volume work, Dr. Kauffman broke loose from the traditional “top down” framework of American Catholic history by devoting only one of the six volumes to the role of the bishops. That editorial decision showed commendable *chutzpah* in view of the fact that the Knights of Columbus had subsidized the project to commemorate the bicentennial of the establishment of American hierarchy.

American Catholic Identities follows basically the same selection of topics as the Bicentennial History, but with some notable exceptions and developments. Four of the nine volumes are devoted to European and Asian immigrants, Latino Catholics, African-American Catholics, and Native American Catholics. Three other volumes are devoted to American Catholic spirituality, public Catholicism, and American Catholic intellectual life.

An eighth volume, *Gender Identities in American Catholicism*, goes well beyond the scope of the *American Catholic Women* volume of the Bicentennial History. In some respects the most original and intriguing of the nine volumes is *American Catholic Frontiers*, which was inspired perhaps by a treatment of the same topic a few years ago in the *U.S. Catholic Historian*, which Dr. Kauffman has edited for more than two decades. Unlike the Bicentennial History, the bishops do not merit a separate volume, although they are plentifully represented throughout most of the nine volumes. To turn on its head Cardinal Newman’s often quoted quip about the laity, this documentary history of a hierarchical church would

have looked rather strange without them.

Dr. Kauffman can rightly claim that no published work contains as comprehensive a treatment of American Catholic immigrants as *Keeping Faith*. Virtually every European ethnic group is included, and almost a third of the book is devoted to immigrants from Asia. The editors, Jeffrey M. Burns, Ellen Skerrett, and Joseph M. White, also find room in their crowded landscape to document the nativist backlash to Catholic immigration as well as the conflicts among different Catholic ethnic groups themselves. The problems of poor Bishop John Dubois with the New York Irish in the 1820s stemmed from the fact that the Irish did not think of themselves as a Catholic ethnic group. They thought that they were the American Catholic Church.

As authors of parish histories, all three editors are sensitive to the importance of sacred space, and they highlight the crucial importance of the parish church building (and ethnic fraternal societies) in the immigrant experience. In a fascinating photo essay they trace the course of brick-and-mortar Catholicism from the blessing of Holy Cross Church in Boston by Bishop John Carroll in 1803 to the opening of the Vietnamese Catholic Center in Santa Ana, California, in 1996. To underscore their point, they quote the reaction of historian Kathleen Neils Conzen to St. John’s cathedral in Milwaukee. Conzen realized she was seeing “not just a building but a declaration of war, a church unmistakably in the German Baroque tradition, a Counter-Reformation symbol of assertive Catholicism triumphant, erected by a Swiss bishop in a Yankee-Yorker city with strong German Lutheran and freethinking, as well as Catholic elements.”

The editors of *¡Presente!*, Timothy Matovina and Gerald E. Poyo, divided their book on U.S. Latino Catholics into six parts. The first four are ordered both chronologically and thematically, and cover

the Hispanic presence in the colonial era, the Mexican-American experience in California and the Southwest in the later 19th century, and the influx of Puerto Rican, Cuban, and other Hispanic immigrants in the 20th century. The last two parts focus on the Hispanic quest for social justice and the emergence of a distinctive Hispanic Catholic theology in the United States, leading to the establishment in 1988 of the Academy of Catholic Hispanic Theologians in the United States.

One of the major strengths of *¡Presente!* is that each of the six parts includes a meaty introduction that places the documents in their historical context. Thanks to the chronological framework, the introductions fit together neatly to constitute a thumbnail history of Hispanic Catholics in the United States, which makes this book eminently serviceable as a textbook for college and university courses in American religious history and Latino studies. In view of the fact that Latino Catholics are now that largest ethnic group in the American Catholic Church, it comes as a surprise to discover that *¡Presente!* is the first published collection of primary documents on Hispanic Catholics to trace the story from the colonial period to the present.

One of the recurrent themes in *¡Presente!* is how Hispanic Catholic pride in their religious heritage gave them the self-confidence to overcome economic exploitation and social deprivation. In the Southwest the Anglos may have considered them foreigners; the Hispanics knew better. One prominent New Mexican rancher, Rafael Romero, rallied fellow Hispanic Catholics in 1878 against an insensitive Anglo territorial governor by reminding them that they had gotten there first. "Our ancestors penetrated into these deserted and dangerous regions," he said, "many years before the Mayflower floated over the dancing waters that washed Plymouth Rock." He drew the logical conclusion. "Am I not so to speak in my own home? Am I not a Catholic citizen of a Catholic land, New Mexico?" *¡Presente!* fulfills the promise of its title.

Like the dog that did not bark in the Sherlock Holmes short story, one of the most revealing features of "*Stamped with the Image of God: African Americans as God's Image in Black*" is the paucity of references to African-American priests.

The lacuna is not due to negligence on the part of the editors, Cyprian Davis and Jamie Phelps, but reflects the failure until recently of the leadership of the Catholic Church in the United States to encourage Black vocations to the priesthood and religious life. As a result of the dearth of Black clergy, leadership in the Catholic African-American community devolved upon lay leaders like Daniel Rudd, the organizer of five national Black Catholic lay Congresses between 1889 and 1894, and later Thomas Wyatt Turner, the president of the Federated Colored Catholics.

Davis and Phelps acknowledged that Black Catholics did not play a major role in the Civil Rights movement of the 1960s, but the Civil Rights movement had a deep impact on them, spurring them to demand an increased leadership role in their own community. With characteristic modesty, Father Davis omits to mention his own participation in the Black Catholic Clergy Caucus of 1968 with its rousing declaration that "the present attitude of the Black community demands that Black people control their own affairs and make decisions for themselves. . . . It is imperative that the Church recognize this change." Contrast the feisty tone of that declaration with the air of plaintive resignation in a letter that John Henry Dorsey, one of the first Black Josephite priests, sent to his superior, John R. Slattery in 1903, complaining of the opposition from white priests and laity. "I would like to ask," he wrote to Slattery, "how can one put heart and soul in his work when he knows full well from authentic sources that he is *persona non grata*?"

The Crossing of Two Roads, edited by Marie Therese Archambault, Mark G. Thiel, and Christopher Vecsey, follows the format of Vecsey's three-volume study of American Catholic Native Americans, examining the impact of the Spanish and French missionaries on Native Americans, and the interaction between Native American religions and Christianity. The subtitle, *Being Catholic and Native in the United States*, captures the dilemma that Native American Catholics have faced since European missionaries first presented or imposed Christianity on them, namely, how to embrace Christianity without severing the ties with their own spiritual roots. It was a dilemma made all the more acute

because of the resolutely negative attitude of most missionaries to Native American religions. The Indians frequently responded either by creating a syncretistic blend of Christianity and Native American religions, or by simultaneously practicing two different religions. Several documents in this volume show how Native American Catholics' deep devotion to Blessed Kateri Tekakwitha has served as a unifying influence throughout the United States and Canada.

The Frontiers and Catholic Identities covers much of the same ground geographically as several other volumes, but from the perspective of the Baltimore-based institutional Church expanding westward from the Atlantic periphery across the Appalachians to the Pacific coast and beyond to Hawaii and Alaska. Michael Engh's introductory essay situates this expansion squarely in the context of the frontier thesis of Frederick Jackson Turner and the New Western history of the 1890s.

The late Thomas Spalding, himself a descendant of an Anglo-American colonial family from southern Maryland that settled in Kentucky, emphasizes the importance of the Maryland Catholic diaspora of the Bluegrass State in the planting of Catholicism in the Old Northwest. Anne Butler calls attention to the many sources of friction that developed on the frontier, sometimes between Catholics and non-Catholics, sometimes among Catholics themselves. California Catholics used to complain that NCWC meant "No Catholics West of Chicago." They can hardly level that complaint against this book thanks to the extensive treatment of Western Catholicism by Michael Engh.

In a succinct but perceptive afterword, Spalding disputed Turner's thesis of the closing of the frontier in 1890. "Prospective settlers knew better," Spalding wrote, "nothing changed after 1890." There is abundant documentary evidence in this book to support that claim. The hardships of the Ursuline nuns in early 20th-century Alaska were at least as severe as those of the Daughters of Charity who came to San Francisco in 1852. For Spalding rural America was "the twentieth-century residual frontier" and he noted with regret the replacement of the family farm by agro-business.

Christopher Kauffman has bravely entered territory where the U.S. bishops feared to tread with *Gender Identities in American Catholicism*, "a path-finding" book, as he proudly calls it, that is the first documentary history of American Catholic attitudes toward gender. The editors, Paula Kane, James Kenneally, and Karen Kennelly, explore how gender roles in the Church have been shaped by social class, race, ethnicity, region and religion. They divide the material into 11 sections, tracing the relationship of gender to such topics as role models, work, education, politics, birth control, abortion and homosexuality. The sources range from reports of nursing sisters in Civil War military hospitals to a 1906 *Catholic Girl's Guide* to Geraldine Ferraro's account of her confrontation with Cardinal John O'Connor during the presidential campaign of 1984.

This volume lacks the brief description of each document that is a helpful feature of all but one of the other volumes in the series. Instead the editors substituted an explanatory introduction at the beginning of each section. There is no doubt about the prism through which Paula Kane reads the materials that she and her fellow editors have collected. "The most potent and ongoing dimension of gender for the Catholic Church," she writes in her general introduction, "would seem to be its institutionalized system of patriarchal control by an exclusively male clergy." One need not subscribe to that point of view to appreciate the contents of the documents themselves.

More than one-fifth of the pages in *Creative Fidelity: U.S. Catholic Intellectual Identities* consists of introductory essays by the three editors that collectively constitute a sparkling survey of American Catholic thought over the past 200 years. If the purpose of historical theology is to place theological reflection in historical context, William L. Portier succeeds brilliantly in three different endeavors. He traces the emergence of a self-conscious American Catholic intellectual tradition from the clarion call of Archbishop John Ireland in 1889, grounds John Courtney Murray's writings on church and state in an American Catholic tradition dating from John Carroll, and demonstrates the

maturing of an indigenous American Catholic moral theology from the manualist tradition of Francis Patrick Kenrick to the sophisticated analysis of contemporary moral and social issues by Richard McCormick S.J., and J. Bryan Hehir.

Almost a third of the selections relate directly or indirectly to American Catholic education, appropriately so in view of the huge investment of money and personnel by the immigrant Church in Catholic education. Patricia Byrne reminds us that Catholic education in the United States is "the largest private educational enterprise known to history."

Creative Fidelity covers American Catholic intellectual life in the broadest sense, including art, music, literature, and the relationship between science and religion. R. Scott Appleby deftly places American Catholic opposition to birth control in the historical context in which it became a public issue in the United States, as part of the Catholic Church's opposition to the Social Darwinists and eugenicists who were eager to limit procreation by "undesirable" elements in the population. Likewise he shows that the neo-Thomistic revival in America was a many-splendored thing, not only spawning true believers of the "Thirteenth-the Greatest-of Centuries" variety, but also planting the seeds of many modern developments in philosophy and theology. Appleby's two concluding sections, on American Catholicism before and after the Second Vatican Council, summarize beautifully how the most important event in the history of the 20th-century Catholic Church impacted on the faithful in the United States.

There are numerous studies of Catholic spirituality written from the top down, but Joseph Chinnici and Angelyn Dries set out to present a tightly structured documentary history of American Catholic spirituality from the bottom up in *Prayer and Practice in the American Catholic Community*. For that reason, they chose documents that illustrate "not necessarily how Catholic spirituality is presented, but how it is received and acted upon." Their interest in Dorothy Day and Thomas Merton, therefore, is focused not so much on the

iconic figures themselves, but on the influence that they exercised in the American Catholic community.

The approach that the editors have adopted is both chronological and thematic. They identify four distinct stages in the formation of an authentic American Catholic spirituality between 1785 and 1979, and within each of these four time frames Chinnici and Dries highlight eight specific categories of spirituality. An ingeniously designed chart enables the reader to track the categories "vertically" through the four time frames or to relate them "horizontally" with the other categories within each time frame.

The search for a specifically American Catholic spirituality leads them to identify five defining characteristics. American Catholics, they believe, have drawn upon multiple traditional sources for their spirituality. They have also devised a typically practical American spirituality that is consonant with their daily routine, available to every member of the community, grounded in praxis rather than in theory, and dependent on strong images and specific practices. It should also be mentioned that the bibliographical references are superb, especially in the case of recent periodical literature.

One of the most valuable features of *American Catholic Identities* is that it enables us to hear the unfamiliar voices of "ordinary" people. However, not all voices are equal in their impact on society. In *Public Voices: Catholics in the American Context* Steven Avella and Elizabeth McKeon complement those lesser-known voices with excerpts from the public voices of those in leadership positions in the American Catholic community. Many, but not all of them, are bishops; others are priests, religious, journalists, politicians, lay men, and lay women. As with the *Gender Identities* volume, the editors have kept their commentary to a bare minimum.

Here is John Carroll informing the Roman authorities of the blessings of religious freedom in the new American republic; John England giving his diocese a written constitution; John Hughes defending his immigrant flock from nativist bigots. Almost three-quarters of the documents date from the

20th century. The leadership role of the newly founded National Catholic Welfare Council (NCWC) in the 1920s and 1930s gets deserved attention, especially the remarkable contributions of John J. Burke, John A. Ryan, and William Kerby. The pastoral letters of the U.S. bishops on peace and social justice in the 1980s continued the critical engagement of the NCWC with American society as did statements of individual bishops like Albert Meyer, Joseph Bernardin, John Roach, Joseph Sullivan, and Rembert Weakland, all of whom are represented in this volume.

Not all of the public voices were official spokespersons for the church even when they were clerics. There is a generous sample of Catholic Jeremiahs in this book, such as Bernard Sheil criticizing the tactics of Senator Joseph McCarthy, Philip Berrigan protesting the Vietnam War, and George Higgins prodding Catholic educators to practice what they preach about labor relations. There are many wise, courageous, and

prophetic voices to be heard in these pages, and it is wonderful to have them so readily accessible.

All together the nine volumes of *American Catholic Identities* give us a kaleidoscopic view of American Catholics over the course of the past four centuries. It is hard to believe that it is the work of one individual rather than a syndicate. As general editor Christopher Kauffman coordinated the efforts of 26 collaborators who have given us 906 documents (two are repeated) from the year 1472 to 2000 that fill over 2,500 pages.

With the publication of *American Catholic Identities* no one will ever again be able to teach American Catholic history in quite the same way as before. This documentary history brings us into immediate contact with a representative sampling of the men and women of high and low degree who gave American Catholicism its salient characteristics. Professors on both the graduate and undergraduate levels will find these

volumes an invaluable tool for themselves as well as for their students. Even the best textbooks and critical studies quickly become outdated, but for many years to come these nine volumes will remain a rich quarry for all who seek to find firsthand testimony of the multifaceted Catholic experience in America.

— Thomas J. Shelley
Fordham University

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Recent publications of interest include:

R. Bentley Anderson, *Black, White, and Catholic: New Orleans Interracialism, 1947-1956* (Vanderbilt, 2005). Most histories of the Civil Rights movement start with all the players in place — among them organized groups of African-Americans, White Citizens' Councils, and religious leaders. Anderson explores the historical moment right before that, when small groups of Black and white Catholics in the city of New Orleans began efforts to desegregate the archdiocese. He leads readers through the tumultuous years just after World War II when the Roman Catholic Church in the American South struggled to reconcile its commitment to social justice with the legal and social heritage of Jim Crow society. Though most of these early efforts at reform failed, they did serve to galvanize Catholic supporters and opponents of the Civil Rights Movement and provided a model for more successful efforts at desegregation in the 1960s.

Paolo Apolito, *The Internet and the Madonna: Religious Visionary Experience on the Web*, translated by Antony Shugar (University of Chicago,

2004). Every day, thousands of Catholics use the Internet to describe and celebrate apparitions of Mary, to exchange relics and advice in chat rooms, to make pilgrimages to religious Web sites, and to practice the rites of their faith online. But how has this potent new mix of technology and religiosity changed the way Catholics view their faith? And what challenges do the autonomous qualities of the Internet pose to the broader authority of Catholicism? Does the democratic nature of access to digital technologies constitute a return to a more archaic and mystical form of Catholicism that predates the modernizing reforms of the Second Vatican Council? Answering these questions, Apolito considers visions of Mary on the Web over the past two decades, revealing a great deal about religion as it is now experienced through new information technologies. The Internet, he explains, has made possible a decentralized community of the devoted, even as it has absorbed God into the shifts and complexities of electronic circuitry.

Julius H. Bailey, *Around the Family Altar: Domesticity in the African Methodist Episcopal Church, 1865-1900*

(Florida, 2005). Using the voices of men and women and of clergy and laity and mining the principal publications of the African Methodist Episcopal church in the 19th century, Bailey presents a new understanding of family life in American religious history. In the midst of a hostile racial and political climate, Black ministers and their congregations embraced Victorian notions of domesticity as a stabilizing force, using the ideology to overcome regional tensions, restore families torn apart during slavery, challenge the legitimacy of female preachers, and nurture the spiritual growth of children and the religious life of the home.

Susan Ridgely Bales, *When I Was a Child: Children's Interpretations of First Communion* (University of North Carolina Press, 2005). Based on the author's interviews of communicants, parents, and priests in an African-American parish and in a parish containing both white and Latino congregations, Bales demonstrates that the accepted understanding of a religious ritual can shift dramatically when one considers the often neglected perspective of child participants. By letting the

children speak through their own words, drawings, and actions, *When I Was a Child* stresses the importance of rehearsal, the centrality of sensory experiences, and the impact of expectations in the communicants' interpretations of the Eucharist. In the first sustained ethnographic study of how children interpret and shape their own faith, Bales finds that children's perspectives give new contours to the traditional understanding of a common religious ritual. Ultimately, she argues, scholars of religion should consider age as distinct a factor as race, class, and gender in their analyses.

Margaret Lamberts Bendroth, *Fundamentalists in the City: Conflict and Division in Boston's Churches, 1885-1950* (Oxford, 2005). A story of religious controversy and division, this book offers a new perspective on the rise of fundamentalism, emphasizing the role of local events, both sacred and secular, in deepening the divide between liberal and conservative Protestants. Beginning with the arrest of three clergymen for preaching on the Boston Common in 1885, the first part of the narrative shows the importance of anti-Catholicism as a catalyst for change. The second part of the book deals with separation, told through the events of three citywide revivals, each demonstrating a stage of conservative Protestant detachment from their urban origins.

Wallace D. Best, *Passionately Human, No Less Divine: Religion and Culture in Black Chicago, 1915-1952* (Princeton, 2005). Best analyzes the various ways Black southerners transformed African-American religion in Chicago during their Great Migration northward, illustrating how the migration launched a new sacred order among Blacks in the city that reflected aspects of both Southern Black religion and modern city life. Black southerners imparted a folk religious sensibility to Chicago's Black churches. In doing so, they ironically recast conceptions of modern, urban African-American religion in terms that signified the rural past. In the same way that working-class cultural idioms such as jazz and the blues emerged in the secular arena as a means

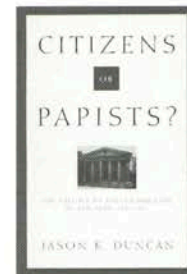
to represent Black modernity, African-American religion in Chicago, with its negotiation between the past, the present, rural and urban, revealed African-American religion in modern form.

Jeremy Carrette and Richard King, *Selling Spirituality: The Silent Take-over of Religion* (Routledge, 2005). In the "spiritual supermarket," the authors claim, advertising and the media distort the ethical and philosophical teachings of the world's religious traditions to buttress their control of the minds of the people they wish to dominate as their loyal consumers. From feng shui to holistic medicine, from aromatherapy candles to yoga weekends, spirituality is big business, and a powerful commodity in a global marketplace that embraces orthodox politics, curbs self-expression and colonizes Eastern beliefs. Exposing how spirituality has come to embody the privatization of religion in the modern West, Carrette and King indict the people and brands who profit from this corporate exploitation of the spiritual, and explore how spirituality can be reclaimed as a means of resistance to capitalism and its frauds.

Damian Costello, *Black Elk: Colonialism and Lakota Catholicism* (Orbis, 2005). Black Elk was one of the most significant Native Americans of the 20th century. This study focuses on his Catholicism, including his conversion, his practice of religion, and his religious identity, which has been widely disputed by scholars. Some have claimed that he was a Lakota holy man first and foremost, and others have claimed he was a fully Catholic convert. By contrast, Costello uncovers a Black Elk who is at once a sincere Catholic, a Lakota holy man, and an active agent fighting for the survival of his people in a colonial world infringing on the Lakota, their lands, and their traditions.

John T. Donovan, *Crusader in the Cold War: A Biography of Fr. John F. Cronin, S.S. (1908-1994)* (Peter Lang USA, 2005). Cronin, a member of the Sulpician order of Catholic priests, joined in a struggle to keep Communists out of organized labor in Baltimore during the Second World

War, established connections with the FBI, and reported to the American bishops on the activities of the Communist Party. After meeting Richard Nixon in 1947, Cronin became one of his chief speechwriters and an unofficial advisor. He also helped the American bishops respond to the rising racial tensions of the 1950s and 1960s.



Jason K. Duncan, *Citizens or Papists? The Politics of Anti-Catholicism in New York, 1685-1821* (Fordham, 2005). Colonial New York, despite its reputation for

pluralism, tolerance, and diversity, was also marked by severe restrictions on religious and political liberty for Catholics. The logic of the American Revolution swept away the religious barriers, but Anti-Federalists in the 1780s enacted legislation preventing Catholics from holding office and nearly succeeded in denying them the franchise. By the early 19th century, Duncan explains, Catholics gained the right to hold office due to their own efforts in concert with an urban-based branch of the Republicans, which included radical exiles from Europe. By 1820, with the contributions of Catholics to the War of 1812 and the subsequent collapse of the Federalist Party, Catholics had become a key part of the triumphant Republican coalition, which within a decade would become the new Democratic Party of Andrew Jackson and Martin Van Buren.

Glenn Feldman, ed., *Politics and Religion in the White South* (Kentucky, 2005). Although based on secular ideals, American government and politics have often been peppered with Christian influences. Especially in the mostly Protestant South, religion and politics have been nearly inextricable. This collection of 13 essays from prominent historians and political scientists explores the intersection of religion, politics, race relations, and Southern culture from post-Civil War America to the present.

Roger Finke and Rodney Stark, *The Churching of America, 1776–2005*, revised and expanded edition (Rutgers, 2005). Extending the argument that the nation's religious environment acts as a free market economy, this extensively revised and expanded edition offers new research, statistics, and stories that document increased participation in religious groups from American independence through the 21st century. This edition also includes new sections on the ethnic religious communities of recent immigrants — stories that echo those told of ethnic religious enclaves in the 19th century.

Robert C. Galgano, *Feast of Souls: Indians and Spaniards in the Seventeenth-Century Missions of Florida and New Mexico* (New Mexico, 2005). This book explores native peoples' responses to Spanish attempts to challenge and replace traditional spiritual practices in Florida and New Mexico. In these two regions, Franciscan missions were the primary mechanism for both spiritual and secular colonization in the 17th century. While Spanish missionaries relied on Indians for potential converts, laborers, trading partners, and military allies, their very presence among indigenous peoples created epidemiological, political, material, and economic crises in native communities. Natives' reactions varied widely. Some groups embraced the conquerors' offerings on their own terms and some rejected them in their entirety. Some even fled or rebelled. Sifting through Spanish colonial accounts and modern archaeological and architectural investigations, Galgano pays equal attention to the views of the newcomers and the natives while emphasizing the Franciscans' perspectives over those of the Spanish political leadership.

Michael Gauvreau, *Catholic Origins of Quebec's Quiet Revolution, 1931–1970* (McGill-Queens, 2005). Gauvreau offers a new understanding of Catholicism's place in 20th-century Quebec by challenging the notion that the Quiet Revolution began in the 1960s as a secular vision of state and society which rapidly displaced an obsolete, clericalized Catholicism. Between the 1930s and the 1960s, Catholicism, he argues, emerged as an institution increasingly dominated by the priorities of laypeople, becoming

the central force in Quebec's cultural transformation during the mid-20th century. The church espoused a particularly radical understanding of modernity, especially in the areas of youth, gender identities, marriage, and family. Catholic youth organizations played a central role in formulating the Catholic ideology underlying the Quiet Revolution, reflecting how ordinary Quebecers experienced the revolution primarily through a series of transformations in the expression of their Catholic identity.

Steven W. Hackel, *Children of Coyote, Missionaries of Saint Francis: Indian-Spanish Relations in Colonial California, 1769–1850* (University of North Carolina Press, 2005) Recovering lost voices and exploring issues both intimate and institutional, this sweeping examination of Spanish California illuminates Indian struggles against a confining colonial order and amidst harrowing depopulation. To capture the enormous challenges Indians confronted, the author integrates textual and quantitative sources and weaves together analyses of disease and depopulation, marriage and sexuality, crime and punishment, and religious, economic, and political change. As colonization reduced their numbers and remade California, Indians congregated in missions, where they forged communities under Franciscan oversight. Yet missions proved disastrously unhealthy and coercive, as Franciscans sought control over Indians' beliefs and instituted unfamiliar systems of labor and punishment. Even so, remnants of Indian groups still survived when Mexican officials ended Franciscan rule in the 1830s. Many regained land and found strength in ancestral cultures that predated the Spaniards' arrival.

Thomas F. Haddox, *Fears and Fascinations: Representing Catholicism in the American South* (Fordham, 2005). This book charts what has been a largely unexplored literary landscape, looking at the work of such diverse writers as Kate Chopin, Mark Twain, Carson McCullers, Margaret Mitchell, Allen Tate, Caroline Gordon, Flannery O'Connor, Walker Percy, and John Kennedy Toole. Haddox shows that Catholicism has been a consistent presence in the Southern cultural tradition. By focusing on the shifting and contra-

dictory ways Catholicism has been signified within Southern literature and culture, this book contributes to a more nuanced understanding of literary and cultural history in the South.



Paul Harvey, *Freedom's Coming: Religious Culture and the Shaping of the South from the Civil War through the Civil Rights Era* (University of North Carolina

Press, 2005). In his analysis of religion in the post-Civil War and 20th-century South, Harvey puts race and culture at the center, describing Southern Protestant cultures as both priestly and prophetic. A Southern formal theology sanctified dominant political and social hierarchies, evangelical belief and practice subtly undermined them. The seeds of subversion, Harvey argues, were embedded in the passionate individualism, exuberant expressive forms, and profound faith of believers in the region. Harvey explains how black and white religious people within and outside of mainstream religious groups formed a Southern "evangelical counterculture" of Christian interracialism that challenged the theologically grounded racism pervasive among white Southerners and ultimately helped to end Jim Crow in the South.

Paul Harvey and Philip Goff, eds., *The Columbia Documentary History of Religion in America Since 1945* (Columbia, 2005). This collection of manifestos, Supreme Court decisions, congressional testimonies, speeches, articles, book excerpts, pastoral letters, interviews, song lyrics, memoirs, and poems reflects the vitality, diversity, and changing nature of religious belief and practice in American public and private life over the last half century. Encompassing a range of perspectives, the book illustrates the ways in which individuals from all along the religious and political spectrum have engaged religion and viewed it as a crucial aspect of society. The anthology ranges from documents reflecting the essential religious ideas undergirding Cold War America to the role of religion and theology in the Civil Rights, feminist, and

gay rights movements as well as issues regarding religion — including traditional, New Age, and non-Western — and contemporary American culture.

James L. Heft, S.M., ed., *Believing Scholars: Ten Catholic Intellectuals* (Fordham, 2005). This volume brings together the last decade of Marianist lectures at the University of Dayton. It features Avery Cardinal Dulles, S.J., on the tensions between faith and theology in his career; Jill Ker Conway on the spiritual dimensions of memory and personal narrative; Mary Ann Glendon on the roots of human rights in Catholic social teaching; Mary Douglas on the fruitful dialogue between religion and anthropology in her own life; Peter Steinfels on what it really means to be a “liberal Catholic”; and Margaret O’Brien Steinfels on the complicated history of women in today’s church. From Charles Taylor and David Tracy on the fractured relationship between Catholicism and modernity to Gustavo Gutiérrez on the enduring call of the poor and Marcia Colish on the historic links between the church and intellectual freedom, these essays track a decade of provocative, illuminating, and essential thought.

David Hempton, *Methodism: Empire of the Spirit* (Yale, 2005). The emergence of Methodism was arguably the most significant transformation of Protestant Christianity since the Reformation. This book explores the rise of Methodism from its humble origins as a religious society within the Church of England in the 1730s to a major international religious movement by the 1880s. During that period Methodism refashioned the old denominational order in the British Isles, became the largest religious denomination in the United States, and gave rise to the most dynamic world missionary movement of the 19th century. Moving beyond a chronicle of institutional expansion, Hempton explores Methodism as a dynamic and living faith tradition and argues that it fundamentally reshaped British and American culture in the age of industrialization, democratization, and the rise of empire.

Kenneth R. Himes, Ed., *Modern Catholic Social Teaching: Commentaries and Interpretations* (Georgetown, 2005). A reference work for anyone interested in understanding or studying the key documents that comprise Catholic social teaching, this new assessment combines interrogations of the major documents with an understanding of the biblical and philosophical foundations of Catholic social teaching. It also addresses the doctrinal issues that arise in such a context and explores the social thought leading up to the “modern” era, generally accepted as beginning in 1891 with the publication of Pope Leo XIII’s *Rerum Novarum*.

Seth Jacobs, *America’s Miracle Man in Vietnam: Ngo Dinh Diem, Religion, Race, and U.S. Intervention in Southeast Asia* (Duke, 2004). The so-called Diem experiment is usually ascribed to U.S. anti-communism and an absence of other candidates for South Vietnam’s highest office. Challenging that explanation, Jacobs utilizes religion and race as categories of analysis to argue that the alliance with Diem cannot be understood apart from America’s mid-century religious revival and policymakers’ perceptions of Asians. Diem’s Catholicism and the extent to which he violated American notions of “Oriental” passivity and moral laxity made him a more attractive ally to Washington than many non-Christian South Vietnamese with greater administrative experience and popular support. In this diplomatic and cultural history, Jacobs explains how, in the 1950s, U.S. policymakers conceived of Cold War anti-communism as a crusade in which Americans needed to combine with fellow Judeo-Christians against an adversary dangerous as much for its atheism as for its military might. He also describes how racist assumptions that Asians were culturally unready for democratic self-government predisposed Americans to excuse Diem’s dictatorship as necessary in “the Orient.”

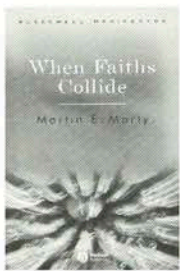
Aline H. Kalbian, *Sexing the Church: Gender, Power, and Ethics in Contemporary Catholicism* (Indiana, 2005). The regulation of human sexuality in contemporary Catholicism, a topic that monopolizes public conversation

about the Catholic Church, is also a central concern of Catholic theological discussions of religious ethics. Kalbian traces the history of the connection between moral theology and sexual ethics as it applies to the concern for order in official teachings on marriage, reproduction, and sex. She explores order as it is reflected in the theology of marriage, the 20th-century challenge to that order in the debates on contraception and assisted reproduction, and the ways attitudes about gender in Catholicism connect theological and moral order with ecclesiastical order.

Bruce B. Lawrence, *New Faiths, Old Fears: Muslims and Other Asian Immigrants in American Religious Life* (Columbia, 2004). Lawrence explores the ways in which various groups of Asian immigrants have, and sometimes have not, been integrated into the American polity. In the process, he offers several important correctives. While most profiles of Asian Americans focus exclusively on immigrants from East Asia, Lawrence seeks to make all Asians equally important and to break free of traditional geographic markers that artificially divide the people of the “Middle East” from the rest of Asia. Iranian Americans, in particular, emerge as a vital bridge group whose experience tells us much about how Asians of many different backgrounds have found their way in their new nation. Lawrence also draws comparisons between Asian Americans’ experience and those of Native, African, and Hispanic Americans, exposing undercurrents of racial and class antagonisms.

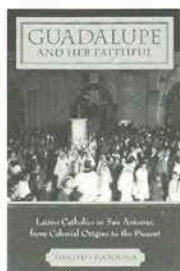
Morris J. MacGregor, *Steadfast in the Faith: The Life of Patrick Cardinal O’Boyle* (Catholic University of America, 2005). Cardinal Patrick O’Boyle (1896–1987) is largely remembered as the controversial leader of the Archdiocese of Washington during its first, formative quarter century. While steadfastly demanding racial equality and support of organized labor, he also mounted controversial defenses of the pope’s ban on artificial birth control and rejected liturgical experimentation in the wake of the Second Vatican Council. Often overlooked, however, is the fact

that O'Boyle's years followed a quarter-century participation in the modernization of the American Church's charity apparatus and the organization of its international relief effort. Such assignments placed him at the epicenter of the debate over the proper roles of church and state in providing social services. This biography seeks to explain O'Boyle's apparent contradictions by placing special emphasis on his formative years as the only child in an immigrant, staunchly pro-labor family in Scranton, Pennsylvania, and his training as a seminarian and curate in the traditional Church of his adopted New York. These influences, combined with his subsequent work with the poor and orphaned, instilled in him a progressive economic and social outlook while strengthening an unquestioned obedience and loyalty to those in authority.



Martin E. Marty, *When Faiths Collide* (Blackwell, 2005). Collisions of faiths are among the most threatening conflicts around the world at the beginning of the 21st

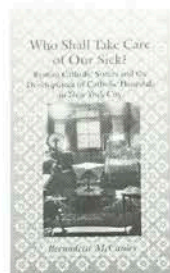
century. In the face of these conflicts, this manifesto is a call to embrace religious pluralism. Tackling people's fears of religious pluralism, the author demonstrates that citizens, religions, and identities can in fact survive in radically pluralist settings. He argues that communities involved in collisions of faith should move beyond the conventional call for "tolerance," and take a much more risky stance of "hospitality."



Timothy Matovina, *Guadalupe and Her Faithful: Latino Catholics in San Antonio, from Colonial Origins to the Present* (Johns Hopkins, 2005). Our Lady of Guadalupe is the

most revered religious figure in Mexican Catholicism. Devotion to Guadalupe among Mexicans and Mexican Americans has evolved for nearly five centuries into a deeply rooted, multifaceted tradition. Matovina offers a thorough study of this tradition as it has

been lived out by the parishioners of San Fernando Cathedral in San Antonio, Texas. He shows how the devotion to Guadalupe sustained this congregation through times of political turmoil, war and peace, and ecclesiastical and social changes over San Antonio's long history, from an agricultural settlement on the northern edge of New Spain to a dynamic U.S. metropolis. Engaging recent scholarly analysis of ritual studies, lived religion, Latino theology and history, transnationalism, and ethnicity, *Guadalupe and Her Faithful* shows how religious traditions shape and are shaped by a faith community's shifting contexts and power dynamics. This fascinating account reveals the potential force — and the potential limitations — of devotion in people's lives and religious imagination.



Bernadette McCauley, *Who Shall Take Care of Our Sick? Roman Catholic Sisters and the Development of Catholic Hospitals in New York City* (Johns Hopkins, 2005). Catholic

women religious played a prominent role in establishing the hospitals at the core of New York City's extensive Catholic medical network. Beginning with the opening of St. Vincent's Hospital in 1849, McCauley relates how determined and pragmatic women of faith worked over the next 80 years to place the Catholic Church in the mainstream of American medicine, both describing how a particular cultural sensibility and management style informed Catholic health care and gauging the ultimate success of these Catholic efforts. Visionary sisters established, managed, and staffed the hospitals, and they sat on hospital boards and served as administrators at a time when women rarely occupied positions of leadership in business. Catholic sisters at once embraced the world of God and the world of humanity, playing an unheralded role in the development of the modern hospital while serving the daily needs of New York's immigrant poor.

Patrick McNamara, *A Catholic Cold War: Edmund A. Walsh, S.J., and the Politics of American Anticommunism* (Fordham, 2005). McNamara argues that Edmund A. Walsh, as dean of Georgetown College and founder in 1919 of its School of Foreign Service, was one of the most influential Catholic figures of the 20th century. Soon after the birth of the Bolshevik state, he directed the Papal Relief Mission in the Soviet Union, starting a lifelong immersion in Soviet and Communist affairs. He also established a Jesuit college in Baghdad, and served as a consultant to the Nuremberg War Crimes Tribunal. A pioneer in the new science of geopolitics, Walsh became one of President Truman's most trusted advisers on Soviet strategy. He wrote four books, dozens of articles, and gave thousands of speeches on the moral and political threat of Soviet Communism in America. McNamara argues that Walsh left an indelible imprint on the ideology and practical politics of Cold War Washington, moving easily outside the traditional boundaries of American Catholic life.

Timothy J. Meagher, *The Columbia Guide to Irish American History* (Columbia, 2005). Meagher fuses an overview of Irish-American history with an analysis of historians' debates, an annotated bibliography, a chronology of critical events, and a glossary discussing crucial individuals, organizations, and dates. He addresses a range of key issues in Irish-American history from the first Irish settlements in the 17th century through the famine years in the 19th century to the volatility of 1960s America and beyond. Meagher invokes comparisons to Irish experiences in Canada, Britain, and Australia to challenge common perceptions of Irish American history. He examines the shifting patterns of Irish migration, discusses the role of the Catholic Church in the Irish immigrant experience, and considers the Irish American influence in U.S. politics and modern urban popular culture. Meagher pays special attention to Irish-American families and gender roles, the emergence of the Irish as a "governing class" in American politics, the paradox of their combination of fervent American patriotism and passionate Irish nationalism, and their complex and sometimes tragic relations with African and Asian Americans.

Mark A. Noll and Carolyn Nystrom, *Is the Reformation Over? An Evangelical Assessment of Contemporary Roman Catholicism* (Grand Rapids, Michigan: Baker Academic, 2005). Noll and Nystrom provide a critical evaluation of post-Vatican II Roman Catholicism and its relationship to the evangelical church. While not ignoring the significant differences that remain, the authors provide a clarion call for a new appreciation among evangelicals of the current character of the Catholic Church. This book will appeal to those interested in the ongoing dialogue between Catholicism and evangelicalism, students of church history and/or contemporary theology, as well as pastors and church leaders.

Corrie E. Norman and Don S. Armentrout, eds., *Religion in the Contemporary South* (Tennessee, 2005). While religion has always been crucial to the cultural identity of the South, most scholarship has focused on the kinds of evangelical fundamentalist activity for which the phrase "Bible Belt" was coined. With an introduction by Samuel S. Hill and 14 essays on a spectrum of topics, this is the first book to fully address the emerging religious pluralism in the South today. Topics range from religious identities in the South that weave in and out of the past; new religious expressions in the South and the shifting position of "old" minority traditions; the uncertain future of the Baptist denomination; the state of southern Catholicism; Hindu, Buddhist, and Muslim traditions in the South; and women priests in the southern Episcopal Church.

Michael O'Laughlin, *God's Beloved: A Spiritual Biography of Henri Nouwen* (Orbis, 2004). Henri Nouwen, who died in 1996, was one of the most popular spiritual teachers of the 20th century, and his vision continues to attract readers around the world. O'Laughlin, Nouwen's friend and student, leads us to a deeper understanding of Nouwen's message and his place in Christian spirituality. By illuminating Nouwen's origins, psychology, approach to theology, art, prayer, Jesus, and the Eucharist, the author gives new shape to Nouwen's

legacy, and makes one of the spiritual giants of our time more accessible.

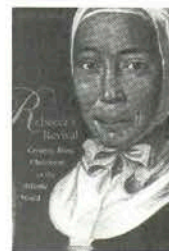
Marie Parker-Jenkins, Dimitra Hartas, and Barrie A. Irving, *In Good Faith: Schools, Religion and Public Funding* (Ashgate, 2004). The growth of faith-based schools, particularly within Muslim communities, has signaled a clear change in direction as a number of religious groups have begun to question the efficacy of "secular" schooling for all. But why is it that some faith-based schools are regarded as different from others? What makes Muslim and Sikh schools, for example, different from those classified as Anglican, Catholic, or Jewish? At the heart of the debate is the question of segregation in terms of race and ethnicity. This unique book draws on first-hand research to explore these issues and the concerns that the expansion of new faith-based schools will prove to be socially divisive, encourage "fundamentalism," and incite religious and ethnic tensions.

Peter C. Phan, *Vietnamese-American Catholics* (Paulist, 2005). This book is the first to appear in Paulist Press' new Ethnic American Pastoral Spirituality series. Phan explores the history of Christianity in Vietnam, the conditions of Vietnamese Catholics in the United States, their customs and feasts, and the challenges that they face. Pastoral strategies for assisting Vietnamese-American Catholics in becoming more active members of the Church are included, as are photographs and maps.

Matthew A. Redinger, *American Catholics and the Mexican Revolution, 1924-1936* (Notre Dame, 2005). Roman Catholics in the United States became increasingly alarmed by the anticlerical articles included in the new Mexican Constitution of 1917 and by the moves to enforce them in the 1920s, such as the nationalization of church property and the closing of religious schools. U.S. Catholics viewed the anticlerical agenda of radical social reformers as a threat to their very soul. Individual Catholic religious and lay leaders and numerous Catholic organization launched broad-based initiatives to arouse sympathetic public opinion and to force the U.S.

government to alter its relationship to the Mexican government. Redinger's study offers an insightful analysis of the efforts of many American Catholics as a private interest group to effect change in the public policy of this nation and in U.S.-Mexican relations. His judicious examination of numerous ecclesiastical and governmental archives, as well as personal papers, elucidates an important issue in American Catholic history.

S. Scott Rohrer, *Hope's Promise: Religion and Acculturation in the Southern Backcountry* (University of Alabama, 2005). This study describes the complex process of assimilation that occurred among multiethnic groups in Wachovia, the evangelical community that settled a 100,000-acre tract in Piedmont North Carolina from 1750 to 1860. Countering commonplace notions that evangelicalism was a divisive force in the antebellum South, Rohrer demonstrates the ability of evangelical beliefs and practices to unify diverse peoples and foster shared cultural values. He examines how a disparate group of pilgrims hailing from many countries (Germany, Ireland, Scandinavia, England) and different denominations (Lutheran, Reformed, Methodist, Anglican) yielded their ethnicities as they became, above all, a people of faith. Their evangelical life, Rohrer explains, wrought momentous cultural changes: the organization of tight-knit congregations bound by "heart religion"; the theology of new birth; the shape of religious discipline; the sacrament of communion; and the role of music. It also propelled interaction with the outside world — at the meetinghouse and the frontier store, for example — and fostered even more collective and accelerated change.



Jon F. Sensbach, *Rebecca's Revival: Creating Black Christianity in the Atlantic World* (Harvard, 2005). All but unknown today, Rebecca Protten left an enduring influence on African-American religion and society. Born in 1718, Protten had a childhood conversion experience,

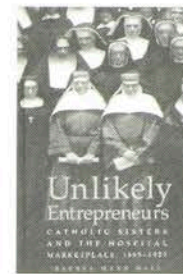
gained her freedom from bondage, and joined a group of German proselytizers from the Moravian Church. She embarked on an itinerant mission, preaching to hundreds of the enslaved Africans of St. Thomas, a Danish sugar colony in the West Indies. Laboring in obscurity and weathering persecution from hostile planters, Protten and other Black preachers created the earliest African Protestant congregation in the Americas. Protten's eventful life — the recruiting of converts, an interracial marriage, a trial on charges of blasphemy and inciting of slaves, travels to Germany and West Africa — placed her on the cusp of an emerging international Afro-Atlantic evangelicalism. Her career provides a unique lens on this prophetic movement that would soon sweep through the slave quarters of the Caribbean and North America, radically transforming African-American culture. Sensbach has pieced together this forgotten life of a Black visionary from German, Danish, and Dutch records, including letters in Protten's own hand, to create an astounding tale of one woman's freedom amidst the slave trade. Protten's life, with its evangelical efforts on three continents, reveals the dynamic relations of the Atlantic world and affords great insight into the ways Black Christianity developed in the New World.

James C. Swindal and Harry J. Gensler, S.J., eds., *The Sheed and Ward Anthology of Catholic Philosophy* (Rowman & Littlefield, 2005). The first comprehensive collection of readings from Catholic philosophers, this volume is a thorough introduction to the evolution of Catholic philosophy from the early church to the present day. It aims to sharpen the understanding of Catholic philosophy by grouping together the best examples of this tradition, both well-known classics and lesser-known selections. The readings emphasize themes integral to the Catholic tradition such as the harmony of faith and reason, the existence and nature of God, the nature of the human person and the nature of being, and the objectivity of the moral law.

Paul J. Vanderwood, *Juan Soldado: Rapist, Murderer, Martyr, Saint* (Duke, 2004). In his mortal incarnation, Juan Soldado was Juan Castillo Morales, a 24-

year-old soldier convicted of and quickly executed for the rape and murder of 8-year-old Olga Camacho in Tijuana in 1938. Immediately after Morales' death, many people began to doubt the evidence of his guilt, or at least the justice of his brutal execution. There were reports of seeing blood seeping from his grave and of hearing his soul cry out protesting his innocence. Soon the "martyred" Morales was known as Juan Soldado, or John the Soldier. Though the Catholic Church does not recognize him as a saint, thousands of people have made pilgrimages to his gravesite. This book is the first to situate his story within a broader exploration of how and why such popular canonizations take root and flourish. Vanderwood places the events of 1938 within the context of Depression-era Tijuana and locates people's devotion, then and now, within the history of extra-institutional religious activity.

Camilo José Vergara, *How the Other Half Worships* (Rutgers, 2005). Bringing together more than 300 richly textured color photographs and a series of candid interviews with pastors, church officials, and congregation members, this book explores the conditions, beliefs, and practices that shape the churches and the lives of the nation's urban poor. Over a period of 30 years, sociologist and photographer Vergara repeatedly visited these places of worship and the eclectic mix of buildings that house them in 21 cities located in 10 states across the country. Photographic sequences coupled with insightful narrative show how ordinary structures assume, modify, and shed a religious character, how traditional churches — if they fail to adapt to new congregations — are demolished, and how new churches are designed and built from the ground up. The author pays special attention to the objects, texts, and imagery that religious leaders make use of to create environments that inspire devotion. Despite the idiosyncratic features and folk decoration that distinguish these churches from one another, Vergara finds that most are driven by similar religious agendas. They tend to preach about resilience, avoid involving themselves in national and international events, and consider their truths to be absolute and eternal.

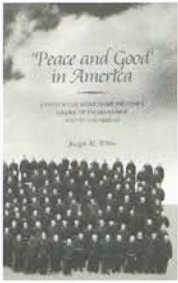


Barbara Mann Wall, *Unlikely Entrepreneurs: Catholic Sisters and the Hospital Marketplace, 1865-1925* (Ohio State, 2005). When immigrant nuns

came to the United States in the late 19th century, they encountered a market economy that structured the way they developed their hospitals. Sisters enthusiastically engaged in the market as entrepreneurs, but they also used a set of tools and understanding that were counter to the market. Their entrepreneurship was not to expand earnings but rather to advance Catholic spirituality. Wall places the development of Catholic hospital systems (located in Illinois, Indiana, Minnesota, Texas, and Utah) owned and operated by Catholic sisters within the larger social, economic, and medical history of the time. In the modern health-care climate, with the influences of corporations, federal laws, spiraling costs, managed care, and medical practices that rely less on human judgments and more on technological innovations, the "modern" hospital reflects a dim memory of the past. This book will inform future debates on who will provide health care as the sisters depart, how costs will be met, who will receive care, and who will be denied access to health services.

R. Stephen Warner, *A Church of Our Own* (Rutgers, 2005). This collection of essays traces the development of the "new paradigm" interpretation of American religion. Originally formulated in the 1990s in response to prevailing theories of secularization that focused on the waning of religion in modern societies, the new paradigm reoriented the study of religion to a focus on communities, subcultures, new religious institutions, and the fluidity of modern religious identities. This perspective continues to be one of the most important driving forces in the field and continues to challenge the assumption that religious pluralism inevitably leads to religious decline. Chapters examine evangelicals and Pentecostals, gay and lesbian churches, immigrant religious institutions, Hispanic parishes, and churches for the deaf in terms of this framework. Original introductory and concluding essays set these groups

within the broad context of the developing field.



Joseph M. White, *"Peace and Good" in America: A History of Holy Name Province Order of Friars Minor, 1850s to the Present* (Franciscan Institute Publications, 2004).

White aims to place the story of Holy Name Province and its antecedents in the larger context of Church and society in America and other places where friars served. According to White, Franciscan life in the United States "is a story of constant responses to ever-changing situations." The book not only tells the story of these daily responses to a dynamic American society, but it also adds to a growing body of historical scholarship on spirituality and devotional culture by examining how friars of the Holy Name province articulated their vision of Franciscan religious life throughout this period.

Charles Reagan Wilson and Mark Silk, eds., *Religion and Public Life in the South* (AltaMira Press, 2005). The American South has a long history of religiously inspired public movements.

From the Civil War to the Scopes Trial to the Moral Majority, white Southern evangelicals have taken ideas they see as drawn from the Christian Scriptures and tried to make them into public law. African Americans, women, sub-regions, and other religious groups also compete for power within and outside this southern religious establishment. Religion and Public Life in the South gives voice to both the establishment and its dissenters and shows why more than any other region of the country, religion drives public debate in the South.

Larry A. Witham, *Who Shall Lead Them? The Future of Ministry in America* (Oxford, 2005). The clergy today face mounting challenges in an increasingly secular world, where declining prestige makes it more difficult to attract the best and the brightest young Americans to the ministry. As Christian churches dramatically adapt to modern changes, some are asking whether there is a clergy crisis as well. Whatever the future of the clergy, the fate of millions of churchgoers also will be at stake. In *Who Shall Lead Them?*, prize-winning journalist Larry Witham draws on dozens of interviews with clergy, seminarians and laity, and uses newly available survey data including the 2000 census to reveal the trends in a variety of traditions. While evangelicals are find-

ing innovative paths to ministry, the Catholic priesthood faces a severe shortage. In mainline Protestantism, ministry as a second career has become a prominent feature. Ordination ages in the Episcopal and United Methodist churches average in the 40s today. The quest by female clergy to lead from the pulpit, meanwhile, has hit a "stained glass ceiling" as churches still prefer a man as the principal minister. While deeply motivated by the mystery of their "call" to ministry, America's priests, pastors, and ministers are reassessing their roles in a world of new debates on leadership, morality, and the powers of the mass media.

David Yamane, *The Catholic Church in State Politics: Negotiating Prophetic Demands and Political Realities* (Rowman & Littlefield, 2005). Yamane argues that the political advocacy of the American Catholic bishops at the state level is one of the Church's best-kept secrets. His study reveals the rich history, accomplishments, and challenges of bishops and their lay colleagues in local politics. Through sociological analysis, up-to-date examples, and personal interviews, Yamane explains how the local Catholic advocacy organizations in 33 states and Washington, D.C., negotiate the tension between the prophetic demands of faith and the realities of secular political institutions.

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R. Bentley Anderson, "Black, White, and Catholic: Southern Jesuits Confront the Race Question, 1952," *Catholic Historical Review* 91, no. 3 (July 2005): 484-505.

Jason D. Berggren, "'I Had a Different Way of Governing': The Living Faith of President Carter," *Journal of Church and State* 47, no. 1 (winter 2005): 43-61.

Susannah Ural Bruce, "'Remember Your Country and Keep Up Its Credit': Irish Volunteers and the Union Army, 1861-1865," *Journal of Military History* 69, no. 2 (April 2005), 331-59.

Daniel Buczek, "Equality of Right: Polish American Bishops in the American Hierarchy?," *Polish American Studies* 62, no. 1 (2005): 5-28.

Patrick Carey, "History and Theology: A Personal Confession," *U.S. Catholic Historian* 23, no. 2 (spring 2005): 9-20.

James T. Connelly, C.S.C., "The University of Portland: A Catholic University?," *American Catholic Studies* 116, no. 1 (spring 2005): 29-42.

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Thomas W. Crawford, "Stability and Change on the American Religious Landscape: A Centographic Analysis of Major U.S. Religious Groups," *Journal of Cultural Geography* 22, no. 2 (March 2005): 51-86.

Maurice T. Cunningham, "Catholics and the ConCon: The Church's Response to the Massachusetts Gay Marriage Decision," *Journal of Church and State* 47, no. 1 (winter 2005): 19-42.

Indre Cuplinskas, "Guns and Rosaries: The Use of Military Imagery in the French-Canadian Catholic Student Newspaper JEC," *Historical Studies: Canadian Catholic Historical Association* 71 (2005): 7-28.

- Leonardo De Chirico, "The Dignity of the Human Person: Towards an Evangelical Reading of the Theology of Personhood of Vatican II," *Evangelical Quarterly* 77, no. 3 (July 2005): 249-59.
- Dennis C. Dickerson, "African American Religious Intellectuals and the Theological Foundations of the Civil Rights Movement, 1930-55," *Church History* 74, no. 2 (June 2005): 217-35.
- Susan Karina Dickey, "Dominican Sisters Encounter Jim Crow: The Desegregation of a Catholic Hospital in Mississippi," *American Catholic Studies* 116, no. 1 (spring 2005): 43-58.
- Roy Palmer Domenico, "'For the Cause of Christ Here in Italy': America's Protestant Challenge in Italy and the Cultural Ambiguity of the Cold War," *Diplomatic History* 29, no. 4 (September 2005): 625-54.
- Kristin Kobes Du Mez, "The Beauty of the Lilies: Femininity, Innocence, and the Sweet Gospel of Uldine Utley," *Religion and American Culture* 15, no. 2 (summer 2005): 209-43.
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- Robert Ellsberg, "Flannery O'Connor: Spiritual Master," *American Catholic Studies* 116, no. 1 (spring 2005): 59-72.
- Harold E. Ernst, "Catholic Politicians, Voters, and Cooperation in Evil: A Response to Rev. Thomas R. Kopfensteiner," *Chicago Studies* 44, no. 2 (summer 2005): 203-18.
- Kevin E. Fitzgerald, "Departures of the Forgotten Bishop: Thomas Francis Brennan (1855-1916) of Dallas and St. John's," *Historical Studies: Canadian Catholic Historical Association* 71 (2005): 60-78.
- Wayne Flynt, "Religion for the Blues: Evangelicalism, Poor Whites, and the Great Depression," *Journal of Southern History* 71, no. 1 (February 2005): 3-38.
- Jeffrey J. Folks, "Flannery O'Connor in Her Letters: 'A Refugee From Deep Thought,'" *Modern Age* 47, no. 2 (spring 2005): 176-80.
- Jo Renee Formicola, "The Political Legacy of Pope John Paul II," *Journal of Church and State* 47, no. 2 (spring 2005): 235-42.
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- Richard Gribble, C.S.C., "The Church: Present Reality and Future Possibilities," *American Catholic Studies* 116, no. 2 (summer 2005): 1-17.
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- Edward P. Hahnenberg, "The Ministerial Priesthood and Liturgical Anamnesis in the Thought of Edward J. Kilmartin, S.J.," *Theological Studies* 66, no. 2 (June 2005): 253-78.
- Frederick Hale, "Fighting over the Fight in Spain: The Pro-Franco Campaign of Bishop Peter Amigo of Southwark," *Catholic Historical Review* 91, no. 3 (July 2005): 462-83.
- Kristin E. Heyer, "Bridging the Divide in Contemporary U.S. Catholic Social Ethics," *Theological Studies* 66, no. 2 (June 2005): 401-40.
- Christine Hirer Hinze, "U.S. Catholic Social Thought, Gender, and Economic Livelihood," *Theological Studies* 66, no. 3 (September 2005): 568-91.
- Kevin P. Hogan, "Toward a Shared Future: Reception of the Second Vatican Council in The Episcopalian," *Anglican and Episcopal History* 74, no. 2 (2005): 207-35.
- David Howlett, "Historians on Defining Hegemony in Missionary-Native Relations," *Fides et Historia* 37, no. 1 (winter/spring 2005): 17-24.
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- Andreas P. Kolbeck, author and Ambrose Leinz, trans., "The History of the Catholic Parishes in the Bismarck Diocese of North Dakota," *Heritage Review* 35, no. 2 (2005): 13-17.
- Tim Lacy, "Understanding 'Strategies for Learning': Pedagogy, Feminism, and Academic Culture at Mundelein College, 1957-1991," *American Catholic Studies* 116, no. 2 (summer 2005): 39-66.
- Heidi Oberholtzer Lee, "'The Hungry Soul': Sacramental Appetite and the Transformation of Taste in Early American Travel Writing," *Early American Studies* 3, no. 1 (2005): 65-93.
- Emile Lester, "Two Types of Pluralism and the Catholic Church Scandal," *Journal of Church & State* 47, no. 2 (spring 2005): 309-34.
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Kenneth J. Zanca, "The Civil War Era Catholic Press on the Trial and Execution of Mary Surratt," *American Catholic Studies* 116, no. 1 (spring 2005): 1-28.

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University of Georgia
Richard Pierce
University of Notre Dame

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- Mary J. Henold, "Gluttons for Dialogue: The American Catholic Feminist Movement on the Eve of Disillusionment, 1975-1978" — spring 2004
- Timothy B. Neary, "Taking It to the Streets: Catholic Liberalism, Race, and Sport in Twentieth-Century Urban America" — fall 2004
- Sally Dwyer-McNulty "In Search of a Tradition: Catholic School Uniforms" — spring 2005
- L.E. Hartmann-Ting "A Message to Catholic Women: Laywomen, the National Catholic School of Social Science, and the Expression of Catholic Influence in American Life, 1919-1947" — fall 2005

News Items for Newsletter

(Current position, research interests, etc.):





THE CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

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AMERICAN CATHOLIC STUDIES NEWSLETTER

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