



# AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## Religion as a Conversation Starter

**R**eligion's public presence — the social impact of churches, religious institutions and individual believers — has long been a subject of controversy, though the debate seems to be changing in some surprising ways in the late 1990s. Not long ago it would have been difficult to find a secular, left-leaning intellectual willing to argue with *Nation* columnist Katha Pollitt's claim that religion is "a farrago of authoritarian nonsense, misogyny and humble pie, the eternal enemy of human happiness and freedom."

Today, however, we see intellectuals of impeccable leftist and secular credentials such as Michael Kazin taking that one-sided stereotype to task in the

very same journal. Apparently unconcerned about his popularity ratings, Kazin argues that religious commitment "has been an indispensable source of wisdom and rhetoric for many of the most effective and influential exponents of social change in American history."

For their part, historians are familiar with the religious aspects of most American reform movements, including abolitionism, temperance, civil rights, the sanctuary movement, advocacy for children and the poor, and even opposition to the Vietnam war, but journalists and even most scholars have rarely shown much appreciation for religion's rich and still relevant legacy of activism and reform.

Without question, there is a disinclination in the secular academy to consider data that might disturb its dim view of the consequences of religious belief. But some of the blame for this

skewed assessment also needs to be shouldered by scholars sympathetic to religion's public presence. The latter have not, on the whole, gone out of their way to write the kind of books that will grab the attention of someone not interested in religion for its own sake.

Nevertheless, as Marxist orthodoxies are tossed into the dustbin of history, and as the Enlightenment project itself is buffeted by waves of postmodern skepticism, intellectuals are — for the moment at least — reconsidering their customary dismissal of religion. While Kazin is far from alone in offering a re-evaluation of the social functions of religion, it is unclear what effect this much-needed correction in scholarly opinion will have. What is clear is that those who would welcome a more balanced appreciation of religion's complex role in American history have only begun to argue their case.

But begun they have, and several recent books illustrate what can be accomplished by way of revising the standard perception of the nation's development when we look for religion in unexpected places. The picture that emerges is usually a complex one, challenging the preconceptions of religion's hopeful supporters even as it complicates the story accepted by its cultured despisers.

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## ***Cushwas to Endow Cushwa Center Directorship***

William W. and Anna Jean Cushwa of Youngstown, Ohio, recently made a major contribution to the historical study of American Catholicism by providing a generous gift to the University of Notre Dame for the purpose of endowing the directorship of the Cushwa Center. The gift means, among other things, that the Cushwa Center will enjoy the resources necessary to remain a leading research center on campus and to stand among the national and international organizations dedicated to the continued vitality of the Church's intellectual mission.

William W. Cushwa, a 1959 Notre Dame graduate and former vice president of Commercial Intertech Corporation, is the son of Charles B. and Margaret Hall Cushwa, who in 1981 provided the charitable lead trust that established the Cushwa Center as a permanent presence in the world of Catholic scholarship. Bill and Anna Jean (Schuler) Cushwa, a graduate of Cornell University, have a keen interest in fostering scholarly research, teaching and public discourse that enhances understanding of Catholicism in the United States, and they believe that the Cushwa Center is prepared to "move to the next level" in its service to the Church and the academy.

"Once again the generosity of the Cushwa family is focused on Catholic scholarship, which is at the heart of Notre Dame's identity as a Catholic university," said Jay P. Dolan, the former director of the center. "We are grateful that Bill and Anna Jean Cushwa appreciate the importance of historical research in the life of the Church. This is a wonderful gift that will certainly enhance the work of the Cushwa Center as it enters a new phase of its development."

## ***Cushwa Center's New Home on Campus***

The Cushwa Center has a new, spacious home on Notre Dame's campus, complete with a conference room and library, additional offices for visiting scholars, and proximity to other research centers and institutes of the University. The new address is:

Cushwa Center for the Study of  
American Catholicism  
University of Notre Dame  
1135 Flanner Hall  
Notre Dame, IN 46556-5611

## ***"Catholicism in Twentieth-Century America"***

The current research agenda of the Cushwa Center is in effect a response to historian Patrick Carey's recommendation that historians investigate the interactive dimensions of the American Catholic experience, with special attention to the ways in which Catholic religious leadership and institutions were shaped in collaboration or competition with other religious and secular bodies.

In fall 1997, with generous support from the Lilly Endowment and the University of Notre Dame, the Cushwa Center initiated a new research project, "Catholicism in Twentieth-Century America," that will explore the various interactions between Catholics and other Americans in the spheres of work, culture and politics. Broadly, researchers are concerned with the ways Catholic institutions, religious belief and practice have affected and been affected by events and movements in the larger American society. As the project has taken shape over the 1997-98 academic year, certain specific themes are emerging:

1) Changing Catholic attitudes toward work and career, with emphasis on analyzing the various forms of leadership and participation in labor movements, in Catholic schools and hospitals, and in the workforce more generally;

2) The evolution of American Catholic social ethics, public presences and religious identity (from devotional practices and worship styles to parish, sodality, para-church and other forms of Catholic affiliation), especially as these coincided with the ethnic and racial diversification of the Catholic community and with the experience of prosperity and upward social mobility for many Catholics;

3) The effect of the Second Vatican Council on the personal and professional lives of Catholics both as members of the Church and as citizens of the republic;

4) The rise and decline of orders of women religious, with the "decline thesis" examined critically and in tandem with investigation of the changing roles of Catholic lay women.

These themes were suggested both by the general conceptual framework of the project and by numerous impressive grant proposals in these areas, not all of which could be funded. The "Public Presences" steering committee had a series of meetings to discuss the overall goals of the project, the proposals received and current directions in historical research; in late March, they awarded substantial grants to eight scholars — four faculty and four graduate students writing dissertations. Each of these scholars now joins a team that will meet regularly over the next two years to discuss and criticize the work in progress.

The faculty fellows include James T. Fisher, who holds the Danforth Chair in Humanities and teaches in the departments of history and theological studies at St. Louis University; he is the author of *The Catholic Counterculture in America, 1933-1962* and *Dr. America: The Lives of Thomas A. Dooley, 1927-1961*. Fisher's project is titled "Covering the Waterfront: Culture and Ideology in the Catholic Metropolis, 1936-1960." Central to this study of the Manhattan waterfront is the figure of Jesuit John M. Corridan of the Xavier Labor School and his struggle against corruption along the piers, particularly among leaders and members of the



International Longshoremen's Association. Two conflicting styles of Catholicism met when Corridan, an advocate of 20th-century Catholic social teaching, challenged a Catholic working-class culture that separated the social, political and spiritual spheres of life. At stake in this struggle, says Fisher, "was the very definition of Catholic life itself: its ethics, its politics, its public theology."

The Second Vatican Council endorsed Corridan's vision of a new type of public presence for Catholics in the interrelated worlds of labor and political life. Faculty fellow Timothy I. Kelly of the Department of History at St. Vincent College in Latrobe, Pennsylvania, addresses the effect of the council in "The Lay Experience of the Second Vatican Council Reforms: A Social History," his study of the Catholic community of Pittsburgh. Kelly is the author of several articles and chapters in books, including "Suburbanization and the Decline of Catholic Public Ritual" in the *Journal of Social History*. His project comprehends a diverse set of topics surrounding the reception of Vatican II in the American church: the decline of public ritual and popular devotions, the rise of "gender politics," new models of citizenship and church affiliation, and the changing social psychology of American Catholicism.

A third faculty fellow, Steve Rosswurm, professor of history at Lake Forest College in Lake Forest, Illinois, will be completing a comprehensive study of "Catholics and the CIO." Rosswurm is the author of *Arms, Country, and Class: The Philadelphia Militia and Lower Sort During the American Revolution, 1775-1783* and editor of *The CIO's Left-Led Unions*. Catholics made up 40 percent of the CIO's 6 million members at one point, yet the religious composition of the union has been ignored by labor historians. Rosswurm will study the complicated ways in which the CIO facilitated Catholic entry into mainstream society and how Catholics in turn shaped the CIO. His research promises to open new vistas on the world of working-class Catholicism at a time when it wielded unprecedented political and cultural influence.

Mary Lethert Wingerd, whose study is titled "City Limits: Class, Culture, and the Making of an Irish-

Catholic Town, St. Paul, Minnesota," received her Ph.D. in history from Duke University and is the author of "Rethinking Paternalism: Power and Parochialism in a Southern Mill Village," in the *Journal of American History*. Her project examines Catholicism's distinctive place in the structures of culture, class and power in St. Paul, focusing on the Church's role as mediator during the 1930s when labor disputes were erupting into violence in other parts of the nation. Wingerd's study will trace the interventions of Catholic leaders and organizations during the economic and social upheavals of the Depression era and narrate the Church's role in the evolution of the city's civic culture in the ensuing decades.

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Four dissertations complement these themes or pioneer new fields of research in understudied but important "public presence" topics.

The dissertation fellows include Kristine L. LaLonde, whose dissertation examines "The Impact of Work for Racial Integration on the Clergy's Response to *Humanae Vitae* in the Archdiocese of Washington, 1958-1972." LaLonde is a Ph.D. candidate at the University of Virginia. Her research, which in some ways parallels Professor Kelly's study of Pittsburgh during the Vatican II era, examines Washington, D.C.'s Catholic community in the 1960s and 1970s, exploring the effect of race, poverty and the

struggle for integration upon Catholic attitudes toward social change. LaLonde considers "Catholics' reaction to, creation of, and opposition to social change" in light of their religious belief. Her work will explore the relationship between the most significant social issue of the 1960s, race, with what was unquestionably the most divisive issue within the Church in that decade, the papal condemnation of contraception.

Mark E. Santow, a Ph.D. candidate at the University of Pennsylvania, addresses aspects of themes raised by Professors Fisher and Rosswurm in his study of "An American Faith: Saul Alinsky and Urban Democracy, 1939-1972." Santow's dissertation will trace radical activist Saul Alinsky's neighborhood-centered organizing to his experiences in Chicago's back-of-the-yards, exploring the non-Catholic Alinsky's close associations with Catholic priests and lay people, including Bishop Bernard Sheil, Cardinals Stritch and Meyer, Jacques Maritain, and Msgrs. John Egan and John O'Grady. Santow will argue that Alinsky's vision was readily appropriated by "the parish-centered territorial sensibility of urban Catholicism."

Andrew S. Moore, a Ph.D. candidate at the University of Florida, takes up an overlooked but central topic, "Catholics in the Modern South: The Transformation of a Religion and a Region, 1945-1975," a study set against the backdrop of the civil rights and feminist movements. Looking closely at the dioceses of Atlanta, Georgia, and Birmingham, Alabama, Moore finds that these movements "brought into sharp relief internal conflicts between liberal and conservative, leadership and laity, and priest and prelate" within the Church. White Southern Catholics resisted Vatican II, says Moore, because it "reinforced liberal religious and social changes." Moore finds that social conflict over women's roles in particular facilitated an ecumenical restructuring of religion around gender and reproductive issues that lent distinctive shape to Southern Catholicism in the decades following the Second World War.

Colleen Doody, a Ph.D. candidate at the University of Virginia, examines a different dimension of Catholicism and social conflict in her dissertation on "The Political Culture of Cold War Detroit, 1945-1955." Doody explores



“the cultural underpinnings of American anti-communism,” showing that Catholic anti-communism was part of a larger defense of traditional sources of morality, the patriarchal family, and the Catholic Church. Doody will pay close attention to the political dimensions of Marian devotions and the connections between rosary associations and municipal politics, showing how the patriarchal dimension of Catholic devotional culture was marshaled into a powerful ideological defense of a traditional urban community.

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The “Catholic Women” working group, in documenting the changing roles of Catholic women in the education and formation of Catholic youth, in pastoral leadership and in professional life, will also address “public presences” themes without restricting the study of women’s agency to the public sphere. Four scholars — three faculty and one dissertationist — have been awarded fellowships in support of their research.

Two faculty fellows will examine various dimensions of the Catholic subcultures created and subsequently transformed by women religious. Patricia Byrne, C.S.J., is working on a comprehensive study of “The Society of the Sacred Heart in the United States, 1914–1990.” She is associate professor in the Department of Religion at Trinity College in Hartford, Connecticut, and a researcher and writer in history for the U.S. Province of the Society of the Sacred Heart. She has authored “In the Parish but Not of It: Sisters,” in *Transforming Parish Ministry*, “American Ultramontanist” in *Theological Studies*, and other articles. Grounded in extensive archival work in the United States and Rome, Byrne seeks to redress the lack of serious histories of women religious; unlike previous histories that take the internal development of the congregation as their organizing principle, this study will integrate Catholic women religious into general studies of Catholicism, women’s history, education, and spirituality in the United States.

Ana María Díaz-Stevens, associate professor of church and society at Union

Theological Seminary in New York, is studying the “Mission History of Four Congregations of Women Religious: The Role of the Sisters of Notre Dame, Amityville Dominicans, Trinitarians, and Josephites in the Academic and Spiritual Formation of Puerto Ricans.” She is the author of the award-winning *Oxcart Catholicism on Fifth Avenue: The Impact of the Puerto Rican Migration Upon the Archdiocese of New York*. The religious history of Puerto Rico has been largely ignored by scholars, and the history of Catholic missionary women on the island has been particularly neglected. Díaz-Stevens proposes to document and analyze the history of missionary women and their effect on the Puerto Rican people, as well as the effect of the missionary experience in Puerto Rico on these four congregations.

Two grant recipients focus their research on lay Catholics. Claire Wolfeich, assistant professor in the School of Theology at Boston University, is studying “American Catholic Lay Women’s Experiences of Work and Spirituality, 1950–1995.” Wolfeich will examine the relationship between religion and women’s vocational choices, with particular attention to the supposedly inhibiting effect Catholicism is held to have had on women entering the workforce. She will demonstrate the “ways in which Catholic women forged new understandings of their own identities and vocations” in the shifting religious and social landscape of post-war America.

Deborah Skok, a Ph.D. candidate at the University of Chicago, is working on a dissertation titled “Negotiating Religion in Modern America: Chicago’s Catholic Settlement Houses and Day Nurseries.” Her research examines the extensive network of settlement houses and day nurseries founded by Catholic lay women in Chicago in the first three decades of the century, paying close attention to the ways women attempted “to carve out a more public role for themselves within the city’s Catholic subculture,” and the manner in which their work “helped the subculture itself to expand and change.” Settlement houses and day nurseries, says Skok, “became sites where Chicago’s Catholic

subgroups renegotiated the subculture’s ethnic, class and gender boundaries.” As women, in obedience to the mandates of the faith, stepped out into the world, they found themselves being transformed by that very service, and this transformation would eventually affect their original communities.

These four scholars will pursue much-needed research on Catholic women’s orders, the social service activities of Catholic laywomen, and the experiences of Catholic women in the world of professional employment. Byrne and Díaz-Stevens will explore the alternative cultures of intentional female religious communities under pluralistic, modern conditions. Wolfeich’s research will display from the religious angle the social and cultural effect of women’s entry into the workforce. Skok’s dissertation will serve as a timely complement to the increasing number of historical studies of Protestant women’s charitable activities during the seminal early decades of the century, adding new data on the Catholic experience to our growing knowledge of religious social service in urban America.

\* \* \*

“Catholic Practices and Catholic Identity,” a third working-group, is exploring the historical relationship between ethnic identity, moral codes, and devotional and sacramental practices, on the one hand, and pastoral leadership and institutional loyalty, on the other. Three projects have been designed to trace the intersections between the religious worldviews of the two largest ethnic groups in the church (Hispanic- and Euro-American), the devotional and sacramental practices promoted by parish leadership, and the institutional loyalties of these groups.

Scholars and church leaders are paying belated attention to the ways Hispanic Catholic communities have preserved a distinctive religious sensibility amidst the challenges of a modern, urban environment, but there are only a handful of reliable studies of the 15 million-strong Hispanic Catholic community in the United States. Thus the Cushwa Center has commissioned a



multi-authored work that will engage historians, ethnographers and theologians in a critical dialogue about the growing Hispanic presence in the U.S. Catholic church and the distinctive worldviews that inform Hispanic religious cultures.

The volume will consist of eight essays edited by Timothy Matovina and Gary Riebe-Estrella, whose introduction will sketch the outlines of Latino popular devotion and the interdisciplinary method employed in the book. Orlando Espín describes the *Sensus Fidelium* of Latino Catholicism, while other chapters explore the diversity of Hispanic practices and religious cultures (Luis León), with case studies of the devotion to Our Lady of Guadalupe (Matovina), the rituals of suffering, life, and death (chapters by Karen Mary Davalos, Lara Medina and Gilbert Cadena), and the theology and practices of collective memory (Roberto Goizueta). The volume will conclude with Arturo Pérez Rodríguez's discussion of the pastoral implications of the study's findings.

A second, multi-authored volume will consist of four historical essays on the effect of postwar social change and Vatican II on Euro-American beliefs and practices. The volume will consist of a study of prayer by Joseph Chinnici, a history of Marian devotions by Paula Kane, an examination of changes in eucharistic practice by Margaret McGuinness, and a history of confession by James O'Toole. Together, these essays will provide a vivid analytical portrait of the week-to-week religious culture of the American Catholic community and how it changed over the course of the second half of the 20th century. This volume will go beyond earlier studies of Catholic devotional culture, examining religious practices in light of questions currently being asked about the relation between devotions, faith formation and the inculcation of a corporate religious identity.

Perhaps the most distinctive Catholic practice in this century has also been the most contentious. A third volume by Leslie Tentler will examine the birth-control controversy in the American Catholic church, focusing primarily on

the period from 1930 to 1970. The debate over birth control was intense and pervasive, attracted considerable attention from the non-Catholic world, and occasioned monumental debates within the Catholic community over the nature and meaning of sexuality, as well as the role of ecclesiastical authority. This watershed controversy presaged later disputes over clerical celibacy, divorce and remarriage, abortion, and homosexuality, influencing the terms of these debates.

The apogee of the debate over birth control coincided with the aftershocks of Vatican II and the social changes of the 1960s and is generally believed to be implicated in the crisis of vocations that began in those years and continues to this day. Tentler's study will explore several decades of the birth-control issue, from the pre-Vatican II era to *Humanae Vitae* and beyond, attending to the ways in which this teaching and the need to defend it affected priests' relationships with their congregations and with the hierarchy, altering their self-understandings of their roles along the way.

## "Catholic Women in Twentieth-Century America"

### PURPOSE

"Catholicism in Twentieth-Century America" seeks to integrate the experiences and contributions of Catholics more fully into the narratives of American history, to enhance collaboration between historians of Catholicism and other scholars, and to promote the study of American Catholicism by graduate students.

### DISSERTATION AWARDS

Toward these ends, the project will fund innovative and carefully conceived dissertation projects that explore the historical experiences and contributions of Catholic women, both lay and religious, in 20th-century America. We expect that the resulting body of scholarship will come to inform the research of other scholars of American religion; women's history; labor history; social, intellectual and cultural history; and other topics in American history. We particularly encourage proposals in areas whose religious dimensions until now

have been neglected. Recipients will be chosen by a panel composed of Catholic historians and eminent historians in other fields.

Proposals on "Catholic Women in Twentieth-Century America" might address themes such as: the history of Catholic women in American institutional, intellectual, cultural, and spiritual life; Catholic women in social movements; the evolution of vocational and professional life choices of Catholic women; changing public images of Catholic women; and changing attitudes and practices related to sexuality.

The Cushwa Center will award up to five fellowships to Ph.D. candidates whose dissertation proposals have been approved and whose research promises to advance the historical study of Catholic women in 20th-century America. These fellowships carry a stipend of \$15,000 for the 12-month period July 1, 1999, to June 30, 2000. Grantees will be expected to devote full time to research and writing during that year.

Applications should include:

1. A typed, double-spaced description of your project, approximately 1,200 to 1,500 words.
2. A curriculum vitae of no more than two pages.
3. Two letters of recommendation in signed and sealed envelopes.
4. A recent sample of your written work (seminar paper, master's thesis, etc.) of at least 25 pages.

### CONFERENCES

All dissertation award recipients will become members of a working group on Catholic women. As such, they will be expected to attend a meeting (fall 1999) and a major conference (March 10-12, 2000) to present and discuss their research-in-progress. The meeting and conference will be at the University of Notre Dame; the project will cover travel, lodging and meal costs for all participants.

**Complete applications must be received at the Cushwa Center by February 1, 1999. Awards will be announced by April 15, 1999.**

Please send applications and inquiries to: 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](mailto:cushwa.1@nd.edu).



As these various working groups conduct their researches, conduct conferences and critique drafts of manuscripts in progress, Scott Appleby will be working on a synthetic overview of American Catholic history in the 20th century, drawing on these studies, the sizable secondary literature and his own research. It is also expected that the Cushwa Center will award two to four additional grants to address issues and themes related to but not covered by the studies described above.

## Seminar in American Religion

On March 28 the Seminar in American Religion met to discuss *Revive Us Again: The Reawakening of American Fundamentalism* (Oxford University Press, 1997) by Joel A. Carpenter, provost of Calvin College. Mel Piehl, professor of humanities and history at Christ College, Valparaiso University, and Kathryn Long, assistant professor of history at Wheaton College, served as respondents.

By the late 1920s fundamentalist Protestantism seemed awkwardly out of step with the American mainstream. While the rest of the nation eagerly embraced the 20th century, fundamentalists appeared to be holdovers from the 19th, destined for obsolescence. Two decades later, fundamentalism was back. Defying exaggerated reports of its de-



Kathryn Long and Joel Carpenter

mise, religious revivalism was making waves again by the late 1940s, among sophisticated urban youths, in ultra-modern Los Angeles of all places. What happened?

*Revive Us Again* traces the lost years of Protestant fundamentalism: The years between the public humiliation of the Scopes trial and the re-emergence of fundamentalist revivalism as a popular phenomenon spearheaded by Billy Graham after World War II.

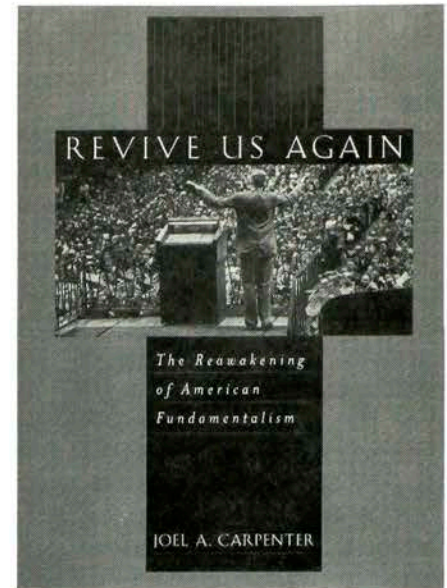
Carpenter's book does more, however, than merely document an understudied period of religious history; it adds welcome nuance to the portrait of an easily caricatured movement.

As an "organized offensive against liberalism in the denominations and evolution in the schools," says Carpenter, fundamentalism was "a spent force" by 1930. After the failure of their antimodernist crusade in the 1920s, fundamentalists retreated from the public sphere to build a powerful network of institutions. During the 1930s and 1940s they also developed a distinctive "ethos and identity," at the center of which was a white-hot zeal for nationwide revival. The result was "a popular resurgence of fundamentalism and other kinds of evangelicalism" that transformed the modern religious landscape in America after World War II.

Carpenter does not exactly dissent from the orthodox definition of fundamentalism as "militant anti-modernism," but he does stress the constructive side

of the movement more than previous studies have. Fundamentalists agreed with Karl Marx on one point: Their calling was less to understand the world than to change it. Fundamentalists had an argument with modernity, to be sure, but what was ultimately at stake was not a philosophy or a worldview, but *souls*. Fundamentalists were above all soul-savers.

Carpenter brings revivalism front and center in his interpreta-



tion of fundamentalism. "Fired with a powerful yearning to bring revival to America, fundamentalists and other evangelicals were fashioning a contemporary religious style by making extensive use of the popular arts and the mass media," Carpenter says, adding that they were "retooling revivalism" in preparation for "their return from the margins of public life."

Return they did, but their success was not without its ironies. One of the enduring lessons illustrated by fundamentalism's recovery is what Carpenter calls "the sovereignty of popular appeal." The opportunity to gain a large and influential mass following in America's unregulated religious market led fundamentalists to pursue a national awakening "with a revivalist's instinct for popular appeal," writes Carpenter, but that very engagement "brought them closer to the absorbing and domesticating vortex of American popular culture." Conflicting impulses to separate from or engage the larger culture have continued to pull fundamentalists in opposite directions, often at once. The result, says Carpenter, has been "a rather strange dance."

Given these tensions and contradictions, as well as the changing orientation of the movement over time, Long wondered whether we should "be talking of American fundamentalisms in the plural[.] Are fundamentalists equally fundamentalist no matter which side of



the tensions within the movement dominate at a given time? Where," she asked, does *Revive Us Again* "leave us in terms of the definition of fundamentalism in America?" Is fundamentalism not in fact so diverse as to defy inclusion under a solitary rubric?

Carpenter responded that the term works as long as we recall a *movement* can comprehend a diverse set of mentalities. Focusing on ideology, he said, is a mistake, involving a futile quest for the "essence" of fundamentalism which, as Ron Numbers observed, has become "a historiographical red herring." Still, several participants remained skeptical about the boundaries Carpenter has drawn around the movement. As Piehl noted, the fundamentalists of *Revive Us Again* derive from the theological and cultural conflicts among Baptists and Presbyterians in the urban northeast. But where is the South? Where are the Wesleyan or holiness traditions? Where, Gail Bederman asked, are African-American believers?

Carpenter defended his choices, pointing out that fundamentalism is an aggressive movement that has, through radio, publishing, and higher education, spread to and altered the shape of other traditions. Had he extended his narrative by another generation, he admitted, the story would become much more complex and the scope of his analysis would need to be broadened.

Long also questioned Carpenter's attempt to map the shift from separatism to engagement onto the chronology of the 1920s to 1940s. If fundamentalists remained active in the 1930s, shoring up their institutional base, from what were they reawakened? Carpenter agreed: The idea fits the historiography better than the facts. We need, he said, to toss out the idea that there was a religious depression in the 1930s.

James Turner questioned the role played by a new generation in the emergence of a more optimistic fundamentalism: Was it the case that the change was due to younger fundamentalists who had inherited a custodial mentality but who had missed the humiliations of the 1920s? It was in part, Carpenter admitted, but the causation was more complex: There were many in the older generation, too, who were calling for a new engagement, who seemed to have grown tired of being bitter.

Finally, Piehl asked whether we can continue to think of post-1950s conservative Protestants as "fundamentalists." Given the changes in mentality over time, the rise of new generations, and the erosion of old animosities, do today's evangelicals really feel a sense of kinship with their fundamentalist ancestors? Are scholars correct in assuming meaningful continuities between these movements? Carpenter responded by noting that while fundamentalists have tried to reinvent themselves, there is an identifiable genetic pattern that can be traced across time through their favored categories and suspicions. Without ignoring the many changes in the movement, we need to recognize the persistence of the mentality, even among its many heirs who deny their patrimony, Carpenter concluded.

## American Catholic Studies Seminar

On March 19, Eugene McCarragher presented a paper on "The Technopolitan Catholic: Michael Novak, Catholic Social Thought, and Post-Industrial Liberalism, 1960–1975." McCarragher is an assistant professor of history at the University of Delaware and the author of several scholarly articles as well as the much-discussed *Commonweal* essay, "Smile, When You Say 'Laity.'" John McGreevy of the University of Notre Dame served as respondent.

McCarragher's paper is drawn from his forthcoming book, *The Land of Unlikeness: Christian Theology, Social Thought, and Cultural Criticism in the United States, 1900–1975*, which will stress the "consolidation" of American culture around the forces of capitalism, consumption, secularization, expertise and therapeutics.

McCarragher sees Christian intellectuals forming two schools of thought as they related religion to culture. One school sees theology operating in close association with consolidating trends,

functioning to fortify and legitimate them, and includes figures such as John Ryan, Reinhold Niebuhr, John Courtney Murray and Michael Novak. The other school, represented by Paul Hanly Furfey, Dorothy Day and H. Richard Niebuhr, urges the church to adopt an autonomous stance and work for social transformation by building culturally independent religious communities.

The first and most influential school of thought developed a specific model of the Christian intellectual as a member of the professional-managerial class. Modeling the Christian leader after the professional expert, distinctive Christian values and practices were muted, replaced by therapeutic functions within a culture whose terms were increasingly set by the dictates of a utilitarian, pragmatic and ultimately secular worldview.

Novak, one of the new Catholic intellectuals who came to prominence around the time of the Second Vatican Council, is indebted to both of these traditions, said McCarragher. By framing Novak's career in terms of this dual tradition, McCarragher believes we can come to a better understanding of this influential, though controversial, figure.

Novak, "one of the American Church's most visible *enrages* of the



Scott Appleby, Eugene McCarragher, John McGreevy

1960s," was at one time opposed to the war in Vietnam, supported the New Left, and endorsed the wave of liturgical experimentation that swept the church following Vatican II. Controversy increased when Novak jettisoned his radical image and became a defender of democratic capitalism in the early 1980s.



Rather than seeing a clear rupture dividing Novak's career into two distinct phases, McCarragher finds in his work a "conflicted attempt to be the prophet of a technopolitan Catholicism" that will speak to "a post-industrialist world both professional and populist." Novak's attempt to resolve the tension between being a member of the Catholic community and a professional culture-critic binds the otherwise disparate halves of his career together and tells us much about this influential figure and the progressive Catholicism of the Vatican II period.

"Technopolis" is the name theologian Harvey Cox gave to the technological, managerial, and above all professional "secular city" he saw emerging in 1965. Mobility and flexibility were the hallmarks of this latest phase in social evolution, said Cox. Novak followed Cox: The church would need to become "flexible and mobile" and move away from weighty institutional forms. Sharing the optimistic, expansive mood of progressive Catholics in the 1960s, he believed that an open church, adjusted to elite managerial culture, promised "a more democratic, spiritually fulfilling, richly sacramental way of life."

Later in the 1960s, Novak distanced himself from the managerial elites responsible for the war. Momentarily taken with the New Left, Novak was soon disgusted by their histrionics and instead directed his hopes for an alternative culture to "the unmeltable ethnics." Expressing the hope that ethnic communities might serve as reservoirs of authenticity, Novak ignored, says McCarragher, the potential of Catholicism as "an alternative master site of politics and culture." At the same time he paid increasingly positive attention "to the quasi-sacral character of capitalism" and the civil religious dimension of the American consensus around the corporate liberal order.

In his response, McGreevy noted McCarragher's stress on the continuities in Novak's career, his persistent struggle with the tension between the roles of prophet and people's representative. Nevertheless, McGreevy wondered whether Novak's shifting take on the

sociopolitical scene is not more important. McCarragher admitted that this is a difficult question, but he remains convinced that Novak's quest for a way to connect intellectuals with the people remains central to his work.

McGreevy also appreciated the close attention paid to a cluster of terms generally ignored by historians of the 1960s: "flexibility," "openness," "undogmatic," and so forth. Useful when embedded in a strong critique of an ossified culture, McCarragher believes such terms become debilitating when raised to the level of positive values. But, asked McGreevy, would any theology not utterly resistant to capitalism satisfy McCarragher? Moreover, is not Novak's attempt to refine capitalism in a personalist and democratic direction more realistic than the total refusal of the Left?

McCarragher admitted that, by his lights, the logic of capitalism is essentially secular, which means Christians must choose between opposition or capitulation. As for the realism of radical opposition, it is not the historian's task to propose full-blown alternatives to the present system but to show how that system has been articulated in a given religious culture.

McCarragher concluded that Novak's social criticism illustrates the contradictions in the Christian attempt to influence, rather than transform, the modern world. The non-theological language acceptable to a fundamentally secular order is inadequate to the construction of the authentic, balanced, humane community envisioned by these critics. The foundation of that order must include not just love and hope but also faith.

## *Hibernian Lecture*

On November 21, James J. Connolly of Ball State University presented a lecture on "The Politics of Ethnic Conflict: James Michael Curley and the Boston Irish." Professor Connolly's dissertation, *The Triumph of Ethnic Progressivism: Urban Political Culture in Boston, 1900–1925*, will be published this year by Harvard University Press. The lecture

was made possible by a grant from the Ancient Order of Hibernians.

When violent opposition to court-ordered school desegregation broke out in Boston in the 1970s, scholars and journalists sought for the origins of the crisis in the city's unique political culture, said Connolly. Boston politics revolves around ethnically constituted neighborhoods and their interests, and the battle over desegregation was viewed by ethnic Bostonians as a political struggle among social groups. The conflict gained emotional fervor through "the propensity of Irish Boston to see itself as an embattled minority, despite nearly a century of numerical and political dominance."

Professor Connolly is interested in the historical origins of this self-perception and locates a key moment in the construction of Boston Irish identity at the beginning of the 20th century, when political modernization gave spokesmen for Boston's Irish an incentive to depict the community as "victims of a century-long pattern of discrimination." He pointed to James Michael Curley, who was active between the 1890s and the 1950s, was four times mayor of Boston and served two terms in Congress and one term as governor of the commonwealth. He also served two terms in prison.

Curley was among the most famous and controversial of Boston's many colorful political figures. His career was constructed on the skillful use of "modern, media-driven politics." Curley is "better seen as one of the first media politicians than as one of the last of the big city bosses," said Connolly.

Catholic politicians of the generation preceding Curley had urged conciliation and cooperation in the wake of a half century or more of often virulent ethno-religious conflict. Irish spokesmen of the 1890s downplayed the resurgent nativism of the American Protective Association, even after a deadly riot in 1895. Boston's Irish were on the verge of achieving demographic dominance in the 1890s, and leaders were confident that the democratic process would work to their advantage. For their part, Irish Catholic voters demonstrated fervent loyalty to Demo-



cratic candidates of whatever ethnic or religious profile.

Progressive reforms in the structure of municipal politics altered the dynamics of electioneering; the importance of neighborhood organizations declined as political power was shifted to voters themselves. Old systems of patronage gave way to advertising and publicity as the feelings and prejudices of voters became newly important.

Curley was quick to adapt to this new political environment, Connolly argued, "reshaping the prevailing understanding of the Boston Irish experience" by telling "a story of constant discrimination and Yankee hypocrisy stretching back to the colonial era." Curley understood the importance of image. Serving a jail term for impersonating an applicant at a civil service exam in 1904, Curley ran his campaign for alderman from his cell and won. Curley rallied popular support by flaunting his conviction as proof of his loyalty to needy constituents frozen out of public-service jobs.

Throughout his career, Curley cultivated an image of a fellow sufferer with the oppressed through high-profile acts of largess. He also pioneered the management of the news cycle, molding public opinion by ensuring that his information was disseminated more quickly and effectively than that of his political opponents.

Curley fanned the flames of ethnic resentment, planting anti-Irish opinions in the press so that he could counterattack to his own advantage. Portraying a Boston ruled by an intolerant Yankee elite, Curley convinced his constituents that if the Irish "were to wrest power from this entrenched and unyielding aristocracy, they would have to close ranks behind Curley and prepare for a long, intensive struggle." Opposition to his policies or charges of corruption were conveniently attributed to anti-Irish prejudices.

The long-term effect of Curley's political style was to bind ethnicity to politics in Boston. When African Americans migrated north following

World War II, Boston's Irish leaders portrayed their community as an aggrieved minority. When conflict erupted over court-ordered busing in the 1970s, says

Connolly, "the inability of working-class Irish Boston to imagine the issue of school desegregation as anything but a challenge to its social and political power contributed substantially to the violence that broke out."

Though Yankee-Irish and Protestant-Catholic conflict was far from negligible during the 19th century, it was not the whole story. Curley

chose to ignore the efforts of his predecessors to move beyond ethnic antagonism; instead he painted a monochrome portrait of Yankee oppression and encouraged a sense of aggrievement in the Irish community. Connolly concluded that Curley's political career and the subsequent history of Boston illustrate the lasting influence of politics over ethnic identity.

## Research Travel Grants

These grants help to defray the expenses of travel to Notre Dame's library and archival collections for research on American Catholicism. Recipients of awards in 1998 include:

- Nancy Lyman Huse, professor of English at Augustana College, who is working on "The Dialectics of Catholic Girlhood: Youth Magazines, 1945-1975," part of a larger study on the construction of gender in relation to reading and the role women writers of children's fiction and nonfiction have played as historians of their eras.

- John F. Quinn, associate professor of history at Salve Regina University, for his research on "Drink and Temperance at the University of Notre Dame, 1842-1942." Teetotaling President Thomas Walsh urged total abstinence on students and even expelled students who were caught drinking off campus. Presidents Morrissey, Cavanaugh and Burns followed his example and discouraged drinking. By the 1940s, however, the popular English professor Frank O'Malley was conduct-

*The long-term effect of Curley's political style was to bind ethnicity to politics in Boston.*

ing office hours in a downtown bar each evening. Quinn's research will explore the explanations and meanings behind changes in the culture of drink at Notre Dame.

- Sioban Nelson, postdoctoral fellow at the School of Nursing, Melbourne University, is researching "Nineteenth-Century Catholic Women and Care of the Sick," a comparative study of religious nurses in the United States, Britain and Australia in the period prior to the reforms inspired by Florence Nightingale. Dr. Nelson will focus on the effect of Catholic nursing nuns on the largely Protestant societies of the English-speaking world, as part of the Catholic mission under the direction of Propaganda Fide in Rome.

The deadline for applications for research travel grants each year is December 31.

## Hibernian Research Award

This annual research award, funded by an endowment from the Ancient Order of Hibernians, is designed to further the scholarly study of the Irish in America. There are two recipients of the 1998 award.

- Michael Doorley, associate lecturer in American history at Open University, received an award for his study of a unique form of Irish-American diaspora nationalism represented by the Irish-American organization known as the Friends of Irish Freedom. Doorley will trace the history of the organization from its founding in New York in 1916 until its dissolution in 1935, paying close attention to the conflict between the Friends and Sinn Fein.

- Ellen Skerrett, an independent scholar of Irish history, received an award for her study of Irish Catholic Nuns in Chicago's Hull-House neighborhood. This study of the chapels, schools and charitable institutions built by predominantly Irish Catholic nuns on Chicago's near west side between 1860 and 1900 is the first critical look at the investment women religious made in one of America's most well-known immigrant neighborhoods.

The deadline for applications for Hibernian Research Awards each year is December 31.



continued from page 1

Dorothy M. Brown and Elizabeth McKeown's *The Poor Belong to Us: Catholic Charities and American Welfare* (Harvard University Press, 1997) is a case in point. Scholars once argued whether the origins of the New Deal lay in Teddy Roosevelt's or Woodrow Wilson's progressivism. Brown and McKeown show that the philosophical provenance of the American welfare state is considerably more diverse. Jane Hoey, for example, was a friend of Harry Hopkins with a broad range of experience in social work that culminated in her being appointed director of the Bureau of Public Assistance; she was also a devoted disciple of her former teacher, Msgr. William Kerby of the Catholic University of America. Hoey relied on her former colleagues in Catholic social work when it came time to staff her bureau or suggest likely candidates for other appointments.

Thus we learn that the "two administrators most responsible for dispensing federal money and approving state plans for ADC and Child Welfare Services," Hoey and Mary Irene Atkinson (director of Child Welfare Services), were Catholic, with years of experience in the Church's social service programs. Yet their Catholic activism was hardly one-dimensional: Both were adamant that "public money should be administered by public agencies." While they encouraged Catholics to bring their knowledge and experience "into the new and swift social current whose fountainhead is government," they wanted the terms of cooperation between private agencies and the federal government to be set by the latter.

In his review of recent Catholic historiography (in Harry S. Stout and D. G. Hart, eds., *New Directions in American Religious History*), Patrick Carey laments the dearth of studies of the specifically Catholic progressivism that flourished in the early 20th century; Brown and McKeown's work will go some of the way toward filling that gap. Tracing the evolution of Catholic charities in America from its origins among communities of women religious in antebellum New York to the emergence of

dedicated professionals such as Hoey and Atkinson at the national level in the 1930s, they discover important clues to the motivations behind these efforts.

Brown and McKeown note that a sincerely felt sense of religious duty accounted for many charitable activities. Laymen active in the St. Vincent de Paul Society, for example, believed that "charity was a form of meritorious service necessary to the salvation of their own souls," and they expected the poor they aided to pray for them. They were also "up-and-coming citizens," however, who understood that community service was an essential ingredient of middle-class respectability and business success.

According to Carey, "historians need to pay closer attention to the interactive" dimensions of the Catholic experience, particularly to the ways in which religious identities are forged in tension with and even "in opposition to other groups." *The Poor Belong to Us* stresses the role played by Protestants in goading Catholics into action during the 19th century. Nativist propaganda depicting slothful, vice-ridden immigrants dependent on the public dole prompted many Catholics to form agencies that would take care of their own.

An even sharper spur was provided by Charles Loring Brace and the Children's Aid Society (CAS), a private agency supported by New York's Protestant elite and funded from the city's treasury. The CAS sent tens of thousands of indigent Catholic children to the West to live and work on Protestant-owned farms. Understandably, Catholics saw the CAS as "an unqualified menace" that not only tore Catholic children from their families but also threatened "their religion and thus their only hope of eternal salvation." Catholic social workers devised persuasive arguments for aiding impoverished children through their families. When foster care was necessary, they argued for maintaining religious continuity on the ground that this benefited both child and society.

When Margaret Sanger vowed to eliminate orphanages and foster care through the dissemination of birth control among working-class Catholics

and Jews, the National Council of Catholic Women moved to establish the National Catholic School of Social Service, a graduate school that would prepare women to present the Catholic viewpoint to a modernizing society.

Opposition to birth control was only one aspect of a complex tension between Catholic social services and modernity. Catholic institutions cared for thousands of unwed mothers and their children between 1870 and 1930. When state agencies began to require more thorough records in the 1920s, Catholics resisted. These institutions "fiercely protected the identity of mothers, determined to return them physically and spiritually healthy to a community that remained ignorant of their past." Only the mother superior knew residents' names. Catholics defended their policies on robustly theological grounds: "We are all sinners," social worker Mary C. Tinney of the New York Department of Social Welfare argued. "We are not so far removed morally from these sisters of ours." Their rights to privacy and a restoration to the community without the burden of stigma outweighed the obsessions of government record-keepers.

Competition was one part of the interaction with other groups that gave Catholic charities their distinctive shape. Cross-denominational cooperation was another. Religious sisters relied on the help of "Catholic and non-Catholic women outside the convent walls to support their welfare work." Unitarian Mary Hutchings and her mother, for example, helped the Sisters of Charity form the Foundling Asylum Society in New York by using the family's influence in city politics to direct public funds toward the institution.

Cooperation between Catholic social service agencies and non-Catholic organizations and the state was the norm by the first decade of the 20th century. Warm relations with state agencies provided the background for progressives such as Kerby, the first executive of the National Conference of Catholic Charities. He articulated a distinctively Catholic vision of justice founded on a broadly conceived right to life. In Kerby's hands "the right to life



became a fully developed social welfare agenda that included adequate wages, public health measures, and social insurance, and he urged Catholics to accept an enlarged role for the state in solving problems of social welfare."

Which brings us back to Catholic support for the New Deal, where Brown and McKeown's story ends. *The Poor Belong to Us* offers an interesting alternative to the standard picture centered on electoral groups. The New Deal profited from the philosophical work of progressives such as Kerby and John A. Ryan. But there were also a host of lesser-known figures like Rose McHugh, who argued in 1939 that there is no basis in Catholic social thought for a distinction between "needs" and "rights," that "the right to subsistence is a primary natural right." Progressive Catholics saw in the New Deal an opportunity to restructure American polity according to natural law.

Catholic social philosophy offered an effective counterpoint to the competitive individualism endemic in America, leading left-leaning intellectuals like Kazin to urge a reevaluation of religion's role in the history of the republic. But Catholics had their own, specifically religious, agendas. As Brown and McKeown show throughout, religious humanitarianism cannot be separated from religion itself, and Catholics demanded that state agencies make a place for belief in their activities. At the White House Conference on the Care of Dependent Children in 1909, for example, almost no attention was paid to children's religious needs. By 1939, Catholics were far more prominent at a similar conference, and they used their influence to ensure that religious concerns were not entirely neglected. The final report "powerfully asserted the importance of safeguarding the religion of the child," insisting that the state has a duty to respect "the fundamental place of religion" in the child's life.

*Historians need to pay closer attention to the interactive dimensions of the Catholic experience, particularly to the ways in which religious identities are forged in tension with other groups.*

Since the Second World War, religion's place in the public sphere has been much reduced, leading observers such as Stephen Carter to complain that a "trivialization" of belief has rendered religion impotent, to the detriment of public morals and civil society. Responding to Carter, philosopher Richard Rorty defends "the Enlightenment's central achievement," the exclusion of religion from public life. Keeping religion out of the public sphere, says Rorty, is necessary if we hope to achieve a society "willing to experiment with new customs and institutions."

Moreover, privatizing religious belief is critical to keeping "a democratic political community going," says Rorty. Religion simply has to be excluded from political discussion, he argues, because "it is a conversation-stopper." Injecting God's will into policy debates stunts the free flow of ideas and inhibits the experimentation prerequisite to progress.

Rorty's logic seems unobjectionable, but history rarely follows the neat contours of a philosophical syllogism. Appeals to religion may indeed throw a blanket over many a liberal, secular discussion, but religion can also work to get a prematurely and artificially stalled conversation going again. Such was the case in the American South during the struggle for civil rights, as several recent studies show.

David Halberstam's *The Children* (Random House, 1998) chronicles the activities and experiences of everyday people working for the cause, showing in rich detail

the important role of faith in sustaining hope and courage. Similarly, Charles Marsh's *God's Long Summer: Stories of Faith and Civil Rights* (Princeton University Press, 1997) illustrates the intricate interweaving of Christian faith with a passion for justice and liberation.

That many civil rights leaders were rooted in the church is a well-known but insufficiently reckoned-with fact.

Too often the religious commitments of movement activists are dismissed as insignificant traits peculiar to the African-American or Southern milieu. That religion was an equally important part of the system these activists were attempting to dismantle, however, has rarely been ignored.

Marsh achieves a balanced portrait of religion's place in the conflict over segregation. Two of his five chapters describe important but disturbing religious figures: Sam Bowers, Imperial Wizard of the White Knights of the Ku Klux Klan and "the animating force behind white Mississippi's journey into the heart of militant rage," and Douglas Hudgins, pastor of Jackson, Mississippi's well-appointed First Baptist Church, one of the best-known preachers in the state, whose refined and respectable gospel deliberately avoided all reference to the violent turmoil raging just outside the doors of his sanctuary.

Bowers is naturally the more colorful of the two, one of a long roster of eccentric theological virtuosi spawned on American soil over the years. His religion combined fundamentalist theology with populist political and economic analyses, into which he stirred potent doses of virulent, quasi-scientific racist theory. Bowers' methodical strategies for terrorizing activists (he was behind the murders of civil rights workers Chaney, Goodman and Schwerner) are chilling enough; even more frightening perhaps are his elaborate and meticulous religious justifications for eliminating these "heretics" whom he saw as the unwitting agents of Baal.

Hudgins was possibly the more significant figure, however. His broad application of the Baptist doctrine of the separation of church and state served as a widely influential religious warrant for inaction during the civil rights crisis. Marsh offers a new view of the many white Christians who, despite their high moral standards and deep religious beliefs, refused to involve themselves in the struggle. Their quietism was not merely a triumph of racism or a failure to acknowledge the Gospel's implications. Drawing on an accommodation originally reached during the Enlightenment, Hudgins' religion positively mandated that faith remain separate from the public sphere.



In a self-consciously Christian society that believed the Bible enjoined indifference to social injustice, where a Christian church could adopt a policy stating that “it is not un-Christian that we prefer to remain an all-white congregation,” Marsh shows that religion was key to moving the conversation on race in a more progressive direction.

In a society structured around racial difference, radical Christians such as Fannie Lou Hamer and Methodist minister Ed King spread the subversive belief that “God hath made of one blood all nations that dwell on the earth.” In a society that put a premium on deference to authority and conformity to established codes, they taught that a Christian was a new creature who had died to the world and its rules. In a society that threatened its dissidents with violence, they preached a Gospel that braced its followers for ostracism and even death in behalf of the truth.

The forces of segregation knew that religion threatened to open up a whole new conversation about the social order, and they feared its consequences. “Just leave Jesus out of this,” Ed King was told when he challenged policies supported by moderate Christian citizens. Religion also worked to start conversations with immoderate forces. “Do you people ever think,” Fannie Hamer asked the jailers who beat her the night before, “how you’ll feel when the time comes you’ll have to meet God?”

When one thinks of religion in the 1960s, one thinks of Martin Luther King Jr. or the Second Vatican Council or the interest in alternative spiritualities that blossomed toward the end of the decade. One does not usually think of Berkeley’s free-speech movement, much less the new left. Yet religion seems to have worked in some mysterious ways to shape the most infamous decade of recent memory.

Arthur Gatti’s memoir of the founder of the free-speech movement, “Mario Savio’s Religious Influences and Origins” in the *Radical History Review* (Spring 1998), illustrates the continuities between Savio’s later career as the apostle of a kind of “secularized liberation theology” and his devout Catholic upbringing. An uncommonly serious

altar boy, Savio internalized the “*mea culpa!*” of the *Confiteor*; indeed, a sense of personal responsibility for the world’s imperfections would become the engine of his activism. Along the way he was nurtured by young, progressive priests who yearned to see the Gospel transform the world. Savio took to heart their call to “get out there and do something!”

Savio’s faith had ebbed somewhat by the Freedom Summer of 1964. Yet he continued to attend church, and his early formation, along with his reading of the *Catholic Worker* and the Christian existentialists, imbued him with an irrepressible commitment to resist evil in all its dehumanizing forms that lasted his entire life.

Savio’s religious background will probably come as some surprise. After all, equally excellent studies of the period such as Allen Matusow’s *The Unraveling of America* and Robert Ellwood’s *The Sixties’ Spiritual Awakening* tend to divide the decade’s themes between them — the former focusing on politics and social history, the latter on religion and culture — with little overlap. Savio’s devout background will not surprise readers of Doug Rossinow’s *The Politics of Authenticity: Liberalism, Christianity, and the New Left in America* (Columbia University Press, 1998), however. Rossinow’s groundbreaking work examines the ways in which the radical activism of the decade developed, in part, out of the post-war religious revival that swept American campuses in the 1950s.

Radical students hailing from the South and the Midwest drew from different cultural reservoirs than did their colleagues on either coast, and among the most potent, surprisingly enough, was the Christianity of the region. “Buried deep in the social conservatism of evangelical Protestant-

ism was a latent dissidence, a radical version of this creed’s sharp dissatisfaction with contemporary culture.” That dissenting strain, says Rossinow, served as a bridge to a more pronounced radicalism in the early 1960s.

Rossinow traces radicalism at the University of Texas in Austin to the existential quest for authenticity pioneered by the Christian Faith-and-Life Community, a residential religious study center on campus. Severely critical of a society that alienated individuals from God, one another, and themselves, the community set about constructing an alternative.

Soren Kierkegaard, Rudolf Bultmann, Paul Tillich, Gabriel Marcel, and Dietrich Bonhoeffer pointed the community toward a life free from conformist illusions, a

life lived in vibrant communion with others working to renew self and society. Christ’s incarnation pointed to the necessity of achieving authentic community and personality through a solidarity with the poor and oppressed. Students drawn by the hope of achieving personal fulfillment found themselves becoming increasingly politicized.

Conversations at centers such as the Christian Faith-and-Life Community were a starting point for students who then made their way through the familiar litany of 1960s’ organizations and movements: SNCC, SDS, women’s liberation and beyond. While some of these figures became alienated from their original faith commitments, it was a certain style of religious formation — not unlike Savio’s — that provided them with a compelling critique of injustice and inequality. Religion pushed these students into the world, prodding them to work for changes their faith convinced them were both necessary and achievable.

*The forces of segregation knew that religion threatened to open up a whole new conversation about the social order, and they feared its consequences.*



Richard Rorty is one of many who hopes to resurrect the heroic quest for social justice through public policy that transformed American society from the Progressive era to the 1960s. Observers worry, however, that Americans have lost the capacity to sustain such a vision,

much less pursue it in any vigorous way. "The will to tame the forces" plaguing our nation at the end of the century, Alex Lichtenstein points out, "requires a political vision inaccessible to those operating within the framework of 'morality writ small.'" Broad, animating

visions have been one of religion's singular contributions to America's history. More research along the lines these works have traced will do much to improve our understanding of that and other contributions.

— John Haas

# ARCHIVES REPORT



## *Notre Dame Archives: Recent Accessions*

In 1993 the Notre Dame Archives published a Guide to Manuscript Collections. Since then the archives have acquired several new collections, including records of the Consortium Perfectae Caritatis, Brothers of the Good Shepherd, Canon Law Society of America, Fides Publishers, the New Scholasticism, Human Life International, Christman Construction Company, Brothers of the Poor of St. Francis, Network, Ave Maria Press, Contemplative Outreach and the Catholic Press Association.

We have acquired the papers of Bishop George Fulcher, Philip Scharper, Anthony Padovano, Lucile Hasley, Otto Bird, F. N. M. Brown, John J. Fitzgerald, Herbert Alfred Vaughan, Murray Sperber, Philip J. Kenney, Kara Ann Speltz, William B. Berry, John Yoder, Kenneth Sayre, Bernard A. Garber, Richard Le Clair, Jerome R. Fraser, John V. McManmon, Michael Etzel, George Kuczynski, M. E. Linehan, Raymond T. Bosler, J. M. LoSecco, John Marshall, Joan Hazelden Walker, Thomas O'Meara, E. W. John Lindesmith, Francis F. Brown, Dana Greene, Henry B. Froning, Ethel E. Roselle (Larkin), Richard R. Otter, John E. Matthias, Hugh A. O'Donnell and Elias (Elie) Denissoff.

Many of these new collections are small, and small collections can be made available quickly. Larger collections take longer to process. Among the larger collections, several have been processed sufficiently for them to be used by researchers. These include records of the Consortium Perfectae Caritatis and the Canon Law Society of

America and papers of Philip Scharper and Anthony Padovano. The collection most recently opened is also the largest among them: the records of the Brothers of the Good Shepherd.

Bro. Mathias Barrett founded the Brothers of the Good Shepherd in 1951 to care for the homeless and the poor in Albuquerque, New Mexico. Since then the brothers have established missions in Ohio, Louisiana, Florida, Pennsylvania, Missouri and Canada and have extended their ministry to include physically and mentally handicapped youth.

The records of the Brothers of the Good Shepherd consist of correspondence files of the founder, the earliest dating from 1950, and financial records of the organization in its early years; correspondence files of the second superior general, Bro. Camillus Harbinson; records of council meetings and minutes; General Chapter papers; information on individual houses during the years 1977-1986; correspondence files of the third superior general, Bro. Justin Howson, and circulars and memos of the organization; General Chapter records; formation and vocation records; files kept by the generalate concerning individual houses; records of each individual house; files concerning deceased brothers and priests; printed material including prayerbooks; memorabilia; photos and scrapbooks; audiovisual material; and miscellaneous material collected by the brothers.

The Notre Dame Archives serves as a repository for other congregations of religious as well, including the Brothers of the Poor of Saint Francis, the Xaverian Brothers and the Poor Handmaids of Jesus Christ.

The archives recognizes the tremendous importance of religious for the

history of the Catholic Church in the United States and maintains several collections capable of supporting research regarding their contribution. We maintain the archives of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men. Collections of printed material concerning other religious orders, including collections reflecting the past activities of the Josephites, the Vincentians and the Glenmary Sisters, are also available.

Agreeing to serve as a repository for the papers of a religious congregation is a large responsibility. People sometimes ask me (and they are sincerely perplexed): "But what does an archivist do?" They understand that we acquire records and keep them, but what does that involve? Perhaps I can describe what an archivist does to process one collection. Since assistant archivist Marlene Wasikowski recently finished processing the records of the Brothers of the Good Shepherd, we can use her efforts as an example.

In March of 1993 the brothers sent us 116 linear feet of records; in October they sent another 30 linear feet. Four smaller accessions came in 1994 and 1995, another in 1996, and two more in 1997. Marlene started processing these records near the end of 1995. At that time they occupied 59 boxes and 15 filing cabinets. An archivist tries to preserve or reconstruct filing systems, because the evidential value of a record diminishes greatly if it becomes alienated from its context.

Marlene then prepared a book-length inventory with a description of the origins and development of the congregation, the scope and content of their archives and a list of folder titles.



This finding aid was indexed and printed and then added to our inhouse database and our system of finding aids on the Internet (<http://archives1.archives.nd.edu/guide/bgs.htm>). The entire process took more than two years.

We expanded our facilities so as to respond positively to the proposals of prospective donors of records. Although we cannot function as a universal archival repository, we hope to

contribute to the preservation of our heritage and to serve both the Catholic institutions that generate important records and the scholars who study them.

— *Wm. Kevin Cawley*  
Curator of Manuscripts  
Notre Dame Archives

- The Offices of the Archivists for Congregations of Women Religious

have been relocated at Trinity College; Franklin and Michigan Avenue, N.E.; Washington, DC 20017.

- The books and papers of George Stewart, author of *Marvels of Charity: History of American Sisters and Nuns*, have been donated to the Hooley-Bundschu Library at Avila College in Kansas City, Missouri, and will be added to the Women Religious Special Collection.

## ANNOUNCEMENTS



Visit the Cushwa Center Web site at <http://www.nd.edu/~cushwa/>

- The Center for Applied Research in the Apostolate (CARA) at Georgetown University announces the appointment of Bryan T. Froehle, CARA's senior research associate since 1995, as its new executive director. He succeeds Gerald H. Early, who retires after five years with CARA.

Before joining CARA, Dr. Froehle served on the faculties of the Catholic University of Caracas, Venezuela, and the University of South Carolina. He is the author of several of CARA's most recent studies, including *New Directions in Youth Ministry*, as well as a study of attitudes on vocations among parents and youth for the NCCB Committee on Vocations in 1997.

For information about the work of CARA and a list of publications, write: CARA, Georgetown University, Washington, DC 20057-1033; e-mail: [CARA@gunet.georgetown.edu](mailto:CARA@gunet.georgetown.edu).

- *Bernardin*, a public television documentary on the life and legacy of Joseph Cardinal Bernardin, premieres nationwide on public television stations in July. In addition to examining his years as archbishop of Chicago, and the manner in which he faced false accusations and, later, his own death, the work explores Bernardin's rise to national leadership in the American church, his role in establishing the Campaign for Human Development, the public debate on abortion and euthanasia, and the

proliferation of nuclear weapons. The program is a presentation of Thirteen WNET, New York. A copy of the cardinal's autobiography, *The Gift of Peace*, comes free with the purchase of each videotape (\$29.95). To order, call (800) 299-7729.

- Loyola University of Chicago announces its new M.A. program in Catholic Studies. This interdisciplinary program, the first of its kind in the country at the graduate level, examines the Catholic experience from a variety of perspectives including history, theology, sociology, literature and the arts. The 24-hour program of study involves three required multidisciplinary core courses that treat Catholicism from the Middle Ages to the contemporary era, as well as three elective courses in which the student can pursue particular interests in an academic department. An ongoing seminar leads to a capstone project designed to assist the student in integrating the entire experience. Further information and application materials may be obtained by contacting F. Michael Perko, S.J., program director, at (847) 853-3335 or [mperko@orion.it.luc.edu](mailto:mperko@orion.it.luc.edu).

- Wayne State University seeks a director of the Walter P. Reuther Library containing Archives of Labor and Urban Affairs and the Wayne State University Archives. Candidates must have knowledge and significant experi-

ence of archives administration, especially in labor-related areas. For further information, contact Winifred Fraser, Chair; Archives Director Search Committee; College of Urban, Labor, and Metropolitan Affairs; 3198 Faculty/ Administration Building; Wayne State University; Detroit, MI 48202.

- Seamus Metress has compiled a reference work that scholars of Irish-American and American Catholic studies will find useful, "The American Catholic Church and the Irish: A Bibliographic Survey." It is organized topically: General, New England, Mid-Atlantic, Midwest, South, Far West, Irish Catholic Education, Organizations and Orders, and Biographies. The author invites additions and corrections: Seamus Metress, Department of Sociology, Anthropology, and Social Work; University of Toledo; Toledo, OH 43606-3390. The 83-page bibliography is part of the *Working Paper Series* and is available from the Cushwa Center for \$5.

- Bro. Thomas W. Spalding, C.F.X., with the aid of Rev. Paul K. Thomas, is planning a calendar (abstracts of individual documents) of all the papers of Archbishop John Carroll of Baltimore that did not appear in *The John Carroll Papers* (three volumes) edited by Thomas O'Brien Hanley, S.J. An entire letterbook was overlooked. A considerable number of other letters and



documents in the Archives of the Archdiocese of Baltimore were also missed as was correspondence in the Archives of the Congregation of the Propaganda Fide. A surprising number of Carroll letters can also be found in published works. If anyone discovers Carroll writings not found in *The John Carroll Papers*, the compilers would appreciate being informed. Such notice could be sent to Brother Thomas W. Spalding, C.F.X.; 3509 Capri Drive; Louisville, KY 40218; or Rev. Paul K. Thomas; Archives, Catholic Center; 320 Cathedral Street; Baltimore, MD 21201. The unpublished papers, or copies of them, will be located at the Archives of the Archdiocese of Baltimore.

## Call for Papers

- The 65th annual meeting of the Southern Historical Association will meet in Fort Worth, Texas, November 3-6, 1999. The Program Committee invites proposals for single papers and entire sessions. Please send five copies of proposals, including a brief summary of the proposed paper(s) and a curriculum vitae of each presenter to the chair. Deadline is October 1, 1998.

Please submit proposals for the European Sessions to Katharine D. Kennedy, Department of History; Agnes Scott College; 141 East College Avenue; Decatur, GA 30030. Latin American Sessions proposals may be submitted to Andrew Boeger, Department of History; North Carolina A & T University; Gibbs Hall; Greensboro, NC 27411. All other proposals may be sent to Charles Joyner, Chair; SHA Program Committee; Department of History; Coastal Carolina University; Conway, SC 29526.

- Working Papers in Irish Studies invites submissions for the 1998 volume, which will focus on issues related to the Irish diaspora, among other topics. For information, contact James Doan, Department of Liberal Studies; Nova Southeastern University; 3301 College Avenue; Fort Lauderdale, FL 33314; phone: (954) 262-8207; e-mail: doan@polaris.acast.nova.edu.

- A two-day conference on Ireland, the Irish, and the American Civil War will be in October 1998 at the University of Massachusetts-Boston;

proposals are invited. Contact: Arthur Mitchell, History Department; University of South Carolina, Columbia, SC 29208.

- The American Catholic Historical Association spring meeting, jointly at Cabrini College and Villanova University, is March 18-20, 1999. Proposals for papers and full sessions may be sent to Prof. Margaret McGuinness, Chair, Religious Studies Department; Cabrini College; Radnor, PA 19087. The deadline is October 1, 1998.

## Fellowships and Awards

- "Ulster-American Religion," by David Livingstone and Ronald A. Wells, has won the Cushwa Center *Irish in America* manuscript competition for 1997 and will be published by the University of Notre Dame Press. A work of transatlantic and cultural history, "Ulster-American Religion" concentrates on the connections among Presbyterians in Northern Ireland and the United States between 1860 and 1940. The authors describe these connections by analyzing several important religious controversies involving the relationship of education and religious authority, Darwinism, doctrinal and ecclesiastical control, political and cultural identity and religious revivalism.

- The Louisville Institute awarded Leonard Calabrese of the Catholic Diocese of Cleveland a 1998 Study Grant for Religious Leaders. Other recipients include Marcia Allen of the Manna House of Prayer, Concordia, Kansas; Dorothy Rose of the InterReligious Council of Central New York, Syracuse, New York; Frank Everett of the First Christian Church, Crawfordsville, Indiana; and Philip Hirsch of Christ Lutheran Church, Camden, New Jersey.

The Louisville Institute will award up to 15 Study Grants for Religious Leaders in 1999. The goal of this program is to identify and encourage religious leaders who can both reflect on the challenges of our time and help others to understand, interpret and address them. Awards will be made for one, two or three months, with a stipend of \$3,000, \$6,000 and \$9,000 respectively. Applications must be postmarked no later than September 15,

1998. For further information, write: The Louisville Institute; 1044 Alta Vista Road; Louisville, KY 40205-1798; phone: (502) 895-3411; fax: (502) 894-2286; or e-mail: info@louisville-institute.org; or visit the web site at www.louisville-institute.org.

- The Coordinating Council for Women in History and the Berkshire Conference of Women Historians announce the eighth annual competition for two \$500 graduate student awards to assist in the completion of dissertation work. For further information, contact Professor Gina Hames, CCWH Awards Committee Chair; History Department; Pacific Lutheran University; Tacoma, WA 98477. Deadline is September 15, 1998.

- The Program for the Analysis of Religion Among Latinos (PARAL) and the Olga Scarpetta Memorial Fund will co-sponsor the Scarpetta Award for the best student paper in social science research on religion among Latinas and Latinos. The award will be conferred with a cash stipend in an annual competition in cooperation with the Society for the Scientific Study of Religion (SSSR) and the Religious Research Association (RRA). The winning paper will be published in a forthcoming issue of the *Latin Studies Journal*. For further information: PARAL Secretariat; Office of Religion in Society and Culture; Brooklyn College; 2900 Bedford Avenue; Brooklyn, NY 11210. Deadline is September 1, 1998.

## Personals

- James O'Toole, formerly of the University of Massachusetts-Boston, will join the history department at Boston College in the fall of 1998 as associate professor of history. He will expand the university's offerings in American religious and American Catholic history.

- Leslie Tentler, formerly of the University of Michigan-Dearborn, has accepted an appointment as professor in the history department at the Catholic University of America. She will begin teaching there in the fall of 1999.

- Brother Thomas F. O'Connor, public services librarian at Manhattan College, has published "Sheed & Ward and the Catholic Revival," in the December 1997 *Catholic Library World*.



Research for this article was supported in part by a Research Travel Grant from the Cushwa Center.

- Joseph Claude Harris, a consultant to Catholic schools and parishes who is based in Seattle, is completing a report on the fiscal structure of parishes and elementary schools in Los Angeles, to be published this year.

- Anne M. Butler's "Sowing Seeds of Justice: Catholic Nuns, Race and Texas," has been published in the

Charles L. Wood Agricultural History Lecture Series, sponsored by the International Center for Arid and Semiarid Land Studies at Texas Tech University, Lubbock, Texas. Professor Butler's research was sponsored in part by a Research Travel Grant from the Cushwa Center.

- Debra Myers completed a dissertation on "Religion, Women and the Family in Maryland, 1634-1713," at the University of Rochester in 1997.

- Sally Witt, C.S.J., is preparing a history of the Sisters of St. Joseph of Watertown, New York, from the time of the sisters' arrival in 1880 in the Ogdensburg diocese to the contemporary period. She welcomes information pertinent to her research at 1425 Washington Street, Watertown, NY 13601.

*Keep the Cushwa Center informed of your professional activities! You can contact us by e-mail: [cushwa.1@nd.edu](mailto:cushwa.1@nd.edu).*

## PUBLICATIONS



### *The Encyclopedia of American Catholic History*

**T**he *Encyclopedia of American Catholic History*, edited by Michael Glazier and Thomas J. Shelley (The

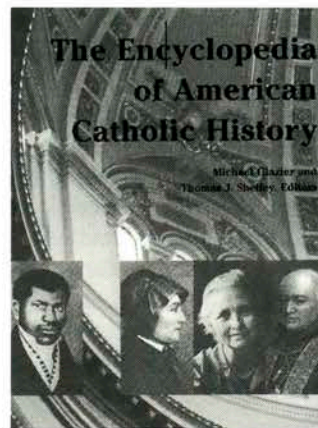
Liturgical Press, 1997), is a monumental endeavor, consisting of more than 1,200 articles written by hundreds of scholars, including Patrick Allitt, Scott Appleby, Steven Avella, Thomas Blantz, James Fisher, Philip Gleason, Gerald Fogarty, Sandra Yocum Mize, Mary Oates, David O'Brien, and Jaime R. Vidal, among many others.

This comprehensive reference work covers virtually every facet of the American Catholic experience. It includes biographical entries on figures such as the missionary and cardinal Jean-Louis Cheverus, ex-priest and anti-Catholic agitator Charles Chiniquy, Dorothy Day, Leonard Feeney, attorney John P. Kavanaugh, Mary Alphonsa Lathrop (née Rose Hawthorne), University of Notre Dame president and

later cardinal John Francis O'Hara, labor organizer and social reformer Mary Kenney O'Sullivan, author Agnes Repplier, chief justice Roger Taney, and U.S. Senator Robert Wagner, among many others.

Separate articles trace the experiences and contributions of Catholic immigrants from Germany, Ireland, Italy, Slovakia, Poland, Croatia and elsewhere. French, Spanish and other missionary endeavors are treated. Regional particularities of the American Church are noted as Catholic growth in each of the 50 states is detailed.

Particularly useful are numerous articles devoted to the institutional development of the Church in America, with separate entries on religious orders operating in the United States, seminaries, colleges and universities, scholarly societies such as the Catholic Biblical



Association, and charitable organizations. Periodicals such as the *American Ecclesiastical Review*, *Theological Studies*, *The Sign*, the *Boston Pilot* and others are introduced. Non-Catholic organizations pertinent to the American Catholic experience — such as the American Protective Association — also receive attention.

Topical entries include "Catholic-Jewish Relations in America," "The Liturgical Movement in America," "Theology in America," "The Poels Controversy," "Native Americans and the Catholic Church," and "The Vietnam War and American Catholics."

This impressive and reliable volume will in all likelihood prove indispensable not only to students of American Catholicism but also to scholars of American religious history in general.



Gia Ackerman, Ursula Osterman, O.S.F., and Mary Serbacki, O.S.F., eds., *Called by God's Goodness: A History of the Sisters of St. Francis of Penance and Christian Charity in the Twentieth Century* (Sisters of St. Francis; Archives; 4421 Lower River Road; Stella Niagara, NY 14144 [\$23 plus shipping and handling]), tells the story of the "Daughters of Mother Magdalen" in a series of essays researched and written by members and friends of the congregation. This book includes a summary of the 19th-century foundation of the congregation and overviews of its later governance and spirituality.

Geraldine Anthony, S.C., *Rebel, Reformer, Religious Extraordinaire: The Life of Sister Irene Farmer* (University of Calgary Press, 1997), is a biography of the superior general of the Sisters of Charity of Halifax. Influenced by the example of feminist activists in the Province of Alberta where she grew up, Farmer became a champion for women's dignity in her order during the years following Vatican II.

Jeffrey von Arx, S.J., ed., *Varieties of Ultramontanist* (Catholic University of America Press, 1998). John Ciani, S.J., Gerald Fogarty, S.J., Emmet Larkin and others examine the ideas of six ultramontane cardinals on papal authority (including Cardinal William O'Connell of Boston) between 1844 and 1945.

Joseph Cardinal Bernardin, *A Moral Vision for America* (Georgetown University Press, 1998). A collection of his major addresses on central moral issues in contemporary America, these essays date from the early 1980s to 1996, concentrating on the application of a consistent ethic of life to a wide variety of social issues and affirming an active role for religious conviction in a pluralistic democratic society.

Mauricio Beuchot, O.P., *The History of Philosophy in Colonial Mexico* (Catholic University of America Press, 1998). The first English-language study to trace the work of Hispanic philosophers from the 16th to the 19th centuries. Beginning with the ethical dilemmas involved in enslaving and educating Native Americans, the author follows philosophy in Mexico to the epistemological

preoccupations of the 17th century and the philosophical theology of the 18th and 19th centuries, treating figures such as Friar Juan de Zumarraga, Sr. Juana Inez de la Cruz and Diego Jose Abad.

Gregory D. Black, *The Catholic Crusade Against the Movies, 1940-1975* (Cambridge University Press, 1997), continues the author's previous work, *Hollywood Censored* (1994), by tracing the work of the Legion of Decency from 1940 to 1975. Black maintains that the Catholic Church through its Legion of Decency controlled the content of Hollywood films by imposing its rating system on films, which ranged from those generally approved to films the legion considered morally objectionable. Documenting the inner workings of the legion, Black demonstrates how the Church acquired such control and how changes in the movie industry and American society at large in the post-World War II era eventually conspired against the legion's censorship and led to its demise.

Mary C. Boys, *Jewish-Christian Dialogue: One Woman's Experience* (Madeleva Lecture in Spirituality, Paulist Press, 1997), explores the argument that serious and sustained encounter with another religious tradition is one of the most significant factors in forming religious commitments that are simultaneously clear and ambiguous, being at once rooted and adaptive.

Lynn Bridgers, *Death's Deceiver: The Life of Joseph P. Machebeuf* (University of New Mexico Press, 1997), offers a comprehensive biography of Joseph P. Machebeuf, a French missionary born in 1812 in Riom, who served the missions of New Mexico and presided over the Church in Colorado from 1868 until his death in 1889. Machebeuf, highly respected by Irish and German immigrants on the Ohio frontier, was welcomed by Hispanics throughout the Southwest. He worked with Native Americans, from the Pueblos of New Mexico to the Papagos of Arizona, and exerted an exceptional pioneering spirit on frontier Catholicism.

Stratford Caldecott and John Morrill, eds., *Eternity in Time: Christopher Dawson and the Catholic Idea of History*

(Edinburgh: T. & T. Clark, 1997), looks at the life and work of Christopher Dawson (1889-1970), one of the most influential Catholic historians of the early 20th century. Contributors examine the concept of historical study from a Catholic perspective. Gilson's concept of "Christian philosophy" and Balthasar's theology of history provide access to the debate concerning the Enlightenment legacy and the problem of constructing coherent historical narratives. The volume includes meditations on Dawson's writings and discussions of what a Catholic engagement with history might entail in contemporary times. Contributors include Dawson's daughter, Christina Scott; Aidan Nichols, O.P.; and Francesca Murphy, among others.

Annicé Callahan, *Evelyn Underhill: Spirituality for Daily Living* (University Press of America, 1997), examines the life and work of Evelyn Underhill (1875-1941) in the context of her own religious experience. The author first explores Underhill's reflection on the mystics' descriptions of their religious experience. Part two summarizes the practical advice Underhill provided in her letters, in her retreat addresses and in her other works concerning the spiritual life. Part three evaluates Underhill's contribution to the study of mysticism, describes her contribution to the ministry of spiritual guidance and examines the pastoral and ecumenical relevance of her spirituality.

James Brady Callan, *Can't Hold Back the Spring: The Blossoming of Corpus Christi Church* (Corpus Christi Publications, 1997). A history of Corpus Christi Church in Rochester, New York, from its founding in 1888 to the present, its decline by the mid-1970s, and its dramatic renewal in the decades since.

Louis Châtellier, *The Religion of the Poor: Rural Missions in Europe and the Formation of Modern Catholicism, c.1500-c.1800* (Cambridge University Press, 1997), presents a comprehensive survey of Catholic missions in the European countryside from the 16th through the 18th centuries. The author analyses the impulses to missionary activity at the end of the Middle Ages and the specific



perspectives of Ignatius Loyola. He outlines the development of missionary activity after the Council of Trent, particularly that of the Jesuits and the Capuchins. He details how these missions provided a propagandistic counter to Protestantism in areas where the Reformation was a threat and the revival of piety and doctrine in those areas that were unaffected.

Paul K. Conkin, *American Originals: Homemade Varieties of Christianity* (University of North Carolina Press, 1997). An analytical interpretation of six religious movements originating in the United States from a highly respected intellectual and religious historian: the Restoration movement, Unitarians and Universalists, Adventists and Jehovah's Witnesses, Mormons, Christian Science and Unity, and the Holiness and Pentecostal movements.

Walter H. Conser and Sumner B. Twiss, eds., *Religious Diversity and American Religious History: Studies in Traditions and Cultures* (University of Georgia Press, 1997), consists of 10 essays concerned with the intersection of religious diversity and American religious history. Covering a broad range of subjects, essays address archival sources for African American history; religion and the South; gender; indigenous sectarian religious movements in America; the emergence of the metaphysical tradition; Asian religions in the United States; Muslims; and Lakota Sioux Catholicism. Jay P. Dolan's essay titled "The Search for American Catholicism, 1780-1820" surveys earlier paradigms in American Catholic historiography, and argues for a new model for American Catholic history that focuses on religion and accepts the principle that religion is culturally conditioned. Contributors include Jonathan D. Sarna, Rosemary Skinner Keller, Stephen J. Stein, Catherine L. Albanese, Thomas A. Tweed and Christopher Vecsey, among others.

Angelyn Dries, O.S.F., *The Missionary Movement in American Catholic History* (Orbis Books, 1998), provides a comprehensive account of the subject and its analogies with Protestant missionary theory and practice in the United States.

Virgilio P. Elizondo and Timothy M. Matovina, *Mestizo Worship: A Pastoral Approach to Liturgical Ministry* (The Liturgical Press, 1998). The authors examine the foundational faith expressions of Mexican Americans, particularly toward Our Lady of Guadalupe, as privileged encounters with the sacred. Popular religion is considered in the context of identity, resistance, survival and conquest, and ritual expressions in liturgy and marriage are treated.

*Encyclopedia of Religious Controversies in the United States* (Greenwood Press, 1997), edited by George H. Shriver and Bill J. Leonard, contains more than 300 entries arranged alphabetically, citing individuals, themes, terms, institutions, and secular topics that traditionally lend themselves to religious controversy in Protestant and Roman Catholic discourse. A number of Catholic controversial subjects are represented, including essays on the Berrigans, Catholic anti-intellectualism, celibacy, Thomas Merton and Vatican II.

Thomas J. Ferraro, ed., *Catholic Lives, Contemporary America* (Duke University Press, 1997), presents a series of spirited essays focusing on Catholic lay practices that explore the gradual transformation of Catholicism's remaking of cultural identity in the United States. Contributors include Robert A. Orsi, Mary Gordon, James T. Fisher, Patrick Allitt, Andrew Sullivan, Mary Jo Weaver and Paul Crowley, S.J., among others.

Francesco Gioia, ed., *Interreligious Dialogue: The Official Teaching of the Catholic Church (1963-1995)*. Produced by the Pontifical Council for Interreligious Dialogue, this is a comprehensive collection of official texts, including documents from Vatican II and the pontificates of Paul VI and John Paul II.

R. Marie Griffith, *God's Daughters: Evangelical Women and the Power of Submission* (University of California Press, 1997), is an exploration of Women's Aglow Fellowship, first formed as the Full Gospel Women's Fellowship in 1967, now the largest women's evangelical organization in the world. Using both ethnography and history, Griffith explores the prayer life and practices that characterize the

complex roles that women play within Pentecostalism, analyzing the intricate ways in which women both within and outside the Aglow fellowship achieve unexpected forms of power and liberation.

David D. Hall, ed., *Lived Religion in America: Toward a History of Practice* (Princeton University Press, 1997), presents 10 essays that advance American religious history from cultural, ethnographical, sociological and historical perspectives. Covering a broad range of subjects, these essays, originally presented at a conference at Harvard Divinity School in 1994, examine miracles, the Catholic charismatic renewal, the cremation movement, and lived religion in the American mainstream. Contributors include Robert Orsi, Danièle Hervieu-Léger, Leigh Eric Schmidt, Stephen Prothero, Michael McNally, R. Marie Griffith, Nancy T. Ammerman, Rebecca Kneale Gould and others.

Peter Harrison, *The Bible, Protestantism, and the Rise of Natural Science* (Cambridge University Press, 1998), shows how the Bible's contents and the way it was interpreted exercised a profound influence on conceptions of nature from the third century to the 17th. Harrison argues that the rise of natural science is linked to the Protestant approach to texts, which spelled the end of the symbolic world of the Middle Ages and established the conditions for the scientific investigation and technological exploitation of nature.

Paul K. Hennessy, ed., *A Concert of Charisms: Ordained Ministry in Religious Life* (Paulist Press, 1997), presents a focused discussion of ordained ministry from a variety of perspectives. The meaning of priesthood in the contemporary American experience, theologies of religious life, the monastic perspective on ordained ministry, the implications of priesthood in consecrated life for women, institutes of consecrated life and ordained ministry, and the results of the *Futures of Religious Orders in the United States* (FORUS) study published in 1993 are among the subjects discussed. Contributors include John W. O'Malley, S.J.; R. Kevin Seasoltz, O.S.B.; David



N. Power, O.M.I.; Roland J. Faley, T.O.R.; Doris Gottemoeller, R.S.M.; Paul J. Philibert, O.P.; Miriam D. Ukeritis, C.S.J.; and David J. Nygren, C.M.

*Weapons of the Spirit: Selected Writings of Father John Hugo*, edited by David Scott and Mike Aquilina (Our Sunday Visitor, 1997). Fr. John Hugo (1911–1985) was an influential figure in the peace movement, spiritual director to Dorothy Day, an early defender of *Humanae Vitae* and guide to the Catholic charismatic renewal. For nearly 50 years a priest in the Diocese of Pittsburgh, selections from his writings — often privately printed or otherwise unavailable — are collected here for the first time.

Waclaw Kruska, *A History of the Poles in America to 1908. Part III: Poles in the Eastern and Southern States*, edited by James S. Pula, et al., and translated by Krystyna Jankowski (Catholic University of America Press, 1998), is the third in a four-volume history of Poles in the United States by Father Kruska who immigrated in 1893. This history traces Polish contributions to America and stresses the role of the Catholic Church in Polish-American life.

Gary Maceoin, ed., *The Papacy and the People of God* (Orbis Books, 1998). Ten essays by Joan Chittister, Harvey Cox, Bernard Häring and others that together ponder the future of the papacy from several angles: the papacy and women, the history and theology of papal primacy, infallibility, the magisterium, papal elections, social teaching, the papacy's relation to an indigenous church and the role of the papacy in an ecumenical church of the future.

Lawrence J. McCaffrey, *The Irish Catholic Diaspora in America* (Catholic University of America Press, 1998), an updated version of the standard college and university text first published in 1976. An urbane, eloquent and provocative summary of the Irish experience in the United States, the new edition addresses the significance of Catholicism for Irish ethnicity, Irish America's impact on Irish nationalism, the tension between Irish religious commitments and liberal-democratic politics, and the fading Catholic dimension of Irish identity.

Thomas Merton, *Learning to Love: Exploring Solitude and Freedom* (The Journals of Thomas Merton, v. 6.

HarperSanFrancisco, 1997), edited by Christine M. Bochen, covers Merton's journal entries from January 2, 1966, to October 8, 1967. Merton writes with remarkable candor of his relationship with "M.," a student nurse assigned to his care during his illness. Merton explores the experience of falling in love, which challenged, threatened and eventually deepened his experience of solitude as a Trappist monk in the Abbey of Gethsemani.

David Morgan, *Visual Piety: A History and Theory of Popular Religious Images* (University of California Press, 1998), presents a fascinating study of the history and meaning of popular religious images from the late Middle Ages to the present day. In analyzing "visual piety," Morgan explores the practices, attitudes and ideas that are articulated through religious iconography. Morgan situates both Protestant and Catholic art within the domain of devotional practice, ritual, personal narrative and sacred space. He examines popular icons historically rooted in social concerns ranging from the control of human passions to notions of gender, creedal orthodoxy and friendship.

Karl Müller, et al., eds., *Dictionary of Mission: Theology, History, Perspectives* (Orbis, 1997), a translation of *Lexikon Missionstheologischer Grundbegriffe* (1987). Updated and revised, this work contains more than 100 articles on every essential aspect of Christian world mission by leading scholars in the field. Entries have been added on "North Americana Mission Theology," "Common Witness," "Globalization," "Reconciliation" and "Ecology and Mission."

Jerome Oetgen, *An American Abbot: Boniface Wimmer, O.S.B.*, revised ed. (The Catholic University of America Press, 1997), documents the life of Boniface Wimmer, O.S.B. (1809–1887), founder of the first Benedictine monastery in the United States, St. Vincent's at Latrobe, Pennsylvania. Wimmer came to America from Bavaria in 1846 and for the next 40 years evangelized German Americans, Irish Americans, African Americans, Native Americans and immigrants from eastern Europe. He established Benedictine monasteries in farming regions rather than in cities. Considered by John Tracy Ellis "the greatest Catholic missionary of the 19th century," Wimmer's

contribution to the American Catholic Benedictine tradition has been thoroughly documented in this revised and expanded biography.

Anthony V. Riccio, *Portrait of an Italian-American Neighborhood: The North End of Boston* (Center for Migration Studies, 1998). An illustrated social history of one of the last intact Italian-American urban neighborhoods in America, this portrait is based on oral interviews that trace the community from its origins in turn-of-the-century Italy to the present.

Joseph F. Rishel, *The Spirit that Gives Life: The History of Duquesne University, 1878–1996* (Duquesne University Press, 1997), provides a comprehensive history of the founding of Duquesne University from its earliest beginnings as Pittsburgh Catholic College in 1878 to the present time. Founded by the priests and brothers of the Congregation of the Holy Ghost, Duquesne has maintained a commitment to excellence in liberal and professional education in the Spiritan tradition. In 1967, Duquesne became the birthplace of the Catholic Charismatic movement under the direction of William Storey and Ralph Kiefer.

John K. Roth, *Private Needs, Public Selves: Talk About Religion in America* (University of Illinois Press, 1997), addresses the subject of public talk about religion in a variety of forums: where it can be found; how the presence or absence of public discourse about religion affects senses of self, society and understanding; and how public talk about religion might expand and enrich the sense of self and society. Roth asserts that successful talk about religion in America contributes to personal freedom. Only when religion is expressed openly and examined publicly will the deepest insights to crucial questions of life, death and the public good become evident.

*Sacred Companies: Organizational Aspects of Religion and Religious Aspects of Organizations* (Oxford University Press, 1998), edited by N. J. Demerath III, Peter Dobkin Hall, Terry Schmitt and Rhys H. Williams, presents 22 interdisciplinary essays that analyze the historical sources and patterns of U.S. religious organizations, contemporary patterns of denominational authority, the congregation as an organization and the interface between religious and secular



institutions and movements. Various aspects of Roman Catholicism are discussed, including declining membership in Catholic seminaries, the charismatic renewal, and the development of liberation theology in Latin America.

Carl J. and Dorothy Schneider, *In Their Own Right: The History of American Clergywomen* (Crossroad, 1997). A synthetic history of American clergywomen in many denominations and faith communities, from the 17th century to the present. The lives and careers of women religious leaders of all kinds are described: Roman Catholic "parish administrators," ordained Mormons, Methodist bishops, Jewish rabbis, Episcopal priests, fundamentalist evangelists, Salvation Army officers and New Age leaders.

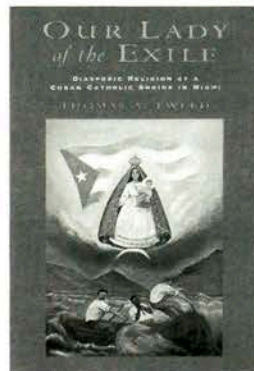
John T. Seddon III, *When Saints Are Lovers: The Spirituality of Maryknoll Co-Founder Thomas F. Price* (Liturgical Press, 1997), explores the cultural and spiritual foundations of the life of Rev. Thomas Frederick Price, M.M., co-founder of the Catholic Foreign Mission Society (Maryknoll) in the United States. Based on his diary entries written between 1908 and his death in 1919, Seldon analyzes the mystical dimensions unique to Price's spirituality.

Frank C. Senn, *Christian Liturgy: Catholic and Evangelical* (Fortress, 1997), traces the development of the church's liturgy from early Christian assemblies, through the Reformation, to the modern liturgical movement. Written from a Lutheran perspective, Senn draws on anthropology, biblical studies, church history, theology and musicology.

Harry S. Stout and D. G. Hart, eds., *New Directions in American Religious History* (Oxford University Press, 1997), consists of 17 essays from a conference in Racine, Wisconsin, in 1993. Leading scholars Jon Butler, Gordon S. Wood, Dana L. Robert, David A. Hollinger and others reflect on American intellectual and religious history. Patrick Carey's essay, "Recent American Catholic Historiography: New Directions in Religious History," provides a comprehensive analysis of current and future trends in American Catholic

history. Focusing primarily on mainstream American Protestantism, the essays explore American religion and society, Protestantism and region, Protestantism and the mainstream and Protestants and outsiders with chapters on ethnicity, gender, economic behavior and American Protestant foreign missions.

Vinson Synan, *The Holiness Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, second ed. (Eerdmans, 1997), relates the rise and development of the Pentecostal tradition from the early days of rejection to its acceptance as a major Christian tradition in modern times. Synan chronicles the spread of Pentecostalism around the world following the Azusa Street revivals in Los Angeles in 1906. He focuses on the beginnings of the movement in those nations where Pentecostalism has become a major religious force and examines the rise of various mainline church charismatic movements that have their roots in Pentecostalism. Synan includes chapters on the Catholic Charismatic Renewal, African-American Pentecostals, the Neo-Pentecostal movement and the charismatic explosion.



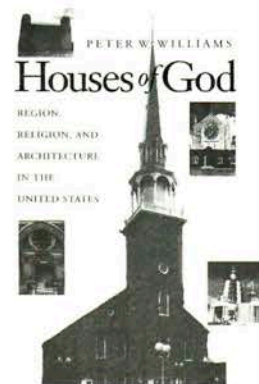
Thomas A. Tweed, *Our Lady of the Exile: Diasporic Religion at a Cuban Shrine in Miami* (Oxford University Press, 1997), focuses on religion, identity and place, with specific reference to the beliefs and practices of Cuban Catholics

at the shrine of Our Lady of Charity in Miami. Tweed analyzes nationalistic forms of collective identities, focusing on the identity of the involuntarily displaced, or "diaspora nationalism." Based on historical and ethnographic methods, Tweed used census figures, documentary records, survey data, periodicals and pamphlets published by the shrine, devotional letters and 304 structured interviews to determine the nature of Cuban devotional practices at the shrine.

Tweed's detailed study of the largely neglected Cuban population of Latino Catholics contributes to a growing body of literature on "new" immigrants.

Robert A. Vasoli, *What God Has Joined Together: The Annulment Crisis in American Catholicism* (Oxford University Press, 1998), is a carefully documented and thoroughly researched account of annulment procedures and practices in the American Catholic Church. In 1968, the Church granted less than 600 annulments; today, more than 600,000 annulments are granted a year. Vasoli, a sociologist, cuts to the core of scandalous practices that have become widely recognized in the American Catholic Church, rendering a careful analysis of the Catholic tribunal system and its shifting emphasis.

*Vatican Archives: An Inventory and Guide to Historical Documents of the Holy See*, Francis X. Blouin, ed., (Oxford University Press, 1997), presents histories of more than 500 Vatican agencies established since the year 800. Organized into related agency groups such as offices and congregations, entries describe the purpose and workings of each agency, along with listings of the individual record series that those agencies produced, their dates of creation, bulk, organization, finding aids, a short description of their scope and content, and related bibliography. These administrative records now constitute the Vatican Archives. Detailed descriptions of each agency provide a unique resource on the history of the Catholic Church and its role in the economic, political, social, diplomatic and cultural history of Europe.



Peter W. Williams, *Houses of God: Region, Religion, and Architecture in the United States* (University of Illinois Press, 1997), is a study of the regional variety of American worship broken into seven parts to reflect the cultural geography of the nation: New



England, the Mid-Atlantic states, the South, the Old Northwest, the Great Plains and the Mountains, the Spanish Borderlands, and the Pacific Rim. With more than 100 photographs, *Houses of God* provides a valuable resource for those interested in regional or architectural history.

Joseph M. White, *A Work Never Finished: The First Twenty-Five Years of the National Organization for Continuing Education for Roman Catholic Clergy (NOCERCC), 1973–1998*, with a forward by Francis S. Tebbe. O.F.M. NOCERCC, the professional association of directors of presbyterial continuing education formation for dioceses and religious communities, serves the pastoral needs of the Church by sponsoring research on issues and concerns of the presbyterate. For 25 years, it has sought

to educate its constituencies, promote the ongoing formation of presbyters and motivate them toward more effective ministry. This anniversary history is available for \$15, including postage and handling, from: NOCERCC National Office; 1337 West Ohio Street; Chicago, IL 60622-6490. Make check is payable to NOCERCC.

Karen A. Winstead, *Virgin Martyrs: Legends of Sainthood in Late Medieval England* (Cornell University Press, 1997). Virgin martyrs were the most popular female saints until well into the late Middle Ages. The standard plot revolves around a heroine who resists a pagan suitor, endures incredible cruelties inflicted on her by her rejected lover or outraged family, works miracles and dies for Christ. Winstead examines the seemingly static story form and discovers

subtle shifts in the presentation of the virgin martyrs, as their legends were adapted for changing audiences in late medieval England.

Phyllis Zagano and Terrence W. Tilley, eds., *The Exercise of the Primacy: Continuing the Dialogue* (Crossroad Publishing, 1998). In June 1996, retired archbishop of San Francisco and past president of the National Conference of Catholic Bishops John R. Quinn delivered a lecture at Campion Hall at Oxford on the relationship between the pope and the bishops. This volume presents the text of that lecture with responses from five prominent Catholic thinkers including R. Scott Appleby, Elizabeth A. Johnson, John F. Kane, Thomas P. Rausch and Wendy M. Wright. A final response is offered by Archbishop Quinn.

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Nancy T. Ammerman, "Organized Religion in a Voluntaristic Society," *Sociology of Religion* 58 (fall 1997): 203–15.

Steven M. Avella and Jeffrey Zalar, "Sanctity in the Era of Catholic Action: The Case of St. Pius X," *U.S. Catholic Historian* 15 (fall 1997): 57–80.

Steven M. Avella, Jeffrey M. Burns, Timothy J. Meagher, Charles E. Nolan, Marina B. Ochoa, James M. O'Toole, and others, special issue on "The Local Church: Archivists and Historians," *U.S. Catholic Historian* 16 (winter 1998): 1–114.

David A. Badillo, "Between Alienation and Ethnicity: The Evolution of Mexican-American Catholicism in San Diego, 1910–1940," *Journal of American Ethnic History* 16 (summer 1997): 62–83.

James D. Bratt, "The Reorientation of American Protestantism, 1835–1845" *Church History* 67 (March 1998): 52–82.

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Una Cadegan, "A Very Full and Happy Life: Kathleen Norris and Popular Novels for Women," *Records of the American Catholic Historical Society of Philadelphia* 107 (fall-winter 1996): 19–38.

Patricia M. Y. Chang, "The Crisis is About Control: Consequences of Priestly Decline in the U.S. Catholic Church," *Sociology of Religion* 59 (spring 1998): 1–5.

Joseph P. Chinnici, O.F.M., "Culture and Prayer: Towards a History of Contemplation in the Catholic Community in the United States," *U.S. Catholic Historian* 15 (fall 1997): 1–16.

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The *American Catholic Studies Newsletter* is designed and edited by Publications and Graphic Services, University of Notre Dame, for the Cushwa Center for the Study of American Catholicism.



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