





## *Engendering American Catholic Studies: Phase Two*

Last year at this time I was sorting through a batch of letters sent to the Cushwa Center in response to "Engendering American Catholic Studies," a conference held at Notre Dame from September 29 to October 1. Approximately 120 professors and graduate students participated in the conference; the letters continued to arrive until late May. Many thanks to the 82 participants who took the time to write. The letters were detailed and full of useful criticism and recommendations for "phase two" of our common endeavor to explore various aspects of American Catholic gender roles and relations.

The conference was actually a series of team-led workshops and seminars, and most respondents gave the format and the leaders high marks. While acknowledging the overall value of the conference and the networking opportunity it provided, some complained about the heavy advance reading load, and the difficulty of achieving a truly interdisciplinary conversation in the course of a 90-minute session. Others wished that we had scheduled a plenary session at the close of the conference. Virtually everyone called for another conference or series of conferences on Catholicism and gender.

In 1997 the Cushwa Center will sponsor three initiatives:

**1) Course Syllabi and Bibliographies.** With the help of the readers of this newsletter, the Cushwa Center will publish and make available at nominal cost a collection of syllabi and bibliographies for undergraduate and graduate courses that devote significant attention to the experiences of women in American Catholic history; gender relations in American Catholic history; the construction of Catholic memory about gender roles and relations; or expressions of gender in American Catholic literature, art, theology and spirituality. While there may be few

courses devoted entirely to any of these topics, many courses — on American religious history, on U.S. women's history, on gender and religion, etc. — include relevant material.

I ask that you mail such syllabi and bibliographies to the Cushwa Center by **May 1, 1997**. Please include comments about the course in question, the assigned readings, and your research and teaching in this area. If possible, please send both a paper copy and a diskette. We will add your contribution(s) to the syllabi and bibliographies collected during the Engendering conference, and send you a copy of the resulting publication.

**2) Preparation of a volume on gender roles and relations in American Catholic history.** The Cushwa Center will commission articles to be included in a volume for use in advanced undergraduate and graduate courses. After identifying the appropriate themes and subjects for such a volume and recruiting authors to write the articles, the Cushwa Center will hold a conference to present drafts of the articles for critical response and discussion.

**3) Monograph Series.** The Cushwa Center will seek funding for a monograph series entitled "The History of Catholic Women in Twentieth-Century America." The proposed series is one of several recommendations made to the Cushwa Center by an ad hoc committee chaired by Mary Oates, C.S.J. (Regis College), and including Professors Patricia Byrne, C.S.J. (Trinity College, Hartford), Janice Farnham, R.J.M. (Weston Jesuit School of Theology), Suellen Hoy (University of Notre Dame), and Sandra Yocum Mize (University of Dayton). In October the committee met in Boston to formulate short- and long-term plans for research on Catholic women. Professor Oates summarizes the need for such research as follows:

"Without serious scholarship in women's history we cannot analyze rationally the disconnections within the contemporary church, comprehend the

evolving meaning of Catholic identity and leadership, or determine how to pass this identity on to future generations. Unfortunately, relative to other areas of American Catholic history, scholarship on women's experience in the 20th-century church is sparse and often poor in quality.

"Despite its importance and complexity, the topic has yet to receive the close attention it warrants from church and social historians, and from researchers in women's history. Good histories of laywomen are virtually non-existent. Histories of women's religious communities, with a few exceptions, tend to the hagiographic. Authors misuse historical documents, interpret them in a presentist sense, or impose upon them inappropriate feminist perspectives. We have very few first-class biographies of leading professional Catholic women, with the result that their social and religious influence as lecturers, apologists, educators, authors, intellectuals, activists, reformers and administrators in a wide variety of fields remains unknown. While comparative, contextual studies of the Catholic and Protestant female experience are sorely needed, these valuable themes will remain unexplored until we have at hand a substantial, first-rate corpus of scholarship on Catholic women."

To address this lacuna, the Cushwa Center will hold a manuscript competition and appoint an editorial board to select six works for publication. In the next edition of the *American Catholic Studies Newsletter*, I will provide further details about the monograph series and announce the first set of deadlines for manuscript proposals.

Again, many thanks to the participants in the first phase of "Engendering American Catholic Studies" and especially to those of you who offered recommendations that helped us launch this promising second phase.

— Scott Appleby

## Consultation on Catholic Religious Communities

On May 10 the Cushwa Center hosted a one-day consultation on "Preserving and Extending the Charisms of Catholic Religious Communities." The consultation was designed to identify and discuss some of the attitudes and commitments that shape the contemporary work of religious communities, congregations, and societies in schools, hospitals, parishes and other institutions. In addition to naming the distinctive gifts and pastoral legacies of each of several Catholic religious communities, the conversation focused on ways that these historic charisms can be preserved, retrieved and adapted for the coming generation of Catholic practitioners, many of whom will be lay Catholics.

The participants included Rev. Ronald Bagley of the St. John Eudes Center, Buffalo; Rev. Howard J. Gray, S.J., University of Detroit Mercy; Sr. Susan Maxwell, R.S.C.J., on sabbatical at Loyola, Chicago; Rev. Paul J. Philibert, O.P., director of the Institute for Church Life, Notre Dame; and Sr. Judith Sutera, O.S.B., a member of the Benedictine Sisters of Mount St. Scholastica, Atchison, Kansas. Representing the Sisters of Providence were Sr. Bernice Kuper and Sr. Jeanne Knoerle, program director for the religion division of the Lilly Endowment. Representing the Christian Brothers was Brian Walsh, who serves on the Leadership team of the Eastern American Province. Scott Appleby, director of the Cushwa Center, chaired the meeting.

Contemporary U.S. Catholic religious communities share a number of basic concerns, among them a diminishing number of vocations to religious life. How best to attract new members, lest the communities themselves fall into decline? The Eudists, the Sisters of Providence, the Jesuits, the Dominicans, and the Christian Brothers are considering this question. Members of these communities wish to convey something of the enthusiasm and wonder they felt upon entering religious life, and its enduring appeal for them today. Yet they must articulate this message in a time of shifting interpretations of the mission and purpose of the religious

community — and of religious life in general.

In this regard Vatican II had complex and often contradictory consequences. For example, the council inspired a "turn to the world" outside the cloister or church walls. The recent history of the Religious Congregation of the Sacred Heart of Jesus suggests the effect such emphasis exercised on religious imagination and identity. Founded as a cloistered order of educated women, the Madams of the Sacred Heart, as they were called, built academies for girls (with free schools for the poor on many campuses) and engaged in retreat work. In 1964, the congregation allowed a semi-cloistered lifestyle and began to rethink fundamental assumptions about its educational mission, Susan Maxwell noted. Diminishing resources and personnel forced the Madams to close many of their secondary schools in the early 1970s however, and some of their colleges began to slip in the 1980s.

In a similar vein, Bernice Kuper observed, the Sisters of Providence have recently reconsidered their institutional direction, with some members calling for a more diversified ministry to complement the previous emphasis on education. Attempts to recruit new members through marketing techniques have largely failed, however, in part because many young women interested in religious life seem to be looking for the kind of structure and discipline found in monastic communities.

Judith Sutera, a Benedictine sister, agreed that contemplative orders like the Benedictines are receiving a good deal of attention these days, with mixed consequences. Apostolic engagement with the world has become more frequent and intense, she observed, but this can become a distraction from the central identity and calling of monastic life.

Ronald Bagley described the emphases of the French School of Spirituality, which stands behind the apostolic work of the Sulpicians, the Eudists and the Sisters of Providence. The original charism of the Eudists was to "form good workers for the gospel and for preaching parish missions"; today they go into the parish to help with leadership and lay formation. The Eudists are "secular" diocesan priests gathered in community by a personal commitment rather than a formal vow.

Describing contemporary trends among the Eudists, Bagley noted a diminishing corporate commitment, a diversity of interests and ministries, a decrease in numbers, and greater concern among members with their work in the world than with the internal life and future of the congregation. At times, especially in recruiting efforts, the Eudists find it difficult to define them-

selves and what they do, although the Buffalo center has an answer: We train lay leaders.

Today, Bagley concluded, Eudists are making an effort to develop "new ways of belonging" to the congregation through associate and temporary memberships.

Following the discussion of the histories and charisms of the various religious communities represented at the consultation, participants involved in apostolic work expressed their awareness of the growing need for religious communities to share resources across congregational boundaries and to find creative ways to come together and reflect upon the experience of religious life in contemporary American society.

What forms such sharing and collaboration

would take remains an open question for several participants. Paul Philibert, Brian Walsh and Howard Gray spoke of initiatives taken by their own religious communities (the Dominicans, Christian

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Brothers and Jesuits, respectively) to establish new networks and associations — indeed, new models of religious life that would accommodate substantive collaboration with lay Catholics and associate or part-time members. They reported on the process of rethinking not only their structures of governance, but also the meaning of fidelity to the religious community, and the specific responsibilities of the different kinds of community members.

The Jesuits today work in diverse educational and pastoral settings ranging from suburban to inner-city and varying in economic and social profile. In recent years, Gray noted, planning has intensified for lay-centered apostolic leadership in all areas of Jesuit work. This process includes imparting literacy about the Ignatian heritage, help for those wishing to integrate the spiritual tradition into their life and work, and, for fewer lay people, formation in Ignatian leadership. Of necessity, Gray noted, there has also been a greater level of cooperation among Jesuit provinces in the United States on finances, staffing and formation. In short, the Society of Jesus “is networking better than ever,” with greater attention to inter-regional and international collaboration across a diversity of cultures. The temptation to individualism, however, remains an obstacle to the survival of the Jesuits.

Walsh discussed the commitment of the Christian Brothers to the ministry of teaching and administering at the college, high school and elementary school levels. He explained in some detail the ways in which the original charism of the founder has been institutionalized and a measure of continuity assured through the training of lay leaders. The Christian Brothers conduct workshops for school administrators, boards, and faculty each fall, and special programs for training lay associates in the principles and procedures of the order.

Among the recurring concerns and themes of the consultation was a sense that official Catholic ecclesiology in general, and theology of ministry in particular, has not kept pace with a rapidly changing pastoral situation. Despite the best efforts of a generation of post-Vatican II theologians, “We sometimes labor under a dysfunctional

understanding of ecclesiology,” as one participant put it. Many participants affirmed the value of the celibate life, for example, but acknowledged the need to address honest expressions of doubt about its centrality or even its relevance for religious life in the 21st century.

It seemed clear from the discussion that contemporary Catholic religious communities seek, if not a new language or set of symbols, a vigorous and open-ended discussion of the ways in which traditional practices and commitments continue to “make sense” and stimulate prayer life today. The greatest concern may be that, in the absence of such discussion, religious communities will lack the resources and inspiration necessary to renew their distinctive spiritual practices and witness to holiness. That would be a setback in the church’s mission to proclaim the gospel in full vigor. For, as Paul Philibert put it, “Nobody will believe what we say unless they look at our lives.”

## Publication Awards

The winner of the **1995 Notre Dame Studies in American Catholicism award** is Paul G. Robichaud, C.S.P. Fr. Robichaud is director of the Office of Paulist History and Archives, editor of the *Journal of Paulist Studies*, and assistant professor of American intellectual and religious history at the Catholic University of America. His manuscript “Beyond Ethnicity: Victorian Catholics and the Crisis of Americanization” is concerned with the rise of the Catholic middle class in late 19th-century America.

Based on extensive research in primary sources, the manuscript offers interesting and original interpretations, utilizing analytical and interpretive concepts drawn from an impressive array of cultural and social history sources. Specifically, Robichaud advances a new and original analysis of late 19th-century American Catholic history by casting new light on the meaning and impact of the condemnation of Americanism. He offers a convincing account of how Americanization, broadly understood, continued apace with the growth of the

Catholic middle class, even as theological interpretations of the American Catholic experience were restricted by the condemnations of Americanism and modernism.

Robichaud explores, among other matters, the implications of social growth and organizational revolution in a time of theological and spiritual crisis. In addition, his work contributes to the emergence of a cultural history of American Catholicism pioneered by Paula Kane, Ann Taves, Joseph Chinnici and others.

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Congratulations to Jay P. Dolan and Gilberto Hinojosa, the editors of *Mexican Americans and the Catholic Church, 1900-1965*. The volume has won the Foik Award from the Texas Catholic Historical Association and the Catholic Press Association’s 1995 Book Award for History/Biography. The first of three volumes in the Notre Dame History of Hispanic Catholics in the U.S. (a study conducted by the Cushwa Center and published by the University of Notre Dame Press), *Mexican Americans and the Catholic Church* includes a section on the Mexican-American faith communities in Texas and the Southwest, by Hinojosa; a section on the Mexican Catholic community in California, by Jeffrey M. Burns; and a section on Mexican-American parish communities in the Midwest, by David A. Badillo.

## Hibernian Lecture

On September 13 the Cushwa Center was pleased to host a lecture by Professor **Jim Smyth, “1798-1998: Remembering and Commemorating the Great Irish Rebellion.”** The lecture was made possible in part by a grant from the Ancient Order of Hibernians. Professor Smyth, who earned his Ph.D. at Queen’s College, Cambridge, is the author of *The Men of No Property: Irish Radicals and Popular Politics in the Late Eighteenth Century*, as well as numerous essays and reviews. He has taught British and Irish history at the University of Notre Dame since 1995.

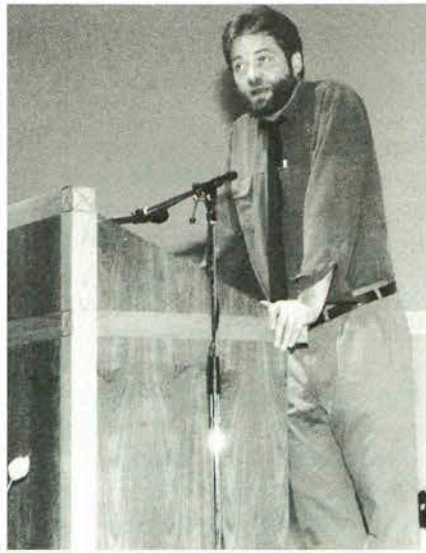
Smyth's lecture offered a preview of a conference he is organizing on the topic that will be held at Notre Dame on the occasion of the rebellion's bicentennial.

The story of the Great Rebellion begins in France, where the example of the Revolution revived Irish hopes for parliamentary reform. Supporters of the French Revolution and Catholics came together in Belfast to form the Society for United Irishmen. The society, which later evolved into the republican movement, attempted to unite Catholics, Protestants and Dissenters around their common identity as Irishmen.

Originally a nonviolent political movement, the society was suspected of sedition after Britain went to war with Revolutionary France. The society went underground, became consciously revolutionary, and contacted the French directory. A rebellion planned to coincide with an assault by the French fleet was ruined by a storm that drove the French back to port. Hard-liners within the society argued that the rebellion should go forward, and the event was planned for May 23, 1798.

The society was riddled with informers, however, and the rebellion ended as a rather botched affair with the British tightening their grasp on the country even more securely. The suppression of the rebellion saw the most concentrated violence in Ireland's history: 30,000 were killed during a three-month period, 20,000 in County Wexford alone. The British used the example of the rebellion to argue that the Irish Parliament could not be trusted to administer the country's affairs, and this set the background for the Act of Union.

Partisans struggled to interpret the meaning of the event as histories began to appear almost immediately. Sir Richard Musgrave's intemperate but influential history blamed the rebellion on a Catholic plot, tracing its eruption to relaxed penal laws. To discredit the ecumenical nature of the rebellion, Musgrave insisted that the Presbyterians involved were merely dupes. Other histories quickly appeared to counter these interpretations, sometimes arguing that there was no plot, that the uprising had been a spontaneous event provoked by the brutalities of the English Army, or even that it had been orchestrated by the English as an excuse for the Act of Union.



Jim Smyth

The 19th century, Smyth continued, saw the publication of numerous memoirs of the rebellion. Especially important were a series of volumes by Richard Robert Madden, which appeared in the mid-1840s and were associated with the romantic nationalism of the "Young Ireland" movement.

Another influential interpretation appeared in 1870 when the Rev. Fr. Patrick Francis Kavanagh published his *Popular History of the Insurrection of 1798*. Kavanagh dismissed the United Irishmen as spy-ridden and incompetent; when the British cracked down, he wrote, the society abandoned the people, and the priests stepped into the breach. We now know, Smyth commented, that many priests actually belonged to the society. Kavanagh's view survives in many of the popular ballads and folk songs that tell the story of the rebellion.

By the early 1990s the memory of '98 was thoroughly implicated in contemporary Irish politics. Today, Professor Smyth noted, many consider the veneration of earlier bouts of nationalistic violence to be an implicit endorsement of the Irish Republican Army. These debates point to the difficulty in remembering, let alone honoring the past in a conflicted present. 1798 has yet to pass completely from politics into history.

When Thomas Kselman asked how we should think about commemorating violence, Smyth urged that it could only be done under a canopy of reconciliation, where guilt is honestly acknowl-

edged and apologies are sincerely made. The task for 1998, Smyth concluded, is to find a way to remember and celebrate republican ideals that are still relevant 200 years later.

In the final analysis 1798 should stand as an example of a road not taken in Irish history, a lost opportunity to overcome divisions between Catholics and Protestants that might be recovered in the future. "Thinking about the rebellion that way may or may not be good history," said Smyth, "but it is good politics."

## *American Catholic Studies Seminars*

On March 21 the Cushwa Center hosted a presentation by **James O'Toole** of the University of Massachusetts in Boston. Professor O'Toole discussed his recent research on African American Catholics in the United States: "**Passing: Race, Religion, and the Healy Family, 1820-1920.**"

O'Toole recalled that he first encountered the Healy family as somewhat exotic figures located on the margins of American Catholicism, remembered today as the first black Catholic priests and nuns. When he looked closely at the original records, however, he found a complex, ambiguous story involving the social construction of racial and religious identity, a story shot through with issues of class, sexuality and the psychological dilemmas aroused when bi-racial adolescents confront a society suffused with racial prejudice. The Healys, he found, did not in fact think of themselves as African Americans.

James Augustine Healy, writing at the time of his graduation from Holy Cross College in Worcester, Massachusetts, in 1849, described the magnitude of the change he had undergone in his five years of study: "Then I was nothing," he wrote in his diary, "now I am a Catholic." Healy would go on to the priesthood, and eventually serve as the bishop of Portland, Maine, for a quarter of a century.

Healy's description of himself as "nothing" prior to his conversion carried more than the usual religious connotations. It was rooted in his unusual family background: Healy (b. 1830) was the son of an Irish immigrant

planter and his African American slave. Understanding the Healy family, said O'Toole, "brings us face to face with the central enduring dilemma of the American experience: the dilemma of race."

During this period Americans sought to evade the ambiguities of racial identity by erasing them. The august weight of scientific authority pronounced racial identity a simple matter: Any tincture of Negro blood defined an American as Negro, no matter what the person's appearance. With that definition came all the oppression, discrimination and prejudice that 19th-century America could muster.

For those of mixed-race parentage the dilemma of racial definition was even more acute, as their very existence served to remind society of something it vehemently wished to deny: the ubiquity of interracial sexual relations.

In a society structured around the fear of racial "amalgamation," children of mixed race stood as disturbing reminders of the subversive entanglements that neither science, law, nor moral persuasion were able to banish. At the same time, the racial categories underlying these prohibitions were themselves the products of an active construction rather than a mere reflection of natural conditions. The history of the Healy family offers us a glimpse of what it was like to navigate the dangerous shoals of identity, said O'Toole. Remembered today as successful African Americans, the Healy family would have rejected the terms of that definition. In a society that insisted that race is the foundation of identity, the Healys "sought other bases for self-definition."

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Religion figured prominently as they constructed their identities. Religious participation and leadership had long served as a means of egress from the constraints imposed by whites, allowing black Americans a measure of cultural independence. The religion of choice for most African Americans was some form of Protestantism. The Healys, in contrast, found in Catholicism a means to escape the "nothingness" to which white America would have reduced them.

James was not the only Healy to achieve ecclesiastical distinction: His brother Patrick Francis was a Jesuit

priest and a president of Georgetown University. Another brother, Alexander Sherwood, served as rector of the cathedral in Boston; one of his sisters was a novice in a Montreal convent before choosing respectable middle-class marriage; another joined the Hospitallers of Saint Joseph, while another, Eliza Dunamore, became a superior in the Congregation of Notre Dame at Montreal. Obviously, the Healy children put the Catholic educations their father provided them to good use, seizing the opportunities offered by service in the church. But how did they negotiate the tangled thickets of racial identity in the midst of all their varied activities?

Race was not an issue easily avoided in 19th-century America; themes of color, class and origin were visible everywhere in society. The Healys, it appears, navigated

these dangerous shoals by "separating themselves from African Americans, refusing to identify with them." James Healy, for example, used common racial epithets in his student diary, and he

gladly took in the "racially charged entertainment" of a blackface minstrel show to celebrate his graduation from college.

He shared the contempt for abolitionism that dominated respectable political opinion in the North prior to the Civil War. O'Toole pointed out the ironies of this, as Healy's own mother was a slave and, technically, so was he — should he return to Georgia, the law demanded that he be apprehended and sold. And the profits generated by his father's cotton plantation (worked by more than four dozen slaves) paid for his and his siblings' educations in the North, which allowed them to escape the servitude that would have been their fate.

Each of the Healys has left convincing evidence that they fully dissociated themselves from their African ancestry. In the maelstrom of fear and oppression that constituted 19th-century race relations, they eagerly identified with the only slightly less despised Irish, and gratefully entered the Catholic Church. There they found a reflection of their own ambiguous situation. Still struggling for full acceptance in a largely hostile America, Catholic leaders from John England to Martin Spalding defended the South's "peculiar institution." The Jesuit order to which Patrick Healy belonged owned slaves until the eve of the war, and post-emancipation efforts by the bishops to improve the place of African Americans in the church were often lukewarm.

By converting to Catholicism, O'Toole concluded, the Healys carved out identities for themselves that lay beyond the polarities enforced by American society. Denying the forces that would construct their identity on the basis of biology, they also denied any connection with the African American community, a move many might find troubling today. But joining the Roman Church "was a powerfully countercultural statement in 19th-century America, and the Healy's transition from 'nothing' to Catholicism was perhaps a way of countering several different cultures all at once."

On April 18 **Steve Rosswurm**, professor of history at Lake Forest College, Illinois, presented his research on **“Manhood, Communism, and Americanism: The Federal Bureau of Investigation and American Jesuits, 1935–1960.”**

Rosswurm’s research is based on an extensive reading of hundreds of government documents obtained through the Freedom of Information Act. It explores the reasons for “the close and friendly relationship” that existed between the Society of Jesus and the FBI during the middle decades of the century. In the early ’50s, for example, the bureau employed 180 graduates of Fordham University alone. Jesuit labor priests aided Hoover in his campaign to drive Communist Party members from the Congress of Industrial Organizations. And Jesuit publications often reprinted Hoover’s speeches, published glowing editorials praising his efforts, and even secretly received bureau information.

What, asked Rosswurm, was at the root of this close collaboration? Why would Fordham’s president have insisted in 1945 that “the FBI and Fordham have the same ideas”?

The common explanation for this close working relationship is that the two organizations were united by their antipathy to communism. Rosswurm believes there is more to the story, however. This remarkable breach in the wall surrounding the Catholic ghetto, said Rosswurm, had less to do with political and religious commitments or the climate of the Cold War than it did with shared assumptions about gender and masculinity.

In the late 1930s, Rosswurm explained, American Catholics heeded the call of the papal encyclicals *Rerum Novarum* and *Quadragesimo Anno* to turn its attentions to the needs of the working-class; at the same time *Divinis Redemptoris* urged Catholics to battle the “Satanic virus” of Communism. As Jesuit labor priests set out to purge the CIO of communist subversives they received important aid from Hoover’s organization. And Catholic periodicals such as the *Catholic Mind* and *America* publicized Hoover’s crusades against crime and juvenile delinquency, supporting his struggle to reinforce law and

order and respect for authority in American society.

The favorable publicity was appreciated by the bureau, of course, and there was some surreptitious exchange of information, but the most prominent help from Jesuit institutions came through the education of prime recruits for Hoover’s organization. Originally Hoover had targeted small-town Protestants, but after 1940 he increasingly recruited from New York City, and he found Catholics were unusually reliable ideologically. Boston College and St. Louis University were added to his list as favored recruiting grounds, and Holy Cross and Fordham were soon boasting of their alumni who were employed at the bureau.

What actually bound these Jesuit institutions to the FBI, said Rosswurm, was the constellation of values shared by each group. Both organizations were committed to establishing a “rightly ordered society,” one in which the clear division of gender-identities and gender-roles was prominent. The Jesuits and the bureau shared a “homosocial and hyper-masculine” culture that made the two groups unusually compatible.

Each group insisted that error has few if any rights, warned of the danger of unrestricted liberties, and was uncomfortable with pluralism. Hoover’s rhetoric in particular echoed the Jesuit emphasis on God as the ultimate source of established authority in society, and the Jesuits appreciated the director’s insistence that the choice facing modern America was between “God” or “Chaos.” Chief among the fears plaguing these men was the chaos that they saw threatening a society that shirked the imposition of rigid gender-roles. Men, as several Jesuit theologians insisted, were the embodiment of reason and order, and needed to exercise authority over women. Hoover, for his part, subscribed to 19th-century conceptions of women as the moral tutors of the community.

While both groups were worried about the erosion of patriarchal authority, it was at the level of practice and personality that the Jesuits performed their most important service for the FBI. The Jesuits, through the inculcation of these ideas and through the reproduction of a certain personality type, generated “just the kind of men Hoover wanted for his organization,” Rosswurm

insisted. The Jesuits educated men to be comfortable in and even prefer an all-male environment. Their institutions formed men who understood authority and hierarchy, and whose personalities were organized around the imperatives of discipline and self-control. All of these qualities were developed through the immersion of the student in a competitive environment that articulated its mission in military terminology.

The Jesuits constructed their educational systems around the production of “character,” said Rosswurm, turning out young men who were well-known for exhibiting qualities of athleticism, toughness, virility, loyalty and piety — all the virtues Hoover prized in a prospective agent. It is no surprise that he would avidly recruit from institutions committed to just this definition of American manhood.

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On September 19 the American Catholic Studies Seminar featured **Christopher Vecsey**, director of the humanities division and professor of religion at Colgate University in New York. His area of specialization is American Indian religion, on which he has published extensively. At the seminar he presented **“Pueblo Indian Catholicism: The Isleta Case,”** a chapter from a forthcoming study of American Indian Catholics published by the University of Notre Dame Press.

Vecsey illustrated the difficulties that confront scholars studying Indian religious beliefs through two vignettes. In the first, he recalled a conversation between a historian studying the Zuni Indians of the American Southwest and an Onandoga Indian from New York. The historian mentioned that there was no way to understand the Zuni without taking into account their Catholicism. The Onandoga countered that there is not a single Catholic Indian on the entire reservation. Is one right, and the other wrong, Vecsey asked? Are they both right?

Again, Vecsey was visiting a Zuni reservation in 1987. The woman who served as his guide pointed out St. Stephen’s church, noting bitterly that her ancestors had been enslaved and forced to build this church in the 17th century, beaten and mutilated in the process. It was plain that this was a very



*Christopher Vecsey*

emotional issue for her. At the same time, however, she was extremely excited about the upcoming visit of John Paul II to Phoenix.

Her story underscores the fact that while these Zuni are Catholics, they retain bitter memories of how they became Catholic. The legacy of conquest weighs heavily on the memories of Native Americans, and religious belief is no exception. The Catholicism practiced by American Indians differs in important ways from the admittedly diverse forms found among believers who trace their heritage to Europe. Understanding their history helps us to understand their culture as it exists today.

When the Spanish first encountered the Pueblos in the 16th century, they found a people with their own well-developed religious traditions. The Franciscans, says Vecsey, "hoping to establish Christian theocracies," concluded that evangelization would require military conquest. This decision set in motion a chain of events that included dispossessing the Pueblos of their lands and a military presence to ensure order. The Pueblos resented this occupation, and a major rebellion occurred in 1598-99.

Under Spanish occupation, each pueblo was theoretically an autonomous republic; in reality, the Franciscans used the military to establish control, particu-

larly through the eradication of indigenous nature religion. By the middle of the 17th century half of the native population had been baptized. Still, periodic uprisings continued, some involving the ritualistic cannibalism of the murdered missionaries.

For their part, the Franciscans considered traditional Indian religion nothing less than devil worship, and sought to establish new foci for Pueblo religious expressions. While worshipping in the ways mandated by the Franciscans, the Indians kept their old beliefs and practices, but the missionaries sought a complete eradication of all non-Catholic elements. By the second half of the 17th century the Indians were seething with resentment at the Franciscans' attempts to suppress their traditional religion, and their anger was exacerbated by a severe drought in the region. Finally in August of 1680 they erupted into yet another, primarily religious, revolt. The Spanish were not able to reestablish control until the 1690s.

Since the 18th century the Pueblos have added Catholic elements to their core of traditional beliefs, said Vecsey, and some of them are quite devout. But the major dynamic for the last three centuries has been the Pueblos insistence on their right to forge their religious lives in their own way.

When we come to the case of Isleta, New Mexico, in the 1960s we find these themes redeployed in a dramatic confrontation between the parish priest and his congregation. In the early 1950s church officials considered Isleta a "model for all our Indian Pueblos in New Mexico." Masses were well attended, confessions were heard in the Tiwa language, and two of Isleta's young men even pursued vocations at seminary. By the middle of the next decade the Pueblo mayor had evicted the parish priest, the church had been locked by the archbishop, and Mass was no longer offered. What happened?

Fr. Stadtmueller, appointed in the mid-'50s and warmly received by the people, was eager to make the parish more thoroughly Catholic. Ignoring the advice of those who argued for patience, Stadtmueller confronted native rites head on, preventing the Indians

from performing their traditional dances, for example. Stadtmueller and the people appealed to the archbishop, who often refused to support the priest. As the conflict escalated, the Isletans stood firm on their right to perform the traditional ceremonies passed down from their ancestors that they considered an essential aspect of their Catholicism.

In June 1965 the governor of Isleta evicted Stadtmueller from the Pueblo. Stadtmueller's "disrespectful attitude toward native ceremonies" had now become an issue of church and state, as the priest attempted to barricade himself in his rectory. Pictures show him being escorted out of the Pueblo in handcuffs. The next Sunday the archbishop arrived, said Mass in the 350-year-old church, and padlocked its doors, informing the Isletans that he would reopen the church only when they relented and allowed Stadtmueller to return. It was not until 1974, under a new archbishop and a new priest, that Isleta once again became a Catholic parish in the Archdiocese of Santa Fé.

The parallel religious paths traveled by the Pueblos since the 17th century have now, if not come together, at least been accommodated. Though many Indians insist that being Catholic is a part of their heritage as Pueblos, many others agree with the church's view that their ceremonies are simply local expressions of the universal Catholic faith.

*The Working Papers*

*resulting from the*

*American Catholic*

*Studies seminars*

*may be obtained*

*from the*

*Cushwa Center.*



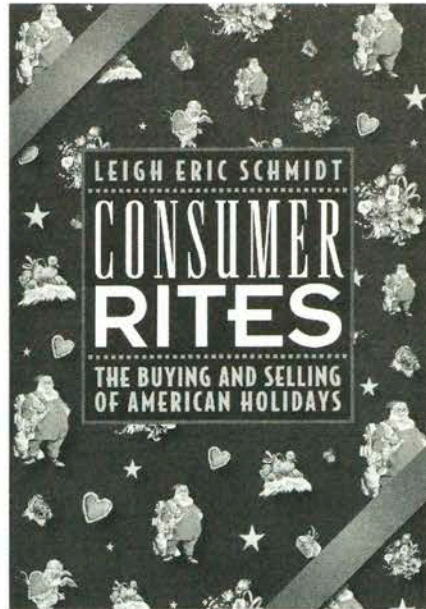
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Historians of religion have generally assumed this critical stance toward luxury. For the *Union of Evangelical Christendom*, historian Allen Guelzo's study of 19th-century Episcopalians, notes a movement away from "republican simplicity" and rigorous spiritual discipline to "an awesome religious aesthetic of vestments, colors, and candles." Guelzo sees this ritualistic turn as an "accommodation with the modern world of industrial and finance capitalism," an "attempt to rationalize the aggressive power of Anglo-American capitalism without wholly repudiating it."

Likewise, Susan Curtis' *A Consuming Faith: The Social Gospel and Modern American Culture*, argues that the demise of the social gospel movement in the 1920s began with its embrace of the promotion techniques developed by business and sports; thus the movement eventually mirrored the dominant business culture it had originally challenged. Despite their social concerns, she writes, liberal Protestants ultimately lacked the resources to resist a culture of "abundance, consumption, and self-realization."

In his essay, "Holy Wars, Civil Wars" historian Michael Zuckerman argues that a pervasive Victorian religion of "cosmic comfort," confident of human goodness and God's blessing on wealth, diluted the challenging ethical content of American Protestantism. A clerical elite delivered the holidays over to advertisers and merchants, Zuckerman writes, and a consumer culture emerged in which "Our only essential attitudes and aspirations are those we draw dimly and disconnectedly from the corporate commanders of [that] culture."

The most complete discussion to date of the origins of a consumer culture in the United States is William Leach's synthesis of intellectual and business history, *Land of Desire: Merchants, Power, and the Rise of a New American Culture*. Leach portrays Presbyterian layman and department store mogul John Wanamaker, who combined lavish religious spectacle and canny marketing



pleys, all to stunning and profitable effect. Along the way, he sanctified holiday shopping in the service of a feel-good liberal Protestantism that affirmed rather than challenged the economy and culture of the Gilded Age.

Christian businessmen like Wanamaker effectively changed the content of Protestant social ethics, Leach argues, by muting Christian criticism of a rising popular culture devoted to mammon. Beginning in the 1890s, "American corporate business, in league with key institutions, began the transformation of American society into a society preoccupied with consumption, with comfort and bodily well-being, with luxury, spending, and acquisition, with more goods this year than last, more next year than this."

These historians draw upon secular cultural criticism for their indictment of capitalism's influence upon religious belief and ritual. In an essay entitled "Coming Up for Air," Princeton historian Jean-Christophe Agnew traces parallel lines of thought from Thomas Carlyle and George Orwell in Britain, and Karl Marx, Walter Benjamin and the Frankfurt School on the continent. These disparate thinkers share a disdain for the effect commodities have on virtually every aspect of culture, from art and ideas, to personal relationships and politics.

In the last 20 years intellectuals have deepened this tradition of secular

criticism by combining a neo-Marxian disdain for "commodity fetishism" with a depiction of the human subject under capitalism as a competitive, consuming, "robotic" self.

The memory of the radical politics of the 1960s informed such analyses of consumer culture. Much of the impetus behind the new social and labor history of the early 1970s, for example, derived from the need to explain the failure of the New Left and answer the question: "Why is there no socialism in the United States?"

One of the proposed answers — the pervasive success of a consumer culture — became a common analytical tool. Historians in the early 1980s charted the correlation between increased consumption and leisure, and the erosion of ethnic or class identities and the oppositional politics they sustained. In 1985, however, Alan Trachtenberg (among others) argued that such historians were exaggerating the power of commerce and advertising to manipulate consumers. Too many scholars in his field of American studies, Trachtenberg complained, indulged "an easy assumption of mass infantilization, of sheer robotic compliance with the pervasive message that buying goods means buying happiness and buying Americanhood."

By the early 1990s social and cultural historians were generating inventive readings that turned the older criticism of consumer culture on its head. Where earlier historians found individualism, escapism and co-optation, the new generation of cultural historians discovered alternative forms of community, the active production of meaning, and even subversion. They sought to challenge the received view of consumer culture as trivial, conformist and self-indulgent.

Historian and critical theorist Mark Poster's use of postmodernist themes in his essay "Culture and History: The Cases of Leisure, Art, and Technology" is representative. Poster argues that it is time "to circumvent the modernist denigration of consumption," saturated as it is with "Enlightenment assumptions about progress, reason, and masculinity as the active transformation of the world." Scholars should instead con-

centrate on “consumer practice, that is, the creation of meanings in everyday life that deviate from or better resist the meanings implied or asserted for them by the producers.”

In a similar vein, intellectual historian Jackson Lears traces the denigration of consumption to the ascetic impulse in Christian theology. The Christian insistence that God is distinct from the material world produced a devaluation of the body and of matter that was taken to iconoclastic extremes by the English Puritans, he argued in 1989. This Christian anti-materialism was secularized over time, says Lears, but still bears the marks of its theological origins. Thus, Lears is amazed that “this bleak picture has continued to inspire critics of consumer culture, particularly on the Left.”

Lears remains critical of contemporary consumer culture, however. What he is trying to do is not eliminate criticism, but reorient its terms. As he argues in his recent *Fables of Abundance: A Cultural History of Advertising in America*, the anti-materialistic attitude behind high-brow disgust also informs the very culture of consumption that irritates these critics. We consume as much as we do because we do not value things enough, says Lears; we throw them away because they are no longer fashionable or “fresh.” If we valued them more, we would not be so eager to replace them, and this would be better for the environment as well as our souls. Lears believes a rebirth of the animistic worldview that dominated most cultures prior to the expansion of Christianity would dispel our alienation from the material world.

With Leigh Schmidt’s *Consumer Rites* we enter a very different discursive world. While both Lears and Schmidt agree that liberal Protestantism has inadvertently contributed to the rise of “commodity fetishism,” they draw very different conclusions from that observation. Whereas Lears retains an interest in alternatives to consumerism, Schmidt is instead concerned to defend the commercialized religious rituals of the bourgeoisie from what he calls the “elite aestheticism” of critics such as Thorstein Veblen and Theodore Adorno.

Thus, while Schmidt offers us an engaging description of “the ways in which culture, religion, and the consumer revolution interacted, altering . . . Americans’ understanding of themselves and their faith,” as church historian James Moorhead puts it, his picture is resolutely sunny. If we should admit that many of the critics of the middle class painted pictures that were unrealistically bleak, we might also want to object to Schmidt’s relentlessly upbeat portrait.



Leigh Schmidt and George Marsden

Professors Kilde and Williams illustrated the diversity of positions available to those wishing to enter this debate. Williams congratulated Schmidt for avoiding the error of Puritan, Jeffersonian or Marxian criticisms of the middle-class, which only promote a myth of declension.

Kilde, on the other hand, stressed the need to probe the implications of Schmidt’s self-confessedly “less than critical voice.” Schmidt’s empathy for his middle-class subjects results in some marvelous insights into the meaning and function of these celebrations in the everyday lives “of common folks,” Kilde noted. Having garnered those insights, she asked, is there nothing more to say? Is Schmidt wise to sidestep social criticism altogether, to play down the jeremiads against and reservations about the manipulative aspects of a culture in which merchants are granted the authority to interpret religious celebrations?

That Schmidt’s main theme should be one of consolation is indeed ironic, given that his discussion of the “oppositional values and transformative visions” with which Christians sought to resist the expanding market culture of the early republic is one of the best available. And he offers his own compelling articulations of the prophetic objection to a culture whose “feasts celebrating affluence and indulgence” can be “seen as standing the liberating message of Christianity — good news for the poor and the downtrodden — on its head.”

While he tentatively alludes to these themes in his historical survey of attitudes toward luxury and carnival, his contribution to the current debate over consumer culture holds little place for their restatement. There are at least two reasons for this. First, Schmidt’s primary theoretical concern is the “subversion of the elitist dimensions of modernist aesthetics.” The critics who denigrate commercialized holidays as “sadly insubstantial, ersatz, or hollow” are offering little more than a tired “highbrow indictment” of popular culture, he suggests.

Yet, as Jeanne Kilde asked at the seminar, what is the impact of this culture on non-middle-class people? Is there no connection between the soaring levels of personal debt in the United States, between the massive credit card bills that come due once the shopping season has ended, and middle-class enthusiasm for tax cuts and reduced social welfare spending?

Schmidt’s disinclination to see beyond aesthetic considerations leads to a second reason for his reluctance to lament the ascendancy of bourgeois standards. His concern is to show “the expressive significance of objects, the symbolic power of commodities, the meaning-laden quality of goods.” Here he follows the current vogue in cultural anthropology, insisting upon “the miscellany of cultural meanings and the array of intimate relationships” embodied by possessions and presents. This assertion is unobjectionable, but it begs the question of the consequences of the meanings people assign to objects.

Whence do those meanings come?  
Whose interests do they serve?

Here one expects the usual postmodern objections to any "totalizing discourse" that erases the complexity of those questions and ignores the inescapably perspectival quality that attaches to any answer. This is what Schmidt means when he states that it is his intention "to preserve ambivalence and multivocality, to construct a complex and open-ended narrative of shifting perspectives . . . . There is no closure or finality in such a narrative, only circling dialogue, a playful conversation." Given that goal, it is no surprise that he passes on a central question raised by his book: "Whether commercial versions of festivals can be said to be 'popular' or are actually another 'elite' bid for control over popular forms of leisure and celebration is an open question."

That is no easy question to answer, of course. Postmodernism contends that the interaction between the intentions of the producers of popular culture and its consumers is simply too complex and

conflicted to allow a clear answer, and it encourages us to appreciate the opportunities for subversion and resistance that proliferate among the welter of objects and images surrounding the individual.

As feminist philosopher Susan Bordo warns, however, this perspective has a "flattening" effect on "the terrain of power-relations" in a way that defies historical, social and cognitive insight, pitting children against corporations and their minions on a supposedly level playing field.

Schmidt is right to remind us that consumers invest the products they buy with their own meanings and memories, that they use them for their own purposes, gain pleasure in their own way, show affection to friends and family, and all the rest. But we should also be reminded that the merchants vending these products are perfectly happy to allow us that luxury — as long as we buy them. At a time when millions of poor and even middle-class peoples' incomes are dangerously over-extended, it is not too much to ask that we think

about just what meanings should be ascribed to commodities.

St. Augustine, who was something of a historian and an anthropologist himself, concluded that the love lavished on the products of the marketplace inevitably led to frustration and fear, which made his fellow citizens cold and uncaring toward the desperation and suffering of the poor. Is there any place for such a critique in this conversation?

Along these lines *Consumer Rites* has particular implications for American Catholic self-understanding. Catholic theology — in its liberationist as well as its more traditional modes — continues to explore the religious meaning of wealth and poverty. One looks forward to seeing what historians of the Catholic experience will find when they begin to probe the meaning and consequences of what Jay Dolan described as a shift from "the plain style of American Catholicism" to the pageantry and display that became increasingly popular late in the 19th century.

— John H. Haas

## ANNOUNCEMENTS



• On April 25-26, 1997, the history department of the University of Notre Dame and the Cushwa Center will sponsor a conference in honor of Philip Gleason on "**Understandings of America: Ethnicity, Intellectual History, and American Catholicism**" at the Center for Continuing Education, University of Notre Dame. Conference convenors are Scott Appleby, director, Cushwa Center; Steven Avella, chair, department of history, Marquette University; and Bill Miscamble, C.S.C., chair, department of history, University of Notre Dame.

This conference will bring together an array of leading scholars to deliver major addresses and reflections in three areas of American history where Philip Gleason has made notable contributions. Scheduled speakers and topics include David Hollinger of the University of California, Berkeley, "American Intellectual History: Present Challenges and New Directions"; Stephan Thernstrom of Harvard University, "Immigration and Ethnicity: Past, Present and Fu-

ture"; and Jay P. Dolan of the University of Notre Dame, David J. O'Brien of the College of the Holy Cross, Leslie Woodcock Tentler of the University of Michigan, Dearborn, and Patrick W. Carey of Marquette University, "American Catholic History: Critical Reflections."

A conference program, registration forms and information on housing will be distributed in March 1997. For further information please contact: Department of History, University of Notre Dame, 219 O'Shaughnessy, Notre Dame, IN 46556; phone: (219) 631-7266; fax: (219) 631-4268; e-mail: <History.1@nd.edu>.

• "**Dorothy Day and the Catholic Worker,**" a conference to honor the centenary of Dorothy Day's birth, will be held October 9-12, 1997, at Marquette University in Milwaukee, Wisconsin. Proposals are welcomed for papers and roundtable discussions concerning Dorothy Day, Peter Maurin and other members of the Catholic Worker

movement, and the impact and influence of the movement from the 1930s to the present. The deadline for proposals is May 1, 1997. Please direct submissions and inquiries to: Phillip M. Runkel, Marquette University Archives, P.O. Box 3141, Milwaukee, WI 53201-3141; fax: (414) 288-3123; e-mail: <runkelp@vms.csd.mu.edu>).

• The newly formed **Chicago Irish Studies Seminar** announces its 1996-97 schedule of Saturday afternoon (3 to 5 p.m.) sessions to be held at the Chicago Historical Society, 1601 North Clark, (312) 642-5035. On January 25, 1997, Charles Fanning (Southern Illinois University) will talk on "James T. Farrell's Chicago Stories: Gems of Urban Life." On March 22, a roundtable discussion of *At the Crossroads: Old St. Patrick's and the Chicago Irish* (Loyola Press, 1997), edited by Ellen Skerrett, will include the editor and essayists Tim Barton, Eileen Durkin, Charles Fanning, Suellen Hoy, Janet A. Nolan, Lawrence J. McCaffrey

and Rev. John J. Wall. On May 17, Kathleen Flanagan (St. Mary's University of Minnesota) will present her "Cultural Expression Takes Root: Irish Dance in Chicago, 1893-1929." Earlier sessions featured David Galenson's (University of Chicago) discussion of "Neighborhood Effects on the School Attendance of Irish Immigrant Sons in Boston and Chicago in 1860," and Janet A. Nolan (Loyola University) on "St. Patrick's Daughters: Education and Women's Mobility in Ireland and Irish-America."

• **The American Catholic Historical Association's annual spring meeting** will be held April 4-5, 1997, at the University of Virginia. Proposals for papers and sessions are due no later than January 15, 1997, to: Gerald P. Fogarty, S.J., Department of Religious Studies, Cocke Hall, University of Virginia, Charlottesville, VA 22903.

### Call for Papers

• The program committee of the **New England Historical Association** welcomes proposals on any subject, period or geographical area from scholars within or outside the New England region. The NEHA does not focus only on the history of New England or of the United States but is equally concerned with European and Third World history. Complete session proposals as well as single paper proposals are welcome. Send proposals with brief vita by January 15, 1997, to: Professor James S. Leamon, Bates College, Department of History, Lewiston, ME 04240. This year's spring meeting will be held April 26, 1997, at Northeastern University, Boston.

• **The Oral History Association** invites applications for three awards to be presented in 1997 that will recognize outstanding work in the field. Awards will be given for a published book that uses oral history to advance an important historical interpretation or addresses significant theoretical or methodological issues; for a nonprint format production, including film, video, radio programming, exhibition, or dramatic produc-

tion, that makes significant use of oral history to interpret a historical subject; and to a precollegiate teacher who has made outstanding use of oral history in the classroom. In all cases, awards will be given for work published or completed between January 1, 1995, and March 30, 1997. For guidelines and submission information, write Rebecca Sharpless, Executive Secretary, Oral History Association, Baylor University, P.O. Box 97234, Waco, TX 76798-7234; e-mail: <OHA\_Support@Baylor.edu>. Deadline is April 1, 1997.

• **The University of North Carolina at Charlotte Graduate History Association** announces its ninth annual History Forum April 4-5, 1997. This year's keynote speaker is Professor Edward L. Ayers of the University of Virginia and author of *The Promise of the New South: Life After Reconstruction*. Also featured is Professor Cynthia A. Kierner of UNC Charlotte and author of the forthcoming "Women's Place in the Early South: Gender and Public Culture: 1700-1835." All graduate and advanced undergraduate students are invited to submit papers of original research for presentation and discussion. Papers may cover any historical field, and should not exceed 15 pages in length. Abstracts should be submitted by February 13, 1997. For further information write: UNCC Graduate History Association Forum Committee, Department of History, UNC Charlotte, Charlotte, NC 28223; phone: (704) 547-2868; fax: (704) 547-3218.

### Call for Manuscripts

• **Religion and American Culture: A Journal of Interpretation** is interested in considering manuscripts in the following areas: Asian Religions in America, Health and Religion, the Media and Religion, Contemporary Religious Trends, and Local Religion. Manuscripts should be 25 to 35 pages in length and conform to *The Chicago Manual of Style*, humanities style. Review of manuscripts usually requires three months.

*Religion and American Culture* explores the interplay between religion

and other spheres of American culture and embraces a diversity of methodological approaches and theoretical perspectives. Manuscript submissions, four copies of each typescript, should be sent to Thomas J. Davis, Managing Editor, *Religion and American Culture: A Journal of Interpretation*, Indiana University-Purdue University at Indianapolis, Cavanaugh 344, 425 University Boulevard, Indianapolis, IN 47202-5140.

### Recent Research

• Suzanne Noffke, O.P., is currently at work on the **History of the Sisters of St. Dominic in Racine, Wisconsin**. Last fall her research brought her to the University of Notre Dame Archives.

Maria Benedicta Baue, prioress of the Dominican Monastery of Heilig Kreuz in Bavaria, emigrated to the United States and established the Racine chapter of her order in 1862. The next superior, Mother Benedicta, favored Americanizing her community and its schools, and saw the necessity of adapting cloister structures to the demands of teaching in the parishes. But the long tenure of the founders' successor, the German-American Maria Hyacintha Oberbrunner (1866-1901), was a time of reclaiming and solidifying German and cloistral ways in the community.

The early history of the Racine Dominicans in this country is part of the general story of the German-American Catholic Church. To understand the Racine Dominican story, one must understand the struggles of German Catholic immigrants and their leaders to adjust to American ways, to find acceptance on the American social and political scene, and in the process to maintain their faith. Issues of language and culture were at the heart of these struggles.

Eventually this work will lead to a history of the Sisters of St. Dominic of Racine, including its antecedents in Regensburg, and the stories of its original founders.

### Fellowships and Awards

• Applications are invited for **Visiting Humanities Fellowships**,

tenable at the University of Windsor in the 1997-98 academic year. Scholars with research projects in traditional humanities disciplines or in theoretical, historical or philosophical aspects of the sciences, social sciences, arts and professional studies are invited to apply. Individuals engaged in interdisciplinary research are particularly encouraged to apply. The fellowship will appeal to sabbaticants and those holding research grants, including postdoctoral awards. Applicants must hold a doctorate or the equivalent in experience, research and publications. Visa documents, if required, are the responsibility of the applicant. The fellowship is tenable at the University of Windsor for a period of four months to one year. No stipend is attached to the fellowship. The Humanities Research Group will provide office space, university affiliation, library privileges and assist fellows in establishing contacts with individuals, groups, libraries and institutions in the Southwestern Ontario/Michigan region. Fellows are expected to work in residence at the HRG for the duration of the award and to deliver a public presentation on their research.

There is no application form. Letters of applications should include a rationale, a curriculum vitae, one page abstract, and a detailed description of the research project. Applicants should arrange to have three letters of reference sent directly to the HRG before the deadline of February 15, 1997. To apply or for further information contact: Dr. Jacqueline Murray, Director, Humanities Research Group, University of Windsor, 401 Sunset Avenue, Windsor, Ontario N9B 3P4; phone: (519) 253-4232; fax: (519) 971-3620.

• **The Indiana Historical Society** is pleased to announce that it intends to offer two \$6,000 **graduate fellowships** for the 1997-98 academic year to doctoral candidates whose dissertations are in the field of the history of Indiana, or of the history of Indiana as part of regions with which it has been associated (such as the Old Northwest and Midwest). To be eligible, students must have completed, at the time of application, all requirements for the doctoral degree except the research and writing of the dissertation. Completed applications and required supportive documents must reach the office of the

Indiana Historical Society by March 14, 1997. For further information and for application forms write: Dr. Robert M. Taylor Jr., Director, Education Division, Indiana Historical Society, 315 West Ohio Street, Indianapolis, IN 46202.

## Personals

• Bernard Aspinwall is seeking information from Catholic historians regarding **Peter McCorry, the last editor of the *Glasgow Free Press*** before it folded in 1868 and the short lived *Irish Catholic Banner*. Please write: Bernard Aspinwall, 97 Mossielroad, Glasgow G43 2BY, Scotland, UK.

• Congratulations to Edward Lamoureux of Bradley University, who was recently awarded the 1996 Article of the Year Award by the Religious Speech Communication Association for his "**Rhetorical Dilemmas in Catholic Discourse: The Case of Bishop John J. Myers**" which appeared in *Communications Studies* (Fall-Winter 1994).

• Rev. William Wolkovich-Valkavicius announces the publication of the second volume of ***Lithuanian Religious Life in America***, available from the Lithuanian Parish History Project, 36 St. George Avenue, Norwood, MA 02062-4420. For a 20 percent discount, mention that you are a subscriber to the *American Catholic Studies Newsletter*.

• **William D. Miller Lloyd**, a retired Florida State University professor of American social and intellectual history, died December 11, 1995. He was best known as the biographer of Dorothy Day, the author and activist who co-founded the Catholic Worker Movement and led the group for more than 45 years. Miller wrote *A Harsh and Dreadful Love: Dorothy Day and the Catholic Worker Movement* (1973), *Dorothy Day: A Biography* (1982), and *All is Grace: The Spirituality of Dorothy Day* (1987). Miller also wrote *Mr. Crump of Memphis* (1964) and *Pretty Bubbles in the Air: America in 1919* (1991). At the time of his death, he was writing a memoir of his boyhood in Jacksonville.

• **Martin M. Jenco, O.S.M.**, author of the book *Bound to Forgive* (1995) about his 19-month ordeal as a hostage in Beirut, Lebanon, died of cancer July 19, 1996, at St. Domitilla Priory in Hillside, Illinois. He was 61. A native of Joliet, Illinois, Fr. Jenco attended St. Joseph Seminary in St. Charles, Illinois, Our Lady of Riverside Seminary in Riverside, California, and the Pontifical Faculta Marianum, the Servite school of theology in Rome. He was ordained in Rome March 30, 1959.

## Archive News

• The Archives of the Archdiocese of Seattle has recently published a **guide to Community Records of Women Religious in the Archdiocese of Seattle**. It is 60 pages in length and includes detailed information regarding the holdings of local and/or provincial archives of women religious communities in western Washington, as well as information regarding women religious located in the archdiocesan archives. The guide is available for \$5 per copy. For further information, or to order a copy, please contact Christine Taylor, Archivist, Archdiocese of Seattle, 910 Marion Street, Seattle, WA 98104 (206) 382-4857.

• Rev. Vincent Tegeder, O.S.B., of Saint John's Abbey Archives, Collegeville, Minnesota, announces that the **Colman Barry, O.S.B., and Godfrey Diekmann, O.S.B., papers** have been processed and are available to researchers by appointment (320) 363-2699.

• The Loyola University of Chicago Archives is the repository for the **records of the Catholic Church Extension Society (CCES)**. During the past year, extensive work has been done to process and preserve a vast collection of photographs from CCES dating from the early 20th century until the 1980s. For more information regarding the Catholic Church Extension Society Archives, including finding aids for the photographic collections, please contact: Bro. Michael Grace, S.J., Loyola University of Chicago Archives, Cudahy Library, 6525 North Sheridan Road, Chicago, IL 60626 (773) 508-2661.



## The Catholic Encounter with Race

Church closings in predominantly African American inner cities, reports of massive Hispanic defections to Protestantism, and the conspicuous scarcity of priests and religious who are members of minority groups are symptoms of 20th-century American Catholicism's failure to come to terms with the challenges posed by racial diversity. In recent years, scholars have begun to explore the often painful history of what John T. McGreevy has termed "the Catholic encounter with race." Using oral history, archival research and sociological analysis, they have sought to explain white American Catholics' frequent failure to respond to those of other races in accordance with the demands of the gospel.

In *Parish Boundaries: The Catholic Encounter With Race in the Twentieth-Century Urban North*, McGreevy demonstrates how "parochial institutions strengthened individuals while occasionally becoming rallying points for bigotry." Although he refuses to downplay or dismiss Catholic racism, McGreevy remains faithful to his intention "to understand Catholic racism, not simply to catalog it." He develops three major themes: the evolution of Catholic understanding of "race," the link between the parish-centered nature of U.S. Catholicism and racism, and the growing tension between clergy, religious and lay Catholics over the demands of racial justice.

McGreevy points out that Catholics originally thought of "races" as different European ethnic groups within the Catholic Church, and solved the "racial" problem by permitting each nationality to establish its own parishes. White ethnic Catholics often bought homes near their national parishes and consequently regarded ethnic segregation as natural. Prior to the 1940s, separate parishes were established for

African Americans as well as for European groups, sometimes at their request. Although Catholic interracial doctrine was formulated in the 1920s, most Catholics still belonged to ethnically segregated churches.

In addition to national parishes, other factors contributed to the territorial nature of American Catholicism. Canon law defined the parish as the institution responsible for the spiritual well-being of all the people within a particular geographical place. Furthermore, the sacramental imagination led Catholics to regard their neighborhoods as places where they encountered God and the saints in the course of everyday living.

In the 1940s, when large numbers of African Americans began moving into northern urban neighborhoods, serious tensions arose between African Americans and white Catholics. McGreevy notes that the worst conflicts usually centered around the issue of housing, rather than other seemingly volatile issues such as employment. Many Catholics moved to the suburbs, often as a result of these tensions. Others devised ways to prevent African Americans from moving into their neighborhoods, sometimes with the encouragement of their local pastors. At the same time, however, clergy, religious and Catholic lay activists continued to press for racial justice.

By the late 1950s, American Catholics were polarized over race. The hierarchy and many clergy and religious unequivocally condemned racism, while lay Catholics continued to flee changing neighborhoods and resisted the integration of parish institutions.

The urban renewal movement of the 1950s and 1960s fueled the turmoil. Church leaders, often unsure of the ultimate outcome of such efforts, recognized the need for better housing but feared the dispersal of long-time parishioners. Pastors of parishes affected by urban renewal found themselves confronting bishops loyal to the politicians

behind the plans. Urban renewal was a complicated issue, and circumstances varied widely from neighborhood to neighborhood, even within cities.

McGreevy's treatment of urban renewal well represents the dizzying scope of the subject and raises provocative questions, but it does not fully uncover the dynamics at work in particular situations. McGreevy makes little mention of "redlining," for example, when banks and insurance companies virtually forced middle-class residents of whatever race to abandon neighborhoods considered bad investment risks.

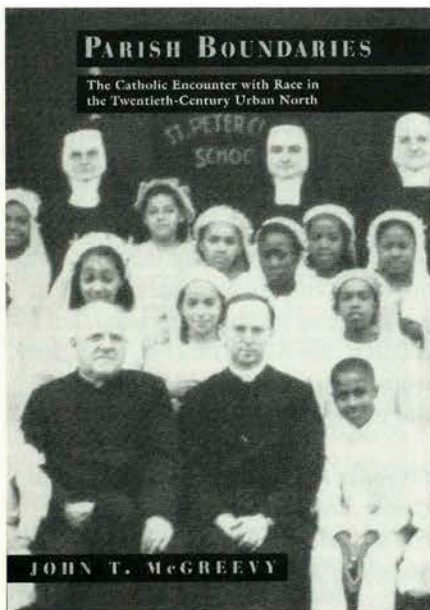
During the decade of the Civil Rights movement and the Second Vatican Council, says McGreevy, many priests and nuns became involved in the struggle for racial justice. This was due, in part, to the new understandings of church and ministry that emerged from the council. Lay Catholics sometimes responded to the church's attention to the inner-city with resentment, especially as financial troubles forced many parochial schools to close. McGreevy concludes that "parish communities frequently proved incapable of manifesting concern for those outside their boundaries," but did ensure that "Catholics sustained faith while structuring a genuine community life."

In the course of his study Professor McGreevy, who teaches American history at Harvard University, visited the archives of most of the major northern dioceses, as well as local historical societies and various university collections. Despite his thorough archival research, however, McGreevy sometimes relies heavily on newspaper accounts of racial conflicts and speeches, newsletters, and other pieces written by Catholics concerned with racial justice, such as theses done by social work students and articles appearing in the *Interracial Review*. His study therefore tends to emphasize Catholic public debate about race over the struggles of ordinary Catholics to come to terms

with racial transition.

Overlooked are the experiences of those who were perhaps the majority — the families who moved away quickly and quietly. Had he probed such experiences, McGreevy could have better set “the Catholic encounter with race” in the context of other changes that were driving Catholics out of urban neighborhoods, such as government policies facilitating suburban expansion and favoring the South and the West at the expense of the industrial Northeast.

Despite these quibbles, *Parish Boundaries* is a ground-breaking achievement. McGreevy provides a sensitive treatment of Catholic racism without excusing it or denying its virulence. It remains for others to explore the details of how the links between parish, neighborhood and race played out in particular localities.



*“At the Altar of Their God”:* *African American Catholics in Cleveland, 1922-1961*, by Dorothy Ann Blatnica, V.S.C., is an excellent complement to McGreevy’s work. Blatnica explores the experiences of African American Catholics in Cleveland during part of the period McGreevy studied. She emphasizes the interplay between African American and Roman Catholic culture.

During this period, according to Blatnica, white Catholics were unable to surrender their “missionary attitude” and cultivate an appreciation for African American culture. Consequently,

African American Catholics struggled to preserve their customs without the aid of clergy and religious. African American parishes enabled them to do so by assuming “a full and rightful ownership of their Catholicism” that would not have been possible elsewhere.

When large numbers of African Americans began coming to Cleveland during World War I, segregation was not an immediate response. Early arrivals from the South often formed close friendships with white ethnic Catholics. Working-class families looked out for one another and white and African American children attended the same schools and played together. The common struggle to survive on modest wages fostered a spirit of mutual cooperation and obscured other differences.

In the 1930s, however, economic changes affected the dynamics of interracial cooperation. The Depression hit African Americans particularly hard, and an identifiable ghetto had begun to emerge. By the early 1950s, industrial jobs that had long provided steady incomes to unskilled workers were in decline.

Religiously, African American parishes were indistinguishable from other Catholic parishes of the time in many ways. Both sponsored schools, choirs, clubs and all of the other parish activities that flourished in the first half of the 20th century. Music, worship and devotions generally took European forms.

Fund-raising and social activities, however, provided opportunities for African Americans to practice their own customs freely. African American parishes differed from others primarily in the amount of effort they devoted to evangelization. Catholic schools featured prominently in parish outreach efforts, and African Americans were attracted by the interest and attention that priests and nuns lavished upon their children.

Despite the success of these parishes in fostering conversions, the rest of the Catholic Church in Cleveland was not prepared to fully accept African American Catholics. Local Catholic high schools frequently rejected applicants from black parishes, and pastors had to appeal to the bishop for help in arranging African Americans’ placement in Catholic secondary schools. While

Cleveland’s Bishop Schrembs occasionally forced Catholic high schools to accept African American applicants, many were discouraged by the process and enrolled in public schools.

African American Catholics also found themselves rejected by organizations such as the Knights of Columbus. Perhaps the most significant failure of Cleveland Catholics, however, was their inability to cultivate African American vocations. Many factors prevented African Americans from becoming priests and nuns, but the most pervasive one seems to have been the fact that white priests and nuns, knowing the obstacles that African Americans would inevitably face upon entering the religious life, rarely encouraged them to do so.

In the 1950s, African Americans began to join predominantly white parishes in the city. Their reception ranged from a warm welcome to uncomfortable tolerance to overt hostility, but few parishes remained integrated for long. As African Americans moved into new neighborhoods, whites moved out and established the segregated housing patterns that still exist in Cleveland.

Blatnica concludes by observing that “African American Catholics in Cleveland created meaningful and vibrant parish communities within their own spheres and in the face of increasing isolation from white Catholics in the years between 1922 and 1961,” and she expresses regret that African Americans have not had more opportunity to share their gifts with the whole church.

Because the archival sources pertaining to her topic were limited, interviews with 45 African American Catholics and surveys distributed to 11 others provided much of the information upon which Blatnica bases her account. Although Blatnica admits that her subjects, who were usually both highly educated and well known to their parish staffs, were not necessarily “typical,” it is hard to see how she could have drawn a more representative sample almost 35 years after the closing date of her study. Furthermore, the insights of these candid and reflective African American Catholics, whom Blatnica frequently quotes at length, form the richest parts of the narrative. Passages in which they recount practices that are now regarded as culturally insensitive (such as teaching African

American children to square dance), explain that these practices are inappropriate, and then affirm that their priest was doing the best that he could for them, are among the most moving sections of the book.

Blatnica is rightfully unsparing in her criticism of white Catholics' "missionary" outlook, but elderly African American Catholics are also correct in reminding readers that both whites and African Americans interpreted this approach differently in the past. Blatnica is fortunate to have had so many cooperative respondents and she has done historians a great service by

recording their stories.

This is a valuable and timely book. In addressing the understudied African American Catholic experience, it contributes an important chapter to the history of American Catholicism. Furthermore, it provides an excellent model of how to probe the recent and often painful history of the relationship between American Catholicism and race in a way that more fully incorporates the perspectives of African American Catholics.

Both McGreevy and Blatnica present new approaches to the study of "the Catholic encounter with race."

McGreevy's *Parish Boundaries* demonstrates the value of examining ethnic parishes and probing the racism they often fostered while Blatnica directs overdue attention to the ways in which African American Catholics built their own Christian communities. Although much work remains to be done on the relationship between 20th-century American Catholicism and race, these two capable scholars have broken new ground in this promising field of inquiry.

— Jane Hannon  
University of Notre Dame

### Other recent publications of interest include:

R. Scott Appleby, ed., *Spokesmen for the Despised: Fundamentalist Leaders of the Middle East* (University of Chicago Press, 1996). Eight biographical profiles of charismatic fundamentalist leaders of the Middle East, including the ultra-Orthodox Jewish rabbis who created a climate of "spiritual civil war" in Israel prior to the assassination of Prime Minister Yitzhak Rabin; Hasan Turabi, the leader of the National Islamic Front and the ideological power behind the Islamic government of northern Sudan; Sayyid Muhammad Husayn Fadlallah, the Shi'ite Muslim religious scholar and oracle of Lebanon's Hizbullah (Party of God); the late Ayatollah Khomeini of Iran; and Jan Willem van der Hoeven, the premillennialist Christian leader of Jerusalem's International Christian Embassy. Authors include Martin Kramer, Samuel Heilman, Patrick Gaffney, Yaakov Ariel, Daniel Brumberg and Judith Miller. Appleby contributes the volume's introduction and concluding synthetic chapter.

Benedict M. Ashley, O.P., *Justice in the Church: Gender and Participation* (The Catholic University of America Press, 1996) provides a theological analysis of the 1994 Vatican declaration, *Ordinatio Pastoralis*, which opposed the ordination of women.

David Beers, *Blue Sky Dream: A Memoir of America's Fall from Grace* (Doubleday, 1996) chronicles one family's disillusionment with the American Dream and the world of middle-class suburbia from Sputnik to the present. Based on his *National Magazine* award-winning essay, it is the story of great institutions — the government, the multinational corporations, the church, the suburban tract home neighborhood — in which his family put its faith and how that faith was betrayed.

Dean Brackley, *Divine Revolution: Salvation and Liberation in Catholic Thought* (Orbis Books, 1996) is a theological reflection on the relationship between transcendent "salvation" and temporal "liberation." What does the salvation that the church proclaims mean for the poor of the world? Brackley addresses the historical as well as the systematic dimensions of this question.

Mary Elizabeth Brown, *The Scalabrinians in North America (1887-1934)* (Center for Migration Studies, 1996) is a historical narrative of the Society of Saint Charles-Scalabrinians, a community of male religious dedicated to ministering to Italian immigrants in the Americas and later to all migrants and refugees worldwide. The volume covers the history of the congregation's inception in 1887 to its permanent

adoption of simple perpetual vows in 1934.

Rev. Walter J. Burghardt, S.J., *Preaching the Just Word* (Yale University Press, 1996) is a social-ethical discussion urging the application of biblical justice — and not merely ethical or legal justice — to matters concerning the poor, the oppressed and the marginalized. This work focuses on abused or neglected children, the AIDS-afflicted, the elderly, women, African Americans, refugees and prisoners on death row.

*Calendar of Documents in the Archival Center Archdiocese of Los Angeles for His Eminence James Francis Cardinal McIntyre, Vol. 3: 1921-1979*, prepared by Sister Mary Rose Cunningham, C.S.C., with a preface by Msgr. Francis J. Weber. This 10th volume in the series of calendars for the documents and related historical materials on file at the Archival Center for the Archdiocese of Los Angeles is the third and last one listing and describing the papers of James Francis Cardinal McIntyre (1886-1979) who served as archbishop of Los Angeles from 1948 until his retirement in 1970.

Kay J. Carr, *Belleville, Ottawa, and Galesburg: Community and Democracy on the Illinois Frontier* (Southern Illinois University Press, 1996). Because Illinois stood at the center of the changes wrought by the national evolution from an agrarian to an industrial



society, the history of the state's settlement, the author argues, serves as an excellent laboratory in which to observe the momentous transformations of the time. With a few notable exceptions, however, historians have essentially ignored the social history of Illinois during that crucial period. Filling this gap, Carr examines the development of community social and political structures in Belleville, Ottawa and Galesburg, Illinois.

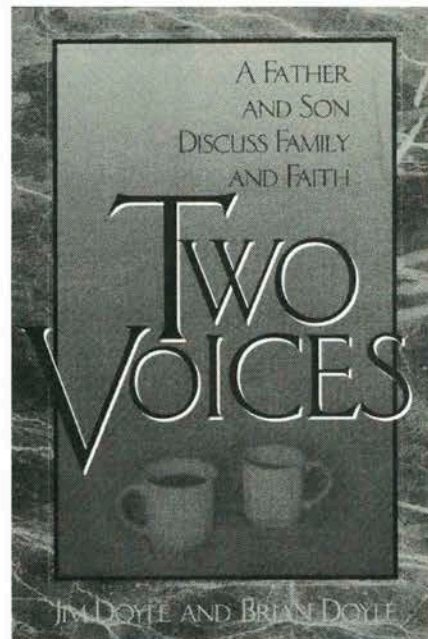
Regina Coll, *How to Understand Church and Ministry in the United States* (Crossroad, 1996). Written for Catholics, with potential lay ministers particularly in mind, this book introduces the reader to the history of the church in the United States, its unique contributions and challenges, its diverse ministries, its relationship to the universal church and its future.

William J. Collinge, *Historical Dictionary of Catholicism* (Scarecrow Press, 1996), concentrates primarily on the early period of Catholicism leading up to the development of the present divisions of Protestant, Catholic and Orthodox. Collinge applies Ninian Smart's seven definitional dimensions of religion to Roman Catholicism in order to explain its practices and basic belief structure. A bibliography is included.

William V. D'Antonio, James D. Davidson, Dean R. Hoge and Ruth A. Wallace, *Laity: American and Catholic* (Sheed & Ward, 1995). Based on 1987 and 1993 surveys conducted by the Gallup organization, this study reports trends in attitudes of Catholic laity regarding church teachings and their participation in church ministry. Among the findings are these: Post-Vatican II Catholics place a higher priority on being a good "Christian" than being a good "Catholic"; they have a deinstitutionalized and democratic view of the church; they reserve the right to make up their own minds on religious and moral as well as political and economic issues; they believe they have direct access to the creator's love apart from the institutional church; they are more likely to disagree with the church's teachings; they are almost entirely uninformed about church teachings; they lack a vocabulary that would help them to form a Catholic

identity or interpret their Catholic experiences; and they are situational in their ethical thinking.

More than 50 percent of lay Catholics who came of age after Vatican II, believe that the individual (rather than the magisterium) is the supreme moral judge in matters of birth control, abortion, homosexuality and sex outside of marriage. Whereas 59 percent of pre-Vatican II Catholics think "the church is important," only 29 percent of postconciliar Catholics think so. Mass attendance and daily prayer have fallen off in about the same proportions, the authors report, as have general levels of familiarity with church teaching.



Jim and Brian Doyle, *Two Voices: A Father and Son Discuss Family and Faith* (Liguori Publications, 1996). From 1958 to 1988 Doyle the elder was director of the Catholic Press Association of North America and Canada, and editor of a newspaper called *The Catholic Journalist*. In 1988 he began writing a column for *Catholic New York*, the newspaper of the Archdiocese of New York; from that column his essays in this collection were culled. Jim Doyle is a Knight of the Order of St. Gregory the Great, appointed to that honor by Pope John Paul II.

Doyle the younger is the editor of *Portland Magazine*. Like his father, Brian has contributed essays and articles to a variety of publications — among them, *Commonweal*, *America*, *U.S. Catholic* and *The Oregonian*. He is not a knight, yet,

but he is strongly rumored to be the reincarnation of W. Blake, about whom he has written elegantly and insightfully elsewhere.

The cumulative impact of *Two Voices* is powerful, for as one reads father's and then son's evocative essays on holy mothers and wives, holy children and homelands, and Holy Mother Church, it becomes clear that these two very different authors — separated by a generation, a string of wars, and now a continent — have become spiritual brothers. In this sense, *Two Voices* is an arresting meditation on the workings of grace in shaping "family values" and family resemblances.

Ross Enochs, *The Jesuit Mission to the Lakota Sioux: A Study of Pastoral Ministry, 1886-1945* (Sheed & Ward, 1996). This study traces the development of pastoral theology and ministry at the St. Francis and Holy Rosary missions in South Dakota primarily by examining the Jesuits' diaries, published articles, sermons, retreat notes and other personal papers.

Daniel F. Evans, *At Home in Indiana for One Hundred and Seventy-five Years*. Established in 1821 as the Wesley Chapel, the first Methodist Church in the state of Indiana, and surviving many physical incarnations, the Meridian Street United Methodist Church stands today in service to the local community as well as providing international missionary work and Christian outreach programs. Available from the Meridian Street UMC, 5500 North Meridian Street, Indianapolis, IN 46209 (317) 253-3237.

Elizabeth N. Evasdaughter, *Catholic Girlhood Narratives: The Church and Self-denial* (Northeastern University Press, 1996) is a study of over 30 memoirs and narratives of Catholic girlhood that seeks to trace the reactions and responses of girls to their formation as "Catholic women," the femininity training of the church. Evasdaughter examined autobiographical narratives written by North American, French, Spanish, Irish and Guatemalan women, looking not only for their accounts of the repression in this training, but for unique and creative responses to the lifestyles and doctrines which formed their environment.

Geoffrey Fox, *Hispanic Nation: Culture, Politics, and the Constructing of Identity* (Birch Lane Press, 1996) examines the personal and social consequences for Hispanic Americans who attempt to adapt their behaviors and ideas to mainstream U.S. values.

Alice Gallin, O.S.U., *Independence and a New Partnership* (University of Notre Dame Press, 1996) describes the shift to independent lay/religious Boards of Trustees in Catholic colleges and universities in the late 1960s with a close examination of seven different institutions and the process followed in making these changes.

Shirley C. Gordon, *God Almighty Make Me Free: Christianity in Preemancipation Jamaica* (Indiana University Press, 1996) is a historical narrative of the impact of evangelical Christianity on slaves in Jamaica (the overwhelming majority of the island's population) in the 84 years between the arrival of the first European Protestant missionaries and the emancipation of British slaves in 1838.

Clifford J. Green, ed., *Churches, Cities, and Human Community: Urban Ministry in the United States, 1945-1985* (Eerdmans, 1996). Leaders of 10 denominations here analyze the history of their churches' ministry in American cities during the 40 years since World War II in order to convey insights for future ministry work in metropolitan areas.

Dana Green, *The Living of Maisie Ward* (University of Notre Dame Press, 1997). Maisie Ward believed that "God mattered," and that faith un-lived was no faith at all. Through her writing, social commitments and lecturing, Green argues, Ward inspired an entire generation of pre-Vatican II believers to hope that *aggiornamento* might be possible.

Jeffrey F. Hamburger, *Nuns as Artists* (University of California Press, 1996) is a study of the art of female monasticism that explores the place of images and image-making in the spirituality of nuns during the later Middle Ages.

Maurice Hamington, *Hail Mary? The Struggle for Ultimate Womanhood in Catholicism* (Routledge, 1996). Combining a comprehensive feminist analysis and social-constructionist approach to the study of Mary and Marian imagery, Hamington also considers new applications of feminist theories to Marian imagery as well as a pro-feminist alternative to the tradition of Mary.

Joseph Claude Harris, *The Cost of Catholic Parishes and Schools* (Sheed & Ward, 1996). When Joseph Harris began his research, the question was: "Is the American Catholic Church in financial trouble?" Media sources referred to fiscal woes that had widened into what some regard as a full-blown crisis. But Harris found that the Catholic parish is not typically in financial crisis. Nonetheless he argues that the church can do a better job financing its work. The challenge involves three areas: paying for schools, increasing Sunday collections and maintaining parishes in urban areas. Church managers, writes Harris, need to look beyond present management models, work with the larger community, and define programs where Catholic parishes and programs can work effectively with each other. He proposes concrete suggestions for approaching these challenges.

Gabriel Haslip-Viera and Sherrie L. Baver, eds., *Latinos in New York: Communities in Transition* (University of Notre Dame Press, 1996). The 12 essays collected in *Latinos in New York* comprise the first book-length analysis of the past and present conditions of Latinos in metropolitan New York. Focusing on Puerto Ricans, these essays describe the newer Latino migrant groups in New York such as the Dominicans, Cubans, Mexicans, Colombians, Ecuadorians and Peruvians.

Robert A. Hecht, *An Unordinary Man: A Life of Father John LaFarge, S.J.* (Scarecrow Press, 1996). Father John LaFarge, S.J., (1880-1963) was one of the most prominent American clergymen of his time; he achieved recognition as a major civil rights activist in the years before and after World War II. *An Unordinary Man* examines his career

as activist and editor of *America* — from his youth in Rhode Island, through the founding of the Catholic Interracial Council and the writing of his encyclical on racism (at the request of Pope Pius XI in 1938), to his continued presence in the civil rights movement. Based largely on LaFarge's private and professional papers, as well as interviews with relatives and colleagues, this biography offers civil rights and religious historians a new viewpoint on the participation of the Catholic Church in the civil rights movement.

James L. Heft, S.M., ed., *Faith and the Intellectual Life* (University of Notre Dame Press, 1996). The University of Dayton's Marianist Award is presented annually to a Roman Catholic for distinguished intellectual achievement, emphasizing the importance of the balance between personal faith and intellectual pursuits. In *Faith and the Intellectual Life*, 10 distinguished Catholic scholars, all recipients of the award, explore how their faith as Catholics has influenced their scholarship and how, in turn, their scholarship has affected their faith.

Mary Ann Hinsdale and Helen M. Lewis, *It Comes from the People: Community Development and Local Theology* (Temple University Press, 1995). This book is a case study of one small rural community in the mountains of Virginia. In chronicling the impact of deindustrialization and economic restructuring on community life, it tells how people in a dying community organized to revitalize their town.

Lee Hoinacki, *El Camino: Walking to Santiago de Compostela* (Pennsylvania State Press, 1996) provides a day-by-day account of the author's pilgrimage from St. Jean Pied de Port in France, across the Pyrenees and northern Spain, to Santiago de Compostela, believed since medieval times to be the burial place of St. James. During 32 days in 1993 the author trod the 500-mile route followed by Europeans for more than a thousand years, stopping each evening at pilgrim hospices, some centuries old, to write in his diary. His reflections range from the historical examination of religious

sensibility to analyses of modern developments in architecture and technology, from the theological understanding of places.

S. Ann Kessler, O.S.B., *Benedictine Men and Women of Courage: Roots and History* (Pine Hill Press, Inc., 1996) records the most significant events and people who influenced the Benedictine way of life before and after the time of St. Benedict.

Sister Ellen Marie Kuznicki, C.S.S.F., *A Journey of Faith* (Villa Maria Convent, 600 Doat Street, Buffalo, NY 14211). This history traces the work of the Immaculate Heart of Mary Province of the Felician Sisters of Buffalo from 1900 to 1976.

Emmet Larkin, *The Catholic Church and the Emergence of the Modern Irish Political System, 1874-1878* (The Catholic University Press of America, 1996). In this, the seventh published volume in a projected 12-volume history of the Roman Catholic Church in 19th-century Ireland, Emmett Larkin continues his monumental study of the development of the triumvirate — the leader, the party and the college of bishops — in the formation of the political landscape of Ireland. The period from 1874 to 1878 saw the consolidation of the Irish bishops, under the leadership of Paul Cardinal Cullen, as a unified body, presenting a common front on the prominent issues of the time, most notably the question of lay and clerical education and the Home Rule question.

Paul Laverdure, *Redemption and Renewal: The Redemptorists of English Canada* (Dundurn Press, 1996). This history of the personalities, institutions, ideas and Canadian missions that formed the Redemptorists of English Canada was written to commemorate the 300th anniversary of the birth of their founder, Alphonsus Liguori, a doctor of the church and patron saint of moralists and confessors.

William B. Lawrence, *Sundays in New York: Pulpit Theology at the Crest of the Protestant Mainstream, 1930-1955* (Scarecrow Press, 1996) explores the relationship between theology and preaching by examining the careers of

four enormously influential 20th-century New York preachers (Harry Emerson Fosdick, George Buttrick, Paul Scherer and Ralph Sockman), whose sermons reached the leaders in culture, commerce and government across the United States. It examines these preacher's pulpit theology and demographic context as well as their doctrine and the theological legacy they bequeathed.

Martha Manning, *Chasing Grace: Reflections of a Catholic Girl Grown Up* (Harper, 1996) paints an unforgettable portrait of a childhood, family, community, and the ways that faith shapes and colors a life.

John F. Marszalek and Wilson D. Miscamble, C.S.C., eds., *American Political History: Essays on the State of the Discipline* (University of Notre Dame Press, 1997). In 1995 historians gathered at the University of Notre Dame for a conference convened to honor the American historian Vincent P. DeSantis. From that conference comes this collection of essays that describes and defines the state of political history at the end of the 20th century.

Thomas M. McCoog, S.J., *The Society of Jesus in Ireland, Scotland, and England: 1541-1588* (E. J. Brill, 1996) is the first comprehensive study of the work of the Society of Jesus in the British Isles during the 16th century. Beginning with an account of brief papal missions to Ireland (1541) and Scotland (1562), it goes on to cover the foundation of a permanent mission to England (1580) and the frustration of Catholic hopes with the failure of the Spanish Armada (1588).

Thomas M. McCoog, S.J., ed., *The Reckoned Expense: Edmund Campion and the Early English Jesuits* (The Boydell Press, 1996). This volume forms the first modern study of Edmund Campion, the Jesuit priest executed at Tyburn in 1581, and through him focuses on a theme that has been attracting growing interest among 16th-century historians: the passage from a Catholic to an Anglican England and the resistance to this move. The essays collected here investigate the historical context of Campion's mission, different

aspects of his writings and work, the network of colleagues with whom he was in contact, his relationship with contemporaries such as Sir Philip Sidney, the effect of his English mission and the legacy he left.

Jo Ann Kay McNamara, *Sisters in Arms: Catholic Nuns Through Two Millennia* (Harvard University Press, 1996) offers a guide to the lives and works of nuns in the Christian tradition from classical to contemporary times.

Betty Ann McNeill, D.C., *The Vincentian Family Tree: A Geneological Study*, Vincentian Studies Institute Monographs I., (Vincentian Studies Institute, 1996). (Available from DePaul University Bookstore, Vincentian Heritage Department, 2419 North Sheffield Avenue, Chicago, IL 60614).

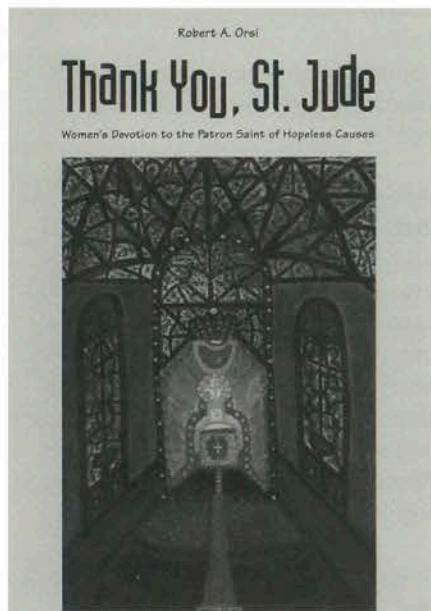
Albert J. Menendez, *Evangelicals at the Ballot Box* (Prometheus Books, 1996) analyzes the voting patterns of various evangelical denominations to reveal the issues and social/political concerns that animated them. Using recent election results, census data, religious membership surveys, public opinion polling data and scholarly literature on the subject, Menendez provides a detailed picture of a growing political constituency.

Seamus P. Metress, *The American Irish and Irish Nationalism: A Sociohistorical Introduction and Annotated Bibliography* (Scarecrow Press, Inc., 1995) is a survey of the major reference sources on the participation of the American Irish in the struggles in their ancestral homeland. The annotated bibliography lists the available scholarly and popular literature on the subject and includes useful sections devoted to archival sources and general references.

Keith Graber Miller, *Wise as Serpents, Innocent as Doves: American Mennonites Engage Washington* (University of Chicago Press, 1996). In July 1968 the Mennonite Central Committee (MCC) opened an office in Washington, D.C., for monitoring the actions of the federal government's various branches. This in-depth study shows how the church's distinctive traditions of pacifism, humility and service have informed and

shaped the nature of its activities in Washington.

Randall M. Miller and Paul A. Cimbala, eds., *American Reform and Reformers: A Biographical Dictionary* (Greenwood Press, 1996) provides an in-depth examination of major American reformers and the movements they defined. Each entry combines biography with historical analysis to show the historical context and character of the movement and person.



Robert A. Orsi, *Thank You, St. Jude* (Yale University Press, 1996). The patron saint of hopeless causes, St. Jude is perhaps the most popular saint of the American Catholic laity, particularly among women. Orsi, known for his earlier work on the lived religion of Italian Catholic immigrants of New York, *The Madonna of 115th Street*, describes how the cult of St. Jude originated in 1929, and traces the rise in Jude's popularity over the next decades. He skillfully investigates the circumstances that led so many Catholic women to feel hopeless and to turn to St. Jude for help.

Jaroslav Pelikan, *Mary Through the Centuries: Her Place in the History of Culture* (Yale University Press, 1996) offers insights into Mary's importance to

Western and Eastern religions, Catholic and Protestant viewpoints, and cultural and popular forms of devotion.

Thomas P. Rausch, *Catholicism at the Dawn of the Third Millennium* (Liturgical Press, 1996). This book seeks to present a contemporary understanding of Roman Catholicism, focusing on what it means to be a Catholic in terms of life, faith and practice. It is designed for those interested in Catholicism as well as for Catholics who have been away from the church for some time and want to know what contemporary Catholics believe and do.

Thomas J. Reese, *Inside the Vatican: The Politics and Organization of the Catholic Church* (Harvard University Press, 1996) is a well-researched and copiously documented account of the Vatican bureaucracy: the inner workings of the Roman Curia, the College of Cardinals, the College of Bishops, the Vatican financial structure and procedures, and the way that the pope wields administrative power. Reese is a first-rate political scientist who has written authoritative accounts of the U.S. bishops' form and structures of governance over the American church. This volume complements those, but also is more broadly appealing for historians, sociologists, political scientists and theologians.

Richard J. Regan, *Just War: Principles and Cases* (The Catholic University of America Press, 1996) invites readers to apply just-war principles to complex war-related situations and to understand the factual contingencies involved in moral judgments about war decisions.

Carole Garibaldi Rogers, *Poverty, Chastity, and Change: Lives of Contemporary Nuns* (Twayne Publishers, 1996) is a collection of 50 oral histories based on interviews of 94 women from 14 states and over 50 religious congregations.

Edward L. Shaughnessy, *Down the Nights and Down the Days: Eugene O'Neill's Catholic Sensibility* (University of Notre Dame Press, 1996). This book, winner of the Irish in America

publication award given by the Cushwa Center, examines a major aspect of the playwright's vision: the influence of his Catholic heritage upon his moral imagination.

Christian Smith, ed., *Disruptive Religion: The Force of Faith in Social Movement Activism* (Routledge, 1996). In the introduction Smith, an assistant professor of sociology at the University of North Carolina, Chapel Hill, discusses "the curious neglect" of religion in the academic literature on social movements; the volume begins to address the situation by analyzing contemporary social movements which are driven by people and organizations of "disruptive" faith. Case studies include South Africa's anti-apartheid movement, Iran's Shi'ite fundamentalists and Poland's Solidarity movement. Contributors include Rhys Williams and Jeffrey Blackburn, who analyze "Ideological Commitment and Activism in Operation Rescue"; and Ron Pagnucco, who compares the political behavior of faith-based and secular peace groups.

Terrence W. Tilley, *The Wisdom of Religious Commitment* (Georgetown University Press, 1995). Tilley, a Catholic theologian at the University of Dayton, provides a detailed critique of contemporary trends in the philosophy of religion and offers a constructive argument in favor of the wisdom of making (or remaking) a religious commitment.

Thomas A. Tweed, ed., *Retelling U.S. Religious History* (University of California Press, 1996). The editor, a religious historian at the University of North Carolina, has been a leader of the company of historians seeking to "de-center" the standard storyline of American religion in order more accurately to represent the plural, polycentric nature of U.S. religions — and the diverse narratives yet to be written about them. This collection marks a turning point in the study of the history of American religions. The essays analyze sexual pleasure, colonization, gender and interreligious exchange. The narrators position themselves in a number of

geographical sites, including the Canadian border, the American West, and the Deep South. And they discuss a wide range of groups, from Pueblo Indians to Japanese Buddhists and Southern Baptists.

Joos van Vugt, *Brothers at Work* (Valkhof Press, 1996) records the history of five Dutch congregations of brothers and their activities in Catholic education from 1840 to 1970, tracing their rise and decline in the Netherlands and expansion in the 1920s into Indonesia, Africa and South America.

Gregory A. Wood, *A Guide to the Acadians in Maryland in the Eighteenth and Nineteenth Centuries* (Gateway Press, Inc., 1995) recounts the early 18th-century struggles of a group of English Catholic settlers to Nova Scotia and their move first to Maryland and then to Louisiana.

Patricia Wittberg, S.C., *Pathways to Re-Creating Religious Communities* (Paulist Press, 1996) examines what religious communities have been in the past, and offers a new vision of what they can become in the future.

Lawrence Young, ed., *Rational Choice Theories of Religion* (Routledge, 1996). Applying the theory of rational choice — the theory that each individual will make her choice to either maximize gain or minimize cost — to the study of religion, a group of internationally renowned scholars examines this important development within the field of religion.

### Recent journal articles of interest include:

Sean Michael Adams and Michael E. Stevens, "The Padre at the Front: The World War I Letters of Chaplain Walter Beaudette," *Wisconsin Magazine of History* 79 (Spring 1996): 204–28.

Félix D. Almaráz Jr., "The Return of the Franciscans to Texas, 1891–1931," *Catholic Southwest* 7 (1996): 91–114.

T. William Bolts, S.M., "In Search of the People of God: Writing Parish History," *U.S. Catholic Historian* 14 (Spring 1996): 5–12.

Mary Elizabeth Brown, "The Network of Community Life," *U.S. Catholic Historian* 14 (Summer 1996): 31–56.

Cornelius M. Buckley, Elizabeth L. White, Thomas M. Rochford, and Kris A. White and Janice St. Laurent, "Special Issue: Catholic Missionizing in the West," *Oregon Historical Quarterly* 97 (Spring 1996): 4–88.

Jeffrey M. Burns, "St. Elizabeth's Parish of Oakland, California, and the Resiliency of Parish Life: From German to Latino, From Pre- to Post-Vatican II," *U.S. Catholic Historian* 14 (Summer 1996): 57–74.

Nancy Caciola, "Through a Glass, Darkly: Recent Work on Sanctity and Society," *Comparative Studies in Society and History* 38 (April 1996): 301–309.

Una Cadegan, "Neither Tired Nor Poor Nor Huddled: Emma Goldman and the Limits of the American Dream," *University of Dayton Review* 23 (Winter 1995–96): 47–53.

Patrick W. Carey, "After *Testem Benevolentiae* and *Pascendi*," *Catholic Southwest* 7 (1996): 13–31.

José Casanova, "Global Catholicism and the Politics of Civil Society," *Sociological Inquiry* 66 (Summer 1996): 356–73.

Kathleen Neils Conzer, Harry Stout, E. Brooks Holifield, Michael Zuckerman, "Forum: The Place of Religion in Urban and Community Studies," *Religion in American Culture* 6 (Summer 1996): 107–29.

Jay P. Corrin, "H. A. Reinhold: Liturgical Pioneer and Anti-Fascist," *Catholic Historical Review* 82 (July 1996): 436–58.

Daniel Cowdin, "An American Catholic Social Gospel? Retrospect and Prospect," *New Theology Review* 9 (August 1996): 6–19.

James D. Crichton, "Popular Devotion in Victorian England," *The Month and Catholic Review* (August 1996): 322–27.

Michelle Dillon, "The Persistence of Religious Identity Among College Catholics," *Journal for the Scientific Study of Religion* 35 (June 1996): 165–70.

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