

American Catholic Studies

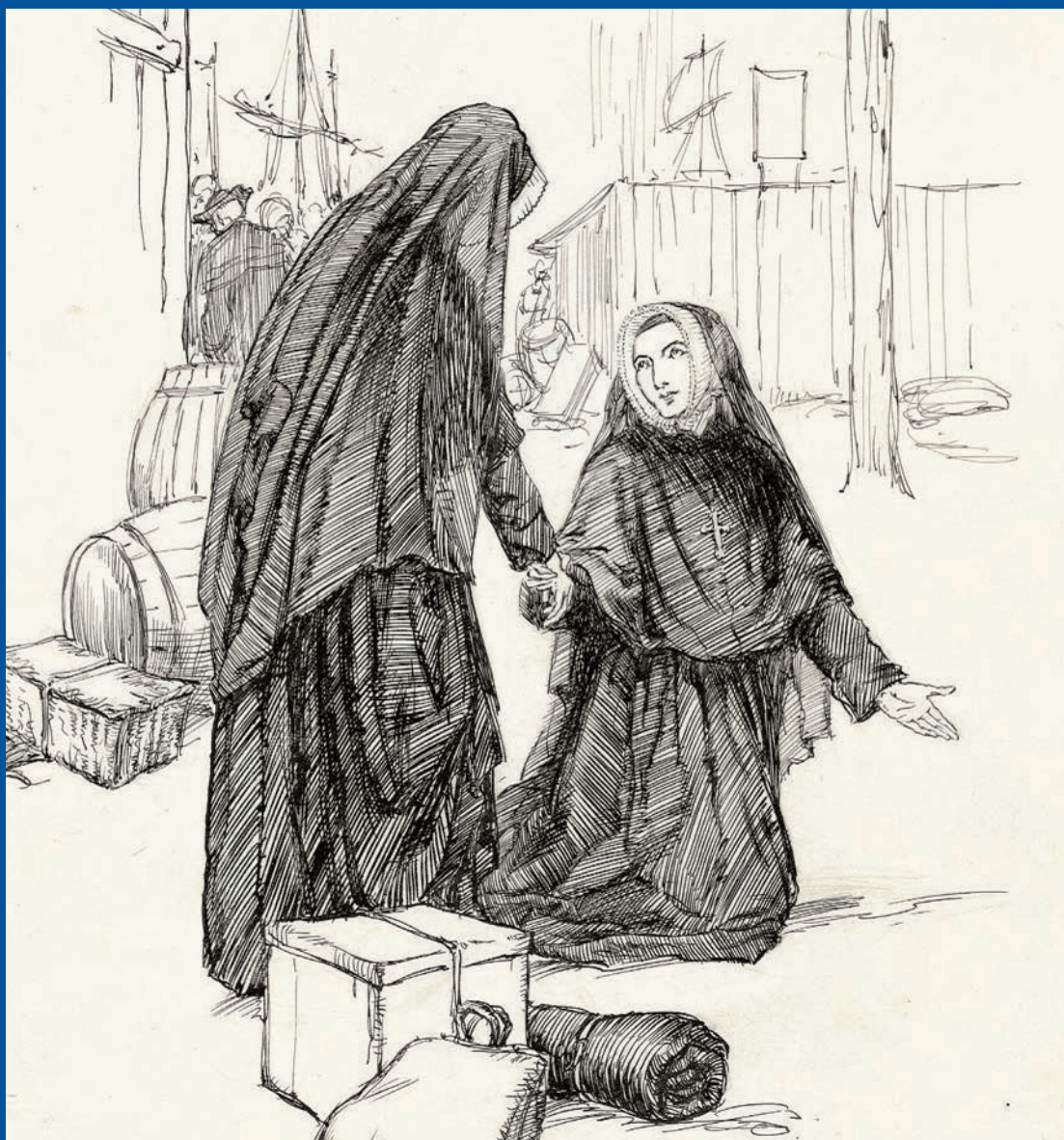
NEWSLETTER

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IN THIS ISSUE

Feature | Reading a Frontier
Missionary: Philippine Duchesne's
Complete Writings

Book Review | Lizabeth Cohen's
Saving America's Cities



Upcoming Events

As the coronavirus pandemic continues to impact scheduled events at the Cushwa Center, visit cushwa.nd.edu/events for the latest information.

Inside

- 2 Cushwa Center Activities**
 - Canonization and American Catholicism . . . 2
 - A Century of Suffrage 3
 - Faith and Reform after Clerical Sex Abuse . . 4
 - Cushwa in Rome 6

- 8 Feature**
 - Reading a Frontier Missionary

- 17 News and Announcements**
 - Friends of Cushwa17
 - Research Funding Recipients. 20

- 24 Archives Report**

- 26 Research Interview**
 - Kelly Schmidt

- 31 Book Review**
 - Lizabeth Cohen's *Saving America's Cities*

- 36 Recent Publications of Interest**
 - Books 36
 - Journal Articles. 52

Cover image: A sketch by Catherine Blood, R.S.C.J., depicting Philippine Duchesne's arrival in America.

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This is a season of loss—loss of life as the death toll from COVID-19 climbs, but also replete with other losses, of income, of treasured spring rituals, of routine, of expected outcomes, and of physical proximity to those we care about and love. As of this writing, we are assessing the impact of the pandemic on the Cushwa Center’s budget and programming, which, in accordance with directives from Notre Dame’s central administration, will be scaled back for the foreseeable future.

Throughout my quarantine I have found unexpected solace in re-reading favorite pandemic novels. The plots of Emily St. John’s *Station Eleven* and Peter Heller’s *The Dog Stars* depend on the emergence of far more deadly viruses and the subsequent collapse of civilization. Herein lies the comfort. This “COVID-19 winter” will irrevocably alter our world, but not so much so that it will be unrecognizable. Spring will return eventually, and with it the resumption of in-person meetings of family, friends, and colleagues.

Meanwhile, if an imagined dystopian future offers one source of solace, a recorded past provides another. On our first day meeting online, my students and I discussed a primary source published in the March 1919 edition of the *Records of the American Catholic Historical Society of Philadelphia*. Villanova professor Francis E. Tourscher, O.S.A., compiled stories gathered from local Catholic sisters who, in response to Archbishop Dennis Dougherty’s plea for Red Cross reinforcements, provided nursing care in homes and hospitals during the deadliest month of Philadelphia’s 1918 influenza pandemic. Parts of the article—the deathbed conversions and conditional baptisms, the references to ‘Chinamen’ and ‘the Biddle Home for Imbecile Children’—reflect the ecclesiology and sensibilities of a bygone era. Yet much of it resonates in our contemporary moment of disruption and fear. Leaving their normal lives behind, thousands of religious women battled an enemy they could not see for the benefit of people they did not know. Grade school teachers scrambled to transform their classrooms into makeshift wards; sisters who had not left convent grounds in decades asked strangers for directions as they rode streetcars to emergency hospitals.

This bulletin from the past provided one student with the spiritual nourishment she had been longing for, and accomplished what her prayers had thus far failed to do: Absorbing “the energy of the sisters,” she wrote, helped “release the toxins of my anger and sadness.” Many of us seized upon the sisters’ reflections after the immediate crisis passed. One, grateful that “God ha[d] supplied what was lacking from total inexperience,” believed that “the memories of October 1918 hold some of the most consoling thoughts of my life.” Another shared that it was through this experience that she “learned to appreciate my vocation to religious life more than ever before.”

This once-in-a-century crisis compels us to turn our attention to questions often lost amidst the business of what constituted normal life: questions of who we are called to be, what it means to be a human being, how we are linked to others in our local communities and around the globe. Be well.

Kathleen Sprows Cummings

The University of Notre Dame’s Cushwa Center for the Study of American Catholicism seeks to promote and encourage the scholarly study of the American Catholic tradition through instruction, research, publication, and the collection of historical materials. Named for its benefactors, Charles and Margaret Hall Cushwa of Youngstown, Ohio, the center strives to deepen understanding of the historical role and contemporary expressions of the Catholic religious tradition in the United States.

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Fall 2019 at the Cushwa Center

BY PHILIP BYERS

Canonization and the Evolution of American Catholicism

The biannual Seminar in American Religion convened on September 7, 2019, when more than 60 attendees gathered to discuss Cushwa Center director Kathleen Sprows Cummings' most recent book, *A Saint of Our Own: How the Quest for a Holy Hero Helped Catholics Become American* (UNC Press, 2019). John McGreevy (Notre Dame) moderated the session. Complete with comments from Christine Leigh Heyrman (University of Delaware) and Kevin M. Schultz (University of Illinois at Chicago), the Saturday morning seminar grappled with both particular



Christine Leigh Heyrman

details of the account and its overarching implications. Participants concurred that the book offers fine-grained attention to the specific candidates for sainthood who periodically fired the imaginations of their U.S. Catholic advocates. But the book's significance extends beyond its Catholic subjects, illuminating what its publisher aptly calls the "nexus of holiness and American history." The selection of candidates for promotion often revealed more about the priorities of U.S. Catholic advocates than it did about the individual merits of a prospective saint, and those

priorities tended to reflect the exigencies of the day. "New American moments," as Cummings writes, "generated new models of holiness."

A Saint of Our Own ranges from the first nominations by U.S. Catholics in the 1880s to Pope Francis' naming of the 12th American saint in 2015, and seminar participants identified numerous virtues in the narrative that Cummings unfolds. Schultz commended Cummings for "making the turn" beyond the particular concerns of Catholic history and linking the narrative with the broader arc of American culture, while Heyrman celebrated a different type of boundary-crossing—the book's truly transnational scope. Several seminar participants lauded the book for its analysis of gender and its treatment of the persistent challenges that Catholic women religious faced when relating to the institutional church. Kristy Nabhan-Warren (University of Iowa) highlighted the book's attention to the "intersectionalities of gender, ethnicity, politics, and nationality" at play when Catholic women advocated their causes to a male hierarchy. Mary Beth Fraser Connolly (Purdue University Northwest) invoked the example of Sister Blandina Segale, noting how contemporary justifications for her case for sainthood foreground labor and immigration rather than her possible role as "the saint for women in the church." Chicago historian Ellen Skerrett expanded upon Connolly's comment, asking whether Catholic women religious are "writing themselves out of their own history" by rejecting the canonization process. Cummings affirmed these questions and synthesized them, acknowledging that canonization is "frustrating and tedious and long and expensive" but also permanent, a powerful means of enduring in Catholic memory. "Who gets to tell the story?" Cummings asked. "You have to be engaged to shape the story."

Even as they celebrated the book's achievements, some seminar participants expressed hopes for

future research and questions about contemporary application. Thomas Kselman (Notre Dame), wondered if the topic of saint-seeking might benefit from additional attention to the laity. How might details about the devotional lives of saint-seekers, he wondered, enrich our understanding of change over time in the pursuit of canonization? Cummings agreed, referencing the deep sense of presence that saint-seekers described in their petitions on a prospective saint's behalf: the Vatican's decision to reject a potential favor or miracle as insufficient evidence of sainthood made it no less miraculous to the laypeople whose lives had been marked. "I know she's a saint," Cummings described the mindset of an emblematic U.S. Catholic advocate, "because she effected this transformation in my life."

Jonathan Riddle (Wheaton College) asked about saint-seeking in the context of 21st-century civic iconoclasm. As institutions reconsider the ways they memorialize long-dead figures with troubling pasts, what might "regret about whom we have valorized" mean for the future of saints? Cummings acknowledged the weight of the issue, one "felt all over Catholic dioceses," she reflected, "as the names of bishops who were implicated in the sex abuse crisis are being scrubbed from buildings." Among the many changes that Pope John Paul II made to the canonization process, Cummings questioned his shortening of the postmortem waiting period from 50 to five years. That temporal buffer, she suggested, had provided the perspective necessary to appreciate the full ramifications of candidates' lives and ministries.

At McGreevy's suggestion, seminar participants concluded the morning by discussing *A Saint of Our Own's* long-term legacy. Schultz suggested that the book would constitute a definitive account of "invented traditions" in U.S. Catholic life, a treatment of the paradoxical manner in which saints—by definition, "exemplars for the eternal church," figures of unchanging significance and virtue—have "shape-shifted" according to the needs of the saint-seekers who promoted them.



Kevin Schultz

Heyrman predicted it would be a "watershed" in Catholic historiography for its depiction of women religious as historical actors in the canonization process. And Cummings wrapped up proceedings by expressing her wish that the book might provide momentum for the work of replacing the "Americanization" paradigm with an account that better reflects the diversity of the U.S. Catholic experience. The appreciative readers who gathered at the Morris Inn that morning made it clear that Cummings' ambition is already well in-progress. *A Saint of Our Own* promises to inform an entire generation of scholars.

A Century of Suffrage

Anniversaries provide fine occasions for reconsideration, and in that regard historian Tara McCarthy contends that the 2019–2020 academic year should prove fruitful. Many observers may recognize that 2020 will mark the centenary of the 19th Amendment, a century of guaranteed suffrage rights for all women in all American elections. Fewer may have been prepared in 2019 to commemorate the 125th anniversary of the founding of the Ladies Ancient Order of Hibernians. But McCarthy claims the timing of



Tara McCarthy

these anniversaries is more than just trivial—it is instructive, because it highlights a major shortcoming in the way scholars have narrated the history of suffrage activism. The significant contributions to that movement made by Irish-American women have received too little attention.

McCarthy, professor of history at Central Michigan University, has begun to redress this issue with her recent book, *Respectability and Reform: Irish American Women's Activism, 1880–1920* (Syracuse, 2018). She advanced the cause further at the 2019 Hibernian Lecture delivered on Friday, September 20. Before a packed ballroom in the Morris Inn, McCarthy described how Irish-American suffragists at the turn of the 20th century fused a diverse set of priorities, from class politics and social reform to Irish nationalism and their Catholic faith. The Irish-born activist Margaret Hinchey, for example, published a 1917 article in the newspaper the *Gaelic American* that unfolded a three-part argument. In a time of war, with working-class men fighting in Europe, woman suffrage would protect the rights of laborers. The U.S. Constitution, she continued, also required amendment to match progress abroad, as the Easter Proclamation that marked the 1916 Rising had guaranteed “the suffrages of all [Ireland’s] men and women.” To class solidarity and Irish nationalist pride, Hinchey added religion: a federal amendment would be “true to the teachings of Christ and the Catholic Church.”

In McCarthy’s retelling, the quest for woman suffrage was never only political; issues of faith were never far from the surface. Some prominent American Catholics, like Cardinal James Gibbons, publicly opposed woman suffrage, but Irish-American women highlighted that the Church had no official position and that even opponents like Gibbons acknowledged leeway on the matter for individual conscience. The Chicago suffragist Margaret Haley took up the issue in 1912, arguing that “the Catholic Church does not oppose progress,” and other advocates turned the issue on its head: the New Yorker Sara McPike asserted in 1917 that with the vote Catholic women could exercise a “sacred obligation,” pursuing true social reform that would provide a hedge against radicalism and immorality. As much as this activism blurred lines between the “sacred” and “secular,” it also traversed the bounds of nation-states. Cross pollination happened in numerous ways, with Irish women traveling to the United States, American women invoking Ireland, and numerous suffragists seeking training from their counterparts in Britain.

During a fascinating Q and A session, McCarthy acknowledged a challenge that faces any historian—the way that source availability drives narrative. Thus, cities (like Boston and New York) with major Irish-American newspapers appear most prominently in her research. If questions remain about the activities of Irish-American women in other cities and regions, McCarthy’s scholarship provides the essential basis for future exploration.

Faith and Reform after Clerical Sex Abuse

Through searing, first-person accounts, Brian Clites (Case Western Reserve University) introduced a packed room to his research on the culture and politics of protest that have emerged among survivors of clerical sex abuse. On Monday afternoon, November 4, 2019, Notre Dame students, faculty, staff, and members of the local community convened at the Morris Inn to hear

Clites describe what he has learned over a decade of dialogue with survivors and their allies. The phenomenon he studies, Clites argued, should not be termed a “crisis.” Some might resist that label out of a desire to dispute the situation’s present extent, but Clites rejects it because it connotes temporal limitation. No mere blip in American Catholic history, the travesty of clerical sex abuse has unfolded over decades, and Clites sketched for his listeners a 70-year arc as far-reaching as it is tragic.

While his lecture began with a focus on historical context, Clites’ signal contribution that evening was his rich description of the material culture that survivors and allies have developed in the course of their protests. Portraits and baby shoes, shrines and toys, music and artwork—these are among the many relics that Clites has witnessed at gatherings of survivors. His analysis of these artifacts drew from the concept of “soul murder.” Originating in the field of psychoanalytic theory, soul murder refers to the “devastating effects of childhood abuse and neglect, namely the loss of a victim’s sense of selfhood and the annihilation of a child’s core relationships.” The context of faith, Clites contended, amplifies the situation. If soul murder can result from many types of childhood trauma, abuse within the Church carries additional weight because it links intimately and directly to religious experiences and the sacraments. One survivor, now in her 50s, showed Clites her First Communion portrait and proceeded to talk about her childhood self in the third person: “This is me at age eight. Bernadette died back then.”

From his extensive conversations with survivors, Clites has identified some of their priorities moving forward. Certain of these steps seem basic, including a simple acknowledgement on the Church’s part that abuse occurred and public recognition of the suffering it caused. Many survivors also seek public penance from bishops—not just apologies, but confessions of wrongdoing and some form of atonement. If such acts are prerequisites before some survivors could



Brian Clites

again consider making the Catholic Church their spiritual home, other survivors still seek a voice within it, in order to advocate for reforms that could prevent future abuse. Increasingly, survivors discuss legal accountability, as much for the bishops who mishandled accusations as for the individual clerics who abused them.

The early-November gathering exemplified the rich potential of dialogue between academy and Church. Uniquely among lectures that occur during the late-semester rush, attendees resisted the temptation to slip away early: the unmistakable gravity of the topic, the rigor of the research, and the quality of the presentation retained participant interest throughout an engaging Q and A.

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The Cushwa Center in Rome: Scholars Gather in Fall 2019

BY LUCA CODIGNOLA AND ROSE LUMINIELLO



At the archives of the Pontifical Irish College.

At Notre Dame's Rome Global Gateway on Thursday, November 7, Daniela Rossini, professor of history at Università Roma Tre and a member of the Cushwa Center's Rome advisory committee, coordinated a one-day seminar on "1919 and the Birth of Twentieth-Century Internationalisms," sponsored by the Cushwa Center and the Università Roma Tre. Rossini discussed Woodrow Wilson and the League of Nations; Claudio Natoli (Cagliari) offered remarks on the Communist International; Maria Susanna Garroni (Napoli L'Orientale) dealt with the women's pacifist movement; and Carlo Casula (Roma Tre) discussed the Catholic

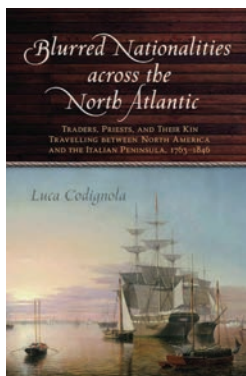
Church's universalism, cosmopolitanism, and internationalism. Some 50 students and faculty members, mainly representing Università Roma Tre, were in attendance and participated in a lively final discussion.

On Friday, November 22, Luca Codignola presented his latest book, *Blurred Nationalities across the North Atlantic: Traders, Priests, and their Kin Traveling between North American and the Italian Peninsula, 1763–1846* (2019) to faculty and students of Università Roma Tre in Rome. The Cushwa Center and the Department of Human Sciences of Università Roma Tre

sponsored the launch. Daniela Rossini together with Elena Baldassarri, lecturer in U.S. history, introduced the author and took questions from a packed floor.

The following day, Kathleen Sprows Cummings and Rose Luminiello, Cushwa's joint research associate with the Research Institute of Irish and Scottish Studies, hosted a workshop, "Globalizing Profession: Women Religious in the Anglophone World, 1840–1960," at Notre Dame's Rome Global Gateway. Organized with the University of Aberdeen's Colin Barr, the workshop brought together archivists and leading historians of Catholic women religious in Britain and Ireland. The day began with a presentation by Luminiello on themes that have emerged from her current research on women religious, including "borders and boundaries," "networks, migration, and mobility," "charism and community," and "competition and cooperation." Through her research, Luminiello has discovered that Roman archives contain sources pivotal to understanding women religious in history as both individuals and international actors. The discussions following this opening paper focused on the current state of the field of the history of women religious. In these sessions, each archivist and scholar identified what they thought were the core challenges, opportunities, and necessary developments for the field.

Throughout the day and each discussion session, the participants noticed a consensus about what were identified as core issues for the field. The most frequent questions involved how to increase understanding of the field within broader contexts such as the history of migration, medicine, and education, as well as addressing the low prioritization of archival preservation and cataloguing within congregations and how scholars can support or advance cataloguing processes.



During a break, participants were welcomed to the Irish College in Rome (Pontificio Collegio Irlandese) by its Rector, Monsignor Ciarán O'Carroll, Vice-Rector Father Paul Finnerty, and librarian and archivist Cezara Petrina. Petrina gave a tour

of the library and archival material, while O'Carroll took the group on a tour of the college, presenting its history and various important figures linked to the college such as Daniel O'Connell and the first Irish Catholic Cardinal, Paul Cullen.

After tea at the college, the group was back at it again, brainstorming some of the best ways to promote the discipline and to secure funding for research projects related to the history of women religious. Questions and points for development that emerged from the day included how best to communicate charism to new scholars or scholars outside of the field, and how to engage students and interdisciplinary scholars in the history of women religious.

Luca Codignola is a senior fellow at the Cushwa Center. **Rose Luminiello** is a postdoctoral research associate at the University of Aberdeen's Research Institute of Irish and Scottish Studies and at Notre Dame's Cushwa Center.



Portrait of Philippine Duchesne by Milcovitch. [Photo: ME-ARGEM].

Reading a Frontier Missionary

Philippine Duchesne's Complete Writings

BY CATHERINE O'DONNELL

There are so many stories. That's what struck me years ago, as I first paged through Elizabeth Bayley Seton's *Collected Writings*. Seton's skilled spiritual daughters had meticulously gathered and annotated her letters and journals, and the volumes overflowed with characters and events. The joy Seton took in her faith, family, and community was there, along with the sorrows of a life lived amidst illness and death. Also evident were the tumultuous geopolitics of a revolutionary era and the daring decisions through which Seton had made and remade her life. And those were the collected writings of just one woman! Innumerable other stories lie hidden—

often known deeply, but only by a few—in the archives of American women religious. So it is a wonderful thing when a collection such as *Philippine Duchesne: Pioneer on the American Frontier (1769–1852)*, which contains all of the saint’s known writings translated into English and annotated, appears. In these pages—over 1,500 divided into two volumes, including illustrations, appendices, and a useful index of persons—there are achievements and failures, dangerous voyages, sustaining and vexing relationships with clergy and sisters, struggles over money, food, and shelter, and seasons of spiritual dryness and abundance. These volumes are a cornucopia for everyone interested in women religious, the American Catholic Church, and individuals’ struggles to live their faith. And like all rich historical sources, they will illuminate, provoke, inspire, and maybe break your heart.

The *Complete Works* is a painstaking and generous work of scholarship. In their introduction to the collection, as well as in graceful introductory essays that begin each section, editors Marie-France Carreel, R.S.C.J., and Carolyn Osiek, R.S.C.J., give readers the essentials of Duchesne’s life and offer help in understanding the historical and spiritual contexts that shaped her. Useful annotations further orient us amidst the many relationships she created and maintained throughout her long life, and the translations by Frances Gimber, R.S.C.J. (with significant translation also done by Osiek) give Duchesne a distinctive voice. The editors also helpfully point readers toward several Duchesne biographies, most particularly that written in 1957 by Louise Callan, R.S.C.J., for further information. Osiek’s own *Saint Rose Philippine Duchesne: A Heart on Fire Across Frontiers* (2017) also forms a useful companion to the *Complete Works*. With the help of such a text, it is possible to plunge right into these volumes. Nonetheless, many readers will benefit from seeking additional information about terms and events (Jansenism or Napoleon’s edicts, for example) with which the editors presume basic familiarity. That presumption would make sense should these volumes only engage those already immersed in Catholic history. But the editors’ meticulous assemblage of documents along with their astute if brief interventions make the collection of broader interest than they themselves seem to have expected. “To collect everything written by Philippine has been our purpose,” they write, “in order to determine how this uncommon personality is, today as yesterday, a woman for our times.” Readers will find that purpose fulfilled, and they will also find Philippine a person of her own times. That duality—inspiration that transcends historical circumstances along with ideas and practices that very much reflect them—renders these volumes of deep and varied use.

Philippine Duchesne was born in 1769 in Grenoble, France, daughter of a lawyer who served in the local *parlement*. She felt a devotion to Mary from her childhood, writing later that “the *Memorare* was my favorite and continual prayer” (1:71). Educated by Visitandines, Philippine declined a marriage



The death of St. John Francis Regis. The painting was given to Philippine Duchesne by Bishop Louis Dubourg at Florissant, Missouri, in 1821, and today is housed at the Academy of the Sacred Heart in St. Charles, Missouri.

proposal at the age of 17 and entered the novitiate at the convent of Sainte-Marie d'en-Haut. She chose the Visitandines over the Carmelites because she hoped one day to lead a missionary life, a hope kindled, she later wrote, by “conversations with a good Jesuit father who had been a missionary in Louisiana and told us stories of the Indians” (1:216).

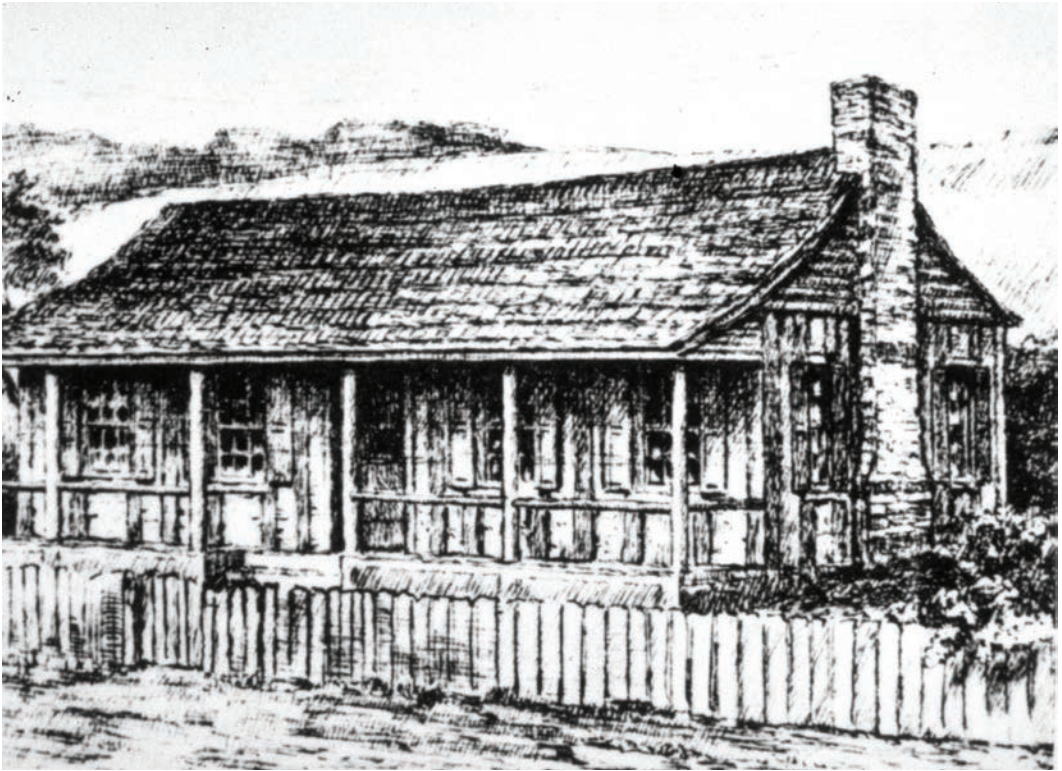
The fulfillment of Duchesne’s hope for a missionary life would be decades in coming. When she began her novitiate, France stood at the brink of revolution. Alert to the gathering storm—and intrigued by the philosophies inspiring it—Duchesne’s father withdrew from government in 1789 and cautioned his daughter against making vows, soon removing her from the convent entirely. The family remained in France during the Terror, and Philippine tried to live in accord with Visitandine vows, also seeking to be of comfort to displaced and imprisoned Catholic religious. Her prayer was to reenter the religious life, and in the early years of Napoleon’s regime, as public Catholic observance reawakened, she made a pilgrimage to the shrine of Saint Francis Regis. The Jesuit Francis Xavier was “my favorite saint” (1:217), she later recalled, but—aware of the constraints of gender—John Francis Regis’ “work was closer to what I could do because it was more obscure.” While at the shrine, dilapidated after the onslaught of the revolution, Philippine vowed that should she be allowed to return to Sainte-Marie d'en-Haut within a year, she would always fast and receive Communion on the saint’s feast, would teach poor people, and would honor Regis in her convent.

In Duchesne’s post-revolutionary France as in Seton’s early American republic, many considered a vowed life to be either prison or perversion. Both women set about demonstrating joyfulness and self-determination to the skeptics. It was “my desire to prove to the world...that the yoke of Jesus Christ was my happiness” (1:61), Duchesne explained. With the support of her family, she came into possession of Sainte-Marie d'en-Haut and unsuccessfully tried to reopen it as a boarding school and religious community. Over the next few years, she found her way into a nascent female religious community led by Sophie Barat that would eventually become the Society of the Sacred Heart of Jesus. Duchesne found Barat—who was ten years her junior—an inspired spiritual leader, and she willingly became a novice in the new congregation.

In the spring of 1806, Duchesne experienced a vision of herself teaching indigenous peoples in the New World. But busy years passed during which she remained in France. Forging a deep spiritual friendship with Barat, Duchesne participated in the founding of the congregation, served as mistress general of its convent school in Grenoble, and was named its secretary general. Yet she held to her prayer of becoming a missionary, and in 1818, at the age of 48, she and three other sisters became the community’s first missionaries as they sailed for the United States. As Elizabeth Seton had been a decade before, Philippine was encouraged and aided by Bishop Louis Dubourg, a charismatic, chronically overcommitted Sulpician determined to nurture the American Catholic Church. And like Elizabeth Seton, Philippine did not simply follow Dubourg’s direction but rather helped shape her own destiny, prayerfully and strategically bringing to fruition her vision of a meaningful religious life.

Duchesne and her companions disembarked in New Orleans, where they were warmly greeted by members of an Ursuline community founded in the city in 1727. The women soon made the arduous

In Duchesne’s post-revolutionary France as in Seton’s early American republic, many considered a vowed life to be either prison or perversion. Both women set about demonstrating joyfulness and self-determination to the skeptics.



Duquette house, St. Charles, Missouri, the first school founded by Philippine Duchesne, 1818. Courtesy of Provincial Archives, Society of the Sacred Heart.

journey to St. Louis, where Mother Barat expected them to form an establishment. When that proved impractical because of the growing city's expense, Bishop Dubourg—whose attention had, characteristically, briefly wandered—sent them to a small village 25 miles west. There in Saint Charles, Philippine was chosen as a reluctant superior. The women founded a free school and a boarding school, but both struggled for students. Within the year, Dubourg commanded that they move to Florissant, a small village slightly closer to St. Louis. Once again, they founded schools, and when these new establishments succeeded in attracting students, a novice as well. Subsequent years found Duchesne and her original companions living separately in order to found new establishments, including at Grand Coteau and Saint Michael, both in Louisiana. They also reestablished the house at Saint Charles and over the years would create numerous thriving houses.

Having survived the French Revolution and found a foothold in the United States, Philippine now faced new dangers, and these letters contain moments of terrifying drama. Traveling by steamboat between establishments, for example, Philippine found herself suffering from yellow fever, as several other passengers became mortally ill. Forced to disembark, she and her companions were at first left “on the sandy shore opposite the town,” as local families feared infection. At last given shelter by a widower grieving his own wife's death from fever, Philippine recovered—and learned to her shock that the boat on which she had so recently been traveling had seen its boilers burst, scalding passengers to death. (1:602–5). These volumes also tell of successes. The community gained students despite Philippine's astute sense of the Frenchwomen's disadvantages in competition with American Sisters of Charity, who, as she put it, “are all from the country and understand it” (2:271). The community also attracted novices from France, Ireland, and the United States. They collaborated with Jesuits



First house at Grand Coteau, 1821. Courtesy of Provincial Archives, Society of the Sacred Heart.

in founding schools, as sisters negotiated formally and informally with clergy and prelates over matters including location and governance. The reader learns of Philippine's spiritual life and how her devotion was the wellspring of her labors. And this was a life of labor as well as of prayer; Philippine's letters are filled with accounts of debts large and small, of creditors sympathetic and harsh, and of mundane but crucial considerations, such as how to determine the precise amount of coffee that would keep parents and students happy without wreaking havoc on the community's finances.

In both practical and spiritual matters, relationships—among sisters, between sisters and children, between sisters and clergy, between religious and lay—structured and animated this world. Philippine constantly labored to build and strengthen relationships, and to repair them—for there is conflict here, in this intimate and difficult world. The letters in these volumes not only offer evidence of relationships but are themselves ways of creating them. They serve, the editors gracefully explain, “to create a space of freedom of spirit between persons beyond the constraints of daily routine and distance” (1:15). She built relationships—sometimes impatiently and sometimes compassionately—with the Protestants who increasingly dominated the region and who often sent their children to the congregation's schools. She did so with other sisters, serving, as she once put it, as “a mediator between... nationalities and characters” (2:120). She did so with clergy, seeking harmony and finding spiritual sustenance with them, including the renowned Jesuit missionary Pierre-Jean de Smet, who along with Sophie Barat received one of the very last letters Duchesne wrote. Duchesne also fended off what she considered undue clerical intrusions on her congregation's governance. One entry from November of 1819 perfectly captures both the sisters' reliance on priests and their resistance to clerical interference. “The bishop arrived on the 20th, heard our confessions, the next day gave a discourse for the renovation

of vows, received them, and gave us Communion along with the students,” Duchesne wrote, then added: “He is still talking about some changes to our rules, to which we do not consent, and we tell him frankly that when a bishop allows us into a diocese, he leaves us the choice of location” (1:364).

Jesuits had been part of Philippine’s spirituality since her youth, and it was at the request of Jesuits that in 1841, the congregation sent sisters to Sugar Creek, Kansas. They were to serve Potawatomies who had been forcibly relocated to the area from the Great Lakes region. A frail 72, Philippine fervently prayed to be sent. She was. Unable to perform the physical labor she so long had done, and unable to learn the native language, Philippine devoted herself to prayer, becoming known among the Potawatomies as “Woman who prays always.” Worried for her health, Duchesne found herself recalled from Sugar Creek after just one year. This, too, she bore patiently, returning to Saint Charles to live prayerfully for another decade. She died in 1852.

This collection, like Seton’s Collected Writings, is inspired by devotion but summoned into being through sisters’ meticulous archival work and their commitment to scholarly transparency.

The historians who write about Duchesne—and I hope there are many—will draw on this magnificent collection while also using documents that place Philippine in the context of her era, unearthing the perspectives of those with whom, and against whom, she worked. If those historians are anything like me, they will find themselves utterly fascinated and at times a bit torn. Striving for the historian’s calm remove while reading the archive of an extraordinary woman can feel more like a moral failing than a professional virtue. But that’s a self-indulgence. This collection, like Seton’s *Collected Writings*, is inspired by devotion but summoned into being through sisters’ meticulous archival work and their commitment to scholarly transparency. Its sheer existence, not to mention the astute commentary of the editors themselves, makes clear that the sharp tools of historical research are welcome here.

If we set aside the particular complication posed by the extraordinary virtue of Duchesne, what complications are left? Only the unresolvable ones that come from writing about any human life. The kind of intimacy historians, and particularly biographers, seek—wanting to know a subject’s experiences, thoughts, emotions, purposes, successes, and failures—is normally reserved for a close family member, a romantic love, or a mortal enemy. Something of that emotional charge animates our sober scholarly labors, and we are by turns enamored of and alienated by someone long dead. (Jill Lepore famously wrote of finding herself in an archive clutching a lock of Noah Webster’s hair.) If our subject shares a nationality or a religion with us, or perhaps a gender or race or even a turn of mind, we feel ourselves attracted or unsettled in still more ways that we can neither set aside nor completely trust.

Historians who work with these letters must be conscious of such entanglements, and the question of which elements of Duchesne’s life to investigate and pursue will inevitably and properly feel like more than an academic question. Reading these volumes, even without planning to do further work on them, I am by turns moved and pained. Let’s start with the latter. Duchesne lived at a time in which the United States cultivated destructive racial regimes and in which Christian evangelizing was laced with assumptions of cultural superiority. The collection offers valuable evidence of how

those regimes and assumptions worked in the world, and of how a woman such as Duchesne—drawn to the region out of a prayerful determination to aid others—entered into them despite also in significant ways resisting them. Duchesne possessed, as the editors aptly put it, an ethos formed within “the ideological boundaries of the pioneer” (1:19). In her early days in the United States, Duchesne wrote detailed letters “to my mothers, sisters, and students of the Society of the Sacred heart,” in which she explained the geography of the region and what she felt she’d learned about the Indians, for example their “love...for the black robes (the priests),” their struggles with alcohol, and their reliance on women’s labor (1:387–8). Her ethnography, like that of the Jesuits whom she admired, was responsive both to what she saw and to what she expected to see, and her determination to offer Indians the Catholic faith that she believed was essential to their salvation was of a piece with her reluctance to analyze fully the disruptions that settler colonialism caused. Duchesne wrote, for example, that she wanted “to reach the little Indian girls, the objects of all my desires,” explaining—likely unaware that boarding schools had been lamented and in some cases resisted by native parents since the 17th century—that to do so it would be “necessary to take them at four or five years of age to save them from brutalizing vices at later ages” (1:394). But no single example or extracted quotation can properly convey the tangle of compassion, misunderstanding, confidence, and humility that characterizes Duchesne’s thinking about and interactions with Native Americans. And Duchesne is just one actor in the stories of cultural exchange and conflict these volumes hold. “We are going to dismiss the daughter of an Indian,” Duchesne wrote in 1820. “In a year and a half, she does not know the alphabet or her prayers or the catechism. In church, she knows only how to tear paper or step on our trains when we pass. She behaves like an animal; we cannot do anything with her” (1:493). Was this truly inability on the girl’s part, or was it instead a steadfast resistance to Christian evangelizing? In this moment and throughout, this invaluable collection points the way to further research.

We also see, again painfully, how racial slavery permeates and structured the new American nation to which Duchesne arrived. Like other emigrants and travelers, Duchesne was struck by white Americans’ sense of their own worth. “No white person wants to work as a servant here,” she wrote soon after her arrival. “All white people here consider themselves equals; they are on the same footing as their employers and no longer wish to be of service” (1:382). Philippine’s initial dismay at slaves’ plight—“slaves say that the misfortune of their situation affects everything,” she wrote soon after her arrival (1:368)—dulled. The congregation purchased human beings and benefited from expropriated labor. Duchesne expressed compassion for enslaved people selectively, such as for “the two intelligent Negro slaves [who] came by themselves to be instructed” (1:398), and for the “little negroes,” presumably

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children, whom she lamented she could not instruct in religion because of her poor English (1:306). And she contemplated ways in which a traditional French social hierarchy might ameliorate the brutal dualism of Americans' slave/free, white/black world, arguing that "girls of color who want the religious life" might be capable of being "commissioner sisters," akin to the coadjutrix sisters whose role she wished to preserve despite clergy's insistence that Americans would tolerate only one rank within the sisterhood (1:443). In short, this, too, is a tangle, like the histories of the nation and church of which it is a part. This collection adds significantly to the materials from which historians and members of religious communities are building a record of the Catholic Church's complicity in slavery. Like the record of the American nation's complicity, it's a record infuriating and heartbreaking in equal measure, grounds for repentance and for new scholarship.

There is great beauty in these volumes, as well as pain. Philippine's prayerfulness, humility, and self-sacrifice are evident on every page, as are the intelligence and doggedness with which she established communities of women religious under arduous conditions. The editors capture Duchesne's ethos when they write that her spirituality was marked by a "radical sense of poverty lived in profound confidence in God" (1:21). Her frailty is as moving as her strength. The letters reveal a woman who knew grinding failure: Philippine often fails to convince other sisters to follow her guidance, sometimes fails to inspire her students, always fails to master spoken English. These struggles had their acute phases, but they were chronic conditions, and Philippine knew it. Here, her experience differs from my understanding of Elizabeth Seton's. Seton struggled desperately at times, but she also succeeded brilliantly. Her students tended to adore her, more than one priest openly deferred to her judgment, and although she questioned her own fitness to be superior, almost no one, after the first difficult year of her establishment, joined her in her doubts. My point is not to demean Philippine's life, but rather to contemplate the marvel of her faithful persistence. She experienced no steady ascent from chaos to order, nor from uncertainty to serene command. She knew no moment at which she could at last share her heart with English speakers. Nevertheless, she persisted. Philippine's determination to go to Sugar Creek, in order to work with indigenous people, offers perhaps the clearest example of her devotion. Did she, at the age of 70, hope she might master native languages, despite never mastering English? Doubtful. Instead, it seems that she simply wanted to fulfill the promise she had made so long ago, and she was willing to do so humbly in whatever way her God wished.

There are so many stories. We owe a debt of gratitude to Marie-France Carreel, Carolyn Osiek, Frances Gimber, and all who labored on this project. Its pages enrich our understanding of Philippine Duchesne and the worlds through which she moved, and they call us to further research. Readers seeking inspiration, those seeking scholarly enlightenment, and those open to a bit of both will find much to contemplate here.

Catherine O'Donnell is associate professor of history at Arizona State University.

Friends of Cushwa News and Notes

STEPHEN ANDES (Louisiana State University) has published a new book, *The Mysterious Sofia: One Woman's Mission to Save Catholicism in Twentieth-Century Mexico* (University of Nebraska Press, 2019). Andes received a Research Travel Grant in 2016 from the Cushwa Center.

SHAUN BLANCHARD (Franciscan Missionaries of Our Lady University) has published *The Synod of Pistoia and Vatican II: Jansenism and the Struggle for Catholic Reform* (Oxford University Press, 2019).

MICHAEL J. BURNS (Boston College) and **MALACHY MCCARTHY** (Claretian Missionaries Archives USA-Canada) share that the working paper from the July 2018 conference, Envisioning the Future of Catholic Religious Archives, has been released. The paper, titled "Preserving the Past, Building for the Future," provides a broad outline of the major areas of concern for Catholic religious leaders, scholars and archivists who are invested in the long-term preservation and use of these valuable collections as well as suggestions on ways we can move forward together in this important work. The working paper can be found at catholicarchives.bc.edu along with video recordings of conference presentations. Since ongoing dialogue is critical to this initiative, a Google group, Archival Resources for Catholic Collections (ARCC), has been formed to facilitate connection among the three primary constituencies. Please email archivalrcc@gmail.com if you wish to join the conversation.

JAMES CARROLL (Iona College) assumed the presidency of the American Catholic Historical Association in January 2020. He received his doctorate in history from the University of Notre Dame in 1997.

VALENTINA CICILIOT (Ca' Foscari University of Venice) has published an article, "The Origins of the Catholic Charismatic Renewal (CCR) in the United States: Early Developments in Indiana and Michigan and the Reactions of the Ecclesiastical Authorities," in *Studies in World Christianity*, vol. 25, no. 3 (2019), pp. 250–273.

DOMINICAN UNIVERSITY invites inquiries, nominations, and applications for the position of director of the Sister Mary Nona McGreal, O.P. Center for Dominican Historical Studies. The director will be expected to assume office on or about August 3, 2020. Learn more and apply at dom.edu/jobs.

MICHAEL DOORLEY (Open University in Ireland) has published *Justice Daniel Cohalan 1865–1946: American patriot and Irish-American nationalist* with Cork University Press. Doorley received a 2017 Hibernian Research Award in support of the book.

JASON K. DUNCAN (Aquinas College) has an article, "'Plain Catholics of the North': Martin Van Buren and the Politics of Religion, 1807–1836," in the January 2020 issue of the *U.S. Catholic Historian*.

DANIEL GORMAN (University of Rochester) shares that the public history project Digitizing Rochester's Religions has launched, spotlighting local religious history with original essays and newly scanned primary sources from church collections. Learn more at digrocreligions.org and follow the project on Twitter @DigitizingR.

MICHELLE GRANSHAW's *Irish on the Move: Performing Mobility in American Variety Theatre* was published by the University of Iowa Press in December. Research for the book was supported by a 2013 Hibernian Research Award from the Cushwa Center.

MARY HENOLD (Roanoke College) has published *The Laywoman Project: Remaking Catholic Womanhood in the Vatican II Era* (UNC, February 2020). Henold is spending the spring semester on a Fulbright, teaching at Pázmány Péter Catholic University in Budapest, Hungary.

SUZANNA KRIVULSKAYA (California State University San Marcos) has received the 2019–2020 LGBTQ Religious History Award from the LGBTQ Religious Archives Network for her paper, ‘Queer’ Rumors: Protestant Pastors, Unnatural Deeds, and Church Censure in the Twentieth-Century United States.”

PETER LUDLOW (St. Francis Xavier University, Antigonish) and **TERRENCE MURPHY** (Saint Mary’s University, Halifax) have contributed a paper titled “‘Residing in this Distant Portion of the Great Empire’: The Irish in Imperial Halifax, Nova Scotia” in *Ireland’s Imperial Connections, 1775–1947* (Palgrave Macmillan, 2019), edited by Daniel S. Roberts and Jonathan Jeffrey Wright as part of the Cambridge Imperial and Post-Colonial Studies series.

HOWARD LUNE (Hunter College) reports that his new book, *Transnational Nationalism and Collective Identity among the American Irish*, will be published in June 2020 by Temple University Press. Lune received a Hibernian Research Award in 2015 from the Cushwa Center in support of research for the book.

CARMEN M. MANGION (Birkbeck, University of London) has published *Catholic Nuns and Sisters in a Secular Age: Britain, 1945–1990* (Manchester University Press, 2020) investigating the experiences of Catholic nuns and sisters in Britain, identifying how their lives were influenced by both secular social movements and religious events including the Second Vatican Council. Drawing on archival sources and interviews with 80 nuns and sisters, it examines themes including youth culture, participatory democracy, the “turn to self,” post-war modernity, the voluntary sector and the women’s movement.

MICHAEL S. MILLER-FARRAR (Saint Mary’s College of California) has defended his dissertation, “Powerful Voices of Women Religious: Social Justice as a Core Value of a University.” This study brought together philosophical, psychological, and educational perspectives to explore the question: If a university founded in the mid-1800s by a Roman Catholic order of women religious commits to social justice as a core value, to what should the university actually commit? Thematic analysis of interviews of 15 women religious revealed an understanding of social justice as an action-oriented value grounded in humanistic principles and enacted through an ethic of care.

PAUL MURRAY (Siena College) is preparing a book-length essay about activist Franciscan friars and sisters working for peace and social justice in the United States between 1950 and the present. He welcomes input and suggestions about individuals and congregations to include in this work. Contact Murray at murray@siena.edu.

NADIA NASR (Santa Clara University) shares that Archives & Special Collections at Santa Clara University recently concluded a two-year project to transfer the records of the Sisters of the Holy Family (SHF) in Fremont, California, to Santa Clara University. The SHF Archives form part a core group of collections centered on women in theology, including the work of women religious and lay women in the church. These collections reflect the many facets of women’s spirituality and contributions to the Church in the Bay Area and beyond. Thanks to generous funding from the SHF congregation, Santa Clara University is laying the groundwork not only to increase the visibility of the work of Sisters in the United States but also to support archival collaborations centered on women religious in the West. Read more about this collaboration in the University Library’s latest newsletter: scu.edu/library/newsletter/2019-12/partners-with-passion.

SISTER MARY NAVARRE, O.P., director of archives for the Dominican Sisters of Grand Rapids, Michigan, shares news of the recent publication of *Dominican Sisters Grand Rapids 1877–1915* by Sister Michael Ellen Carling, O.P. The volume includes copies of original documents, photographs, charts, letters, oral histories, maps, copies of newspaper clippings, excerpts from journals and copies of letters, some in translation, and an index of names and places. This source book covers the earliest years of the Dominican Sisters of Grand Rapids, Michigan, from 1877 (when the sisters first arrived in Traverse City, Michigan, from New York) until the death of Mother Aquinata Fiegler, founder of the Congregation, in 1915.

REVIEW FOR RELIGIOUS is launching in 2020. This new journal will explore the vocation, theology, and life of consecrated men and women, and will be published by the Conference of Major Superiors of Men in partnership with Catholic University of America Press. Visit RFRjournal.org for details and a call for papers.

STEVE ROSSWURM (Lake Forest College) has published the entry “Labor and the Catholic Church” in the *Oxford Research Encyclopedia* (oxfordre.com). He has also compiled a document collection, “The Catholic Church, the Congress of Industrial Organizations, and Labor in the United States, 1930–1950,” viewable at the American Catholic History Classroom, an ongoing project of the American Catholic History Research Center and University Archives at the Catholic University of America (cuomeka.wrlc.org).

ANNE SCHWELM (Cabrini University) shares that Cabrini University’s Holy Spirit Library recently launched the St. Frances Cabrini digital collection available at saintfrancescabrini.contentdm.oclc.org/digital. The collection currently has 88 items and continues to grow. Newly added items feature the schools opened by Mother Cabrini in Seattle, Denver, New Orleans, and Dobbs Ferry, NY. A recent article at aleteia.org featured images and descriptions from the collection.

JOHN C. SEITZ (Fordham University) has published “Altars of Ammo: Catholic Materiality and the Visual Culture of World War II,” in the September 2019 issue of *Material Religion: The Journal of Objects, Art, and Belief* (vol. 15, no. 4).

THE SISTERS OF THE HUMILITY OF MARY are seeking an individual who would use the congregation’s historical resources to write the history of the community. The Sisters of the Humility of Mary were founded in Dommartin-sous-Amance, France, in 1858 and are currently located in Villa Maria, Pennsylvania. Applicants with a master’s degree in history, English or a related discipline are preferred. The writing style should be accessible to general readers. Stipend is negotiable. For more information on their mission, history, and ministries, please visit our website at humilityofmary.org. If you are interested, please send a letter of interest and your resumé to Sister Margaret Marszal, H.M., at mmarszal@humilityofmary.org, or at 800 Sharon Drive Suite B, Westlake, Ohio, 44145.

JASON SPRAGUE (University of Michigan-Dearborn) successfully defended his dissertation, “The Shadow of a Cross’: Odawa Catholicism in Waganakising, 1765–1829,” in August 2019. He graduated from the University of Iowa with a Ph.D. in religious studies in December 2019.

JUDITH SUTERA, O.S.B., shares that two papers from the June 2019 Conference on the History of Women Religious were published in the winter 2019 issue of *Magister: A Journal of Women’s Spirituality in History* (vol. 25, no. 2): Jessica Ciales’ “Holy Indian Women: The Indigenous Nuns of the Siete Príncipes Convent, Oaxaca, Mexico, 1782–1870,” and Eileen Groth Lyon’s “‘Tarcisia’ in Dachau: Josefa Mack and the Ordination of Blessed Karl Leisner.”

Cushwa Center Announces Research Funding Recipients for 2020

In 2020, the Cushwa Center is providing funding to 20 scholars for a variety of research projects. Funds will support travel to the University of Notre Dame Archives as well as to archives in Los Angeles, Boston, New York City, Washington, D.C., Atlanta, Jacksonville, Quebec City, London, Paris, Seville, Glasgow, and Rome. Learn more about Cushwa research funding programs at cushwa.nd.edu. The next application deadline will be December 31, 2020.



Corita Kent, *we care*, 1966. (Photo: Thomas Hawk).

Research Travel Grants

Research Travel Grants assist scholars who wish to visit the University Archives and other collections at Notre Dame's Hesburgh Libraries for research relating to the study of Catholics in America.

- ① **Marta Busani**
Università Cattolica del Sacro Cuore
“Elaboration of a Global Thought (1950s–1960s): The Role of the American Young Christian Students (YCS) in the International Young Christian Students (IYCS) movement”
- ② **Una Cadegan**
University of Dayton
“Examining the Parameters of Catholic Intellectual Life”
- ③ **Mary Frances Coady**
Independent Scholar
“Caryll Houselander”
- ④ **Maxwell Pingeon**
University of Virginia
“Moral Education and Nationalism in the United States and Canada, 1840–1960”
- ⑤ **David Roach**
Baylor University
“Catholic Writers in the Nineteenth-Century American South”
- ⑥ **Spencer York**
University of Alabama
“Catholics, Nativism, and Abolition in the Queen City”



Hesburgh Research Travel Grants

These grants support research projects that consider the life and work of the late Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame from 1952 to 1987.

- ① **Elodie Giraudier**
Harvard University
“U.S. Catholic Support to Chilean Christian Democracy in the 1960s”



Hibernian Research Awards

Funded by an endowment from the Ancient Order of Hibernians, Hibernian Research Awards support the scholarly study of Irish American history.

① **Michael Bailey**

Boston College

“Hiberno-Spaniards & Empire: Colonization, Slavery, and Diaspora in the Greater Gulf Coast Borderlands, 1714–1804”



② **Hasia Diner**

New York University

“How the Irish Taught the Jews to Become American”

③ **Andrew Sanders**

Texas A&M University San Antonio

“The Other Horsemen’: a project to examine the Daniel Patrick Moynihan papers in the Library of Congress and the Hugh Carey papers at St. John’s University”



Peter R. D’Agostino Research Travel Grants

Offered in conjunction with Italian Studies at Notre Dame and designed to facilitate the study of the American past from an international perspective, these grants support research in Roman archives for a significant publication project on U.S. Catholic history.

① **Susanna De Stradis**

University of Notre Dame

“Making Democracy Safe for Catholicism: The Vatican and the ‘Nation Under God’ (1945–1965)”



Mother Theodore Guerin Research Travel Grants

This program supports scholars whose research projects seek to feature Catholic women more prominently in modern history. Grants are made to scholars seeking to visit any repository in or outside the United States, or traveling to conduct oral history interviews, especially of women religious.

① **Haley Bowen**

University of Michigan

“Laywomen, Convents, and the Patriarchal State during the Early Modern French Empire”



② **Erika Doss**

University of Notre Dame

“Sister Corita Kent and Andy Warhol”

③ **Colleen Dulle**

Independent Scholar

“Madeleine Delbr el: A Saint for ‘Ordinary People’”



④ **Lois Leveen**

Independent Scholar

“Mary Bowser Richards Denman, Finding Black Catholic Experience in Nineteenth-Century America”

⑤ **Carmen Mangion**

Birkbeck, University of London

“‘The Lay Sister Problem’: Social class and power in inter-war and post-war British Catholic convents”



⑥ **Katherine Moran**

Saint Louis University

“California Magdalens: Catholic Sisters, Female Penitents, and the Carceral State, 1850–1940”

⑦ **Michelle Nickerson**

Loyola University Chicago

“Catholics Resistance: How the Camden 28 Put the Vietnam War on Trial”



⑧ **Farrell O’Gorman**

Belmont Abbey College

“Rose Hawthorne Lathrop on Catholicism and American Identity”

⑨ **Carlos Ruiz Martinez**

University of Iowa

“‘Somos Hermanas en Solidaridad’: Catholic Women Religious in the U.S. Sanctuary Movement”



Redemptorist Archives of the Baltimore Province

Philadelphia, Pennsylvania

BY PATRICK J. HAYES, PH.D.

Late in 2017, I made a short but fruitful trip to the former Redemptorist vice-provincial residence and offices in New Smyrna Beach, Florida. Today it is a home for those Redemptorists in semi-retirement, but it also held for decades the records of the former Vice-Province of Richmond (VP Richmond), which in the summer of last year collapsed back into the mother Province of Baltimore. The records of this unit—which at one time scattered Redemptorists throughout the states of Florida, Georgia, the Carolinas, and Virginia—were supplementary to the documentation already available at the Redemptorist Archives in Philadelphia, which also contains extensive material related to Redemptorist activities in New Orleans, Baton Rouge, and Chatawa, Mississippi. All told there are about 179 linear feet of material pertaining to southern foundations east of the Mississippi River. Now they are all together under one roof in the City of Brotherly Love and Sisterly Affection.

The importance of the VP Richmond materials for the study of southern Catholicism in general and black Catholics in particular cannot be overstated. The house annals, or daily diaries of Redemptorists in each of their foundations, are a unique and precious trove of information. The archive also consists of thousands of documents, images, and scrap books and is without parallel among religious orders of similar size. Redemptorists have been preaching and ministering in the Southeast since the 1850s, when the first mission was preached in Norfolk, Virginia, in 1853. They established themselves in New Orleans a decade earlier by buying property in what became Ecclesiastical Square, in the heart of the Irish Channel. Redemptorists have also made their mark in the antebellum South, particularly William Hickley Gross, the bishop of Savannah from 1873 to 1885. However, it was only in 1926, when Bishop Patrick Barry of St. Augustine first invited Redemptorists to accept the parish of the Sacred Heart in New Smyrna Beach, Florida, that the Baltimore Province sent a small group that would blossom into the Vice Province of Richmond.

Located at the end of a railroad line, New Smyrna was a community literally divided by train tracks. The more affluent white neighborhoods contained Catholic households who built up the parish complex. But the Black Catholic porters and their families who dwelt on the other side of the tracks were equally in need of pastoral care, which the Redemptorists supplied at the little wooden church of St. Rita, an out-mission of Sacred Heart. They could be seen entering the shot-gun houses near St. Rita's and occasionally they were taunted for associating with African American residents.

This scene would be repeated elsewhere. Ostensibly assigned to a parish, they would use their location as a form of missionary outreach to outlying populations, especially to African Americans and non-Catholics. The parish foundation in Newton Grove,



Ephemera from the files of Father John Lehrinan, C.Ss.R., a former World War II chaplain and vice-provincial for the Redemptorist Vice-Province of Richmond, related to his experience as a chaplain in post-war Tokyo.

North Carolina, was typical. It later became the first Catholic parish in the nation to integrate. The transformation of this place and the effects on the people have been the subject of intense scrutiny and we are very glad our collections have been used to such great effect—both for members of the parish who have learned about their own history as well as visiting scholars to the archive. Cushwa Research Travel Grant recipient Susan Ridgely is among them. Her work at the Redemptorist Archives has helped feed a book project on the generational effects of desegregation in the Diocese of Raleigh. Other scholarship is being generated through the use of the Richmond VP materials, including presentations that will be given at a May conference celebrating the 200th anniversary of the Diocese of Charleston, where Redemptorists have had an unbroken presence for the last 90 years.

Our office is not waiting for scholars to visit it; we are planning on coming to you. With the hiring of Brittnee Worthy, MLIS, in June of last year, we are anticipating a new phase for accessibility in archival research. Under her guidance, we anticipate the development of an online catalog of our 30,000-volume research library (ideally, linked with the Catholic Research Resources Alliance portal). We expect this platform to serve as a springboard for both our digital collections and at least some of our processed materials. In the meantime, the VP Richmond collection and most of our more than one million other documents are open to qualified researchers for their on site inspection. More information may be found at redemptorists.net/redemptorists/archives. Be sure to follow us on Facebook and Instagram.

Patrick J. Hayes, Ph.D., is the archivist for the Baltimore Province of the Redemptorists.

Slavery, Jesuits, and Freedom on American Borderlands

An Interview

with

Kelly Schmidt

Kelly Schmidt is a doctoral candidate in history at Loyola University Chicago. She received a Research Travel Grant from the Cushwa Center in 2019 to support archival research for her dissertation, “‘We heard sometimes their earnest desire to be free in a free country’: Enslaved People, Jesuit Masters, and Negotiations for Freedom on American Borderlands.” Philip Byers caught up with Kelly in the fall to discuss her work.



Kelly Schmidt

PHILIP BYERS: What makes the experiences of enslaved people in Jesuit communities a vital aspect of American Catholic history?

KELLY SCHMIDT: As the Jesuits re-emerged from their decades-long suppression (c. 1773–1814), coerced labor from enslaved communities enabled them to expand their missionary and educational presence west. Bringing enslaved people with them from Maryland, the Jesuits established a presence in Missouri in 1823, and from there, in Kentucky, Louisiana, Alabama, and beyond. While the experiences of enslaved people have been critically understudied in American Catholic history, numerous scholars have begun to examine the lives of enslaved Catholics and enslaved people owned by Catholic lay people, clergy, and women religious. Many scholars argue that Catholicism, while meaningful to some people of African descent, was not extensive among enslaved people because the Church did not do enough to minister to them; one such scholar writes that “the wonder is not that Catholicism declined among the slaves of the rural South but that it survived at all.” If Catholicism offered no wellspring for resistance in some instances, the enslaved communities I have studied reveal several forms of resistance that drew upon their Catholic faith or knowledge of Catholicism. Many descendants remained Catholic well into the 20th century and built strong and politically active Catholic communities.

PB: What first piqued your interest in the topic?

KS: I have been learning about the lives of enslaved people since childhood. When I pursued my Ph.D., I knew I wanted to continue studying the history of slavery in the United States, including its impact on peoples’ lives through to the present and the ways they have resisted their oppression. I am the product of Jesuit education, both at Xavier University where I received my undergraduate degrees and at Loyola University Chicago, where I have earned my masters and am completing my doctorate. As I learned more about the Jesuits’ involvement in slaveholding, I knew it was my calling to keep trying to discover—and share—as much as I could about the lives of the people whose unfree labor had supported the religious order and its institutions that have so shaped me.

PB: What role did the development of community play among enslaved people, and how did Catholicism inform the type of community they cultivated?

KS: Slavery frequently and violently disrupted enslaved peoples’ lives and relationships. Sales broke families apart. Family and community were thus important ways the enslaved sought to surmount the conditions of slavery and assert their humanity. Based on shared experiences, enslaved people formed ‘fictive kinships’ with

extended family and fellow bondspeople who were not blood relations. While many enslaved people embraced forms of evangelical Christianity, I have found that enslaved people owned by the Jesuits used Catholicism to solidify and protect their communities.

Jesuits had regulations against separating enslaved families, though they did so anyway, but Jesuits did not recognize fictive kinships as enslaved people did, so they did not hesitate to separate people who shared these relationships. For example, when a man named Isaac Hawkins requested permission from the Jesuits in Missouri to return to Maryland to visit blood relatives, extended family, and kin, the Jesuits recorded that he wanted to visit his “friends,” diminishing the strength of the family ties—biological and constructed—that Isaac shared with them.

Through studying relationships in sacramental records, I am finding that enslaved people used Catholic sacraments to formalize relationships with one another, strengthening their community network and reinforcing their masters’ recognition of those relationships. A bondsperson’s marriage to another enslaved person sometimes convinced the Jesuits to purchase the bondsperson’s spouse, protecting the spouse from being separated from family when a master moved or decided to sell the person. Moreover, the same few bondspeople repeatedly stood as sponsors at sacraments and marriages, suggesting that certain people within the enslaved community held honorific roles, perhaps as elders. These community bonds carried over into freedom. Once separated geographically by slavery, former bondspeople migrated toward one another in the years immediately following abolition, often living in community in regions surrounding local Catholic churches. They labored together, contributing resources to support one another and their black Catholic parishes, where they continued to stand for one another at baptisms and marriages and promote black advancement.

PB: Your project title emphasizes the significance of the “American borderlands.” What specific borderlands do you have in mind, and how did distinctives of place and region factor into the religious lives and practices of your subjects?

KS: My study includes two different types of borderlands. As their missionary work expanded, Jesuits primarily settled in states on the boundaries of the West or bordering the slaveholding South and the North, where slavery was illegal. These were key locales where people fought to defend slavery but also where it was most effectively challenged. My work explores how the communities enslaved by the Jesuits paid attention to and utilized these tensions for the sake of their own liberty. Moreover, they shaped the power relationships at play between the enslaved, the Jesuits, and the people to whom the Jesuits sought to minister. Borderland encounters provided unique avenues for community formation and for seeking freedom. Bondspeople took advantage of the spaces and institutions surrounding them—such as the church, the courts, and the proximity of a free state—to pursue freedom and greater rights. Enslaved people in border states such as Missouri and Maryland had opportunities to mingle with a large free black population, had close access to free states, and thus had means to take advantage of the courts to sue for their freedom.

Region also played a significant role in shaping enslaved peoples’ religious lives. Little survives to offer us a direct perspective of how enslaved people approached faith, but sacramental records suggest regional difference in how race and slavery shaped black Catholics’ experience of Catholicism. In border states like Missouri and Kentucky, for example, all recorded sacraments were entered in ledgers chronologically, but people of color were further demarcated by their

skin tone or status: sometimes simply as “colored” or “black,” but also with phrases like “of the Ethiopian race,” “servant of St. Stanislaus,” “servant of ours,” or “slave of St. Louis University.” In a Deep South state like Louisiana, sacramental records were often entirely segregated into “white” and “colored” volumes. The same is reflected in sodality and confraternity records.

Segregation within church records also reflects how people of color were able to use the worship spaces available to them. At St. Ferdinand Church in Florissant, Missouri, people of color had to sit in a separate gallery in a wing of the church overlooking the altar. Over time, Jesuits established a “colored chapel” for their own bondspeople to attend services on the plantation rather than traveling the two miles to join kin in worship. Similarly, enslaved people of Saint Louis University and other people of color in the city attended Mass from the back of Saint Francis Xavier College Church until a Jesuit established a “negro chapel” in a small upstairs room in the front triforium of the church. In freedom, Jesuits designated specific churches for black Catholics. Similar patterns existed in other areas where enslaved people labored for the Jesuits.

PB: Tell us about an especially illuminating source that you found in the Notre Dame Archives while researching your project.

KS: In the Notre Dame Archives, I had the opportunity to learn more about the lives of enslaved people that the Jesuits owned when they operated St. Joseph’s College in Bardstown, Kentucky, and St. Mary’s College in Lebanon, Kentucky. Sacramental records for the Catholic churches in Bardstown and Lebanon revealed the identities of some of the bondspeople and their familial relationships, which will enable me to research their experiences further.

I also found correspondence from Reverend James M. Lancaster, a diocesan priest, that shed light on a more obscure reference I had found previously. It regarded an exchange of two enslaved youths, Charley and Alfred, between St. Joseph’s College and a local merchant. Not only did this tell me more about the forced separations Charley and Alfred experienced and what their daily lives were like, it also speaks to the fluidity of ownership of bondspeople in the Catholic Church and U.S. society in general. It is not possible to speak of “enslaved people used by the Jesuits” without speaking of people owned by the Sisters of the Sacred Heart, the Sisters of Loretto, the Vincentians, local diocesan clergy, neighboring lay Catholics, and so forth. Slavery was a total institution shared across American society, and its totality affected every aspect of enslaved life. In Charley and Alfred’s case, it meant that nothing about where they labored and with whom they were in relationship was secure. Did they belong to the Jesuits at the college, the diocese who handed over management of the college to the Jesuits, or to the merchant with whom they were exchanged? And did it matter, since all claimed ownership over these young men and could demand their labor at any time?

PB: To what types of audiences have you presented your research, and how do you approach reaching both the academy and the Church?

KS: As a public historian, I believe that history has direct relevance to the present day and that conveying the past to and with public audiences and stakeholders is a form of activism that can contribute to transforming historical injustices that endure in the present. My project takes place at a moment when descendants of the enslaved people whom the Jesuits once owned are now in conversation with the Jesuits about how

the Society of Jesus will work with descendants against racial inequities that stem from its history of slaveholding. My work can serve as a resource by which descendants access their families' stories and use their experiences to address slavery's enduring legacy of racism. It also serves as a means to assist Jesuits in examining their privileges gained through oppressive systems and how these privileges perpetuate racial inequality.

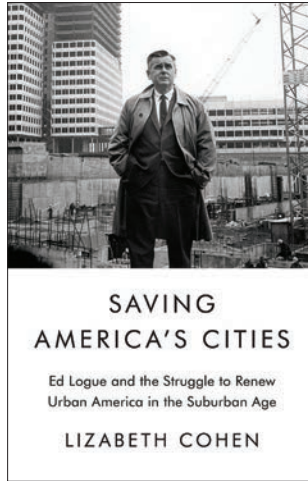
In light of this, I have been working to share what I have learned and make it as accessible as possible, including through public presentations and individual conversations with descendants and descendant communities. I aim to privilege the voices of descendant communities—who have knowledge that historical records do not contain—as we shape the narrative about their enslaved ancestors. Oral history helps counter-balance the scarcity of records that exist from the perspectives of their ancestors.

Additionally, I give presentations to and have conversations with Jesuit communities, colleges and high schools, parishes, as well as Catholic communities more broadly, to share with them their institutions' and the Church's role in the history of slaveholding. With knowledge of their institutions' history, we can raise the question: What are our institutions doing or not doing, to, for, and with communities we have historically harmed? St. Elizabeth's Parish, St. Malachy's Parish, Holy Guardian Angels Parish, and St. Peter Claver Parish in St. Louis—these historically black Catholic churches are all now closed. Black Catholic parishioners continue to attend

other parishes, some historically black but no longer segregated, but cite these closures as part of a history of consistent neglect by the diocese and the Church as a whole. I aim to support what many others are already doing, raising awareness in the Church and among its members, both lay and religious, that we have a long history of complicity in sustaining racial inequity and a long way to go in addressing persistent inequities.

PB: Where do you see your project going next?

KS: There is so much more to learn. Most of what I know thus far is about the lives of the enslaved people upon whom the Jesuits relied in Missouri, but I am working to build understanding of populations held in slavery by the Jesuits in Kentucky, Louisiana, Alabama, Illinois, Kansas, and elsewhere. I am also working to understand what the enslaved communities' lives were like in freedom and what skills, strategies, resources, values, and networks they carried with them. Using digital humanities methodologies, I am developing network maps that analyze patterns existing in enslaved kin communities and how these relationships evolved in freedom. Further, I am mapping the movements of these communities into freedom to find out how their relationships influenced where they chose to live and labor and how they shaped society.



Saving America's Cities: Ed Logue and the Struggle to Renew Urban America in the Suburban Age

Lizabeth Cohen (Farrar, Straus and Giroux, 2019)

REVIEW BY TIMOTHY B. NEARY

Urban renewal has generated controversy since its origins in the late 1940s. The topic calls to mind terms like slum clearance, demolition, eminent domain, city planning, neighborhood partition, urban freeways, residential displacement, modern architecture, superblocks, high-rise public housing, social engineering, power politics, historic preservation, gentrification, and grassroots resistance. The story of urban renewal is often told in stark terms: “master

builder” and “power broker” Robert Moses plays the villain, greedily amassing federal dollars to wield the wrecking ball on large swaths of New York City, as he and planner accomplices inflict technocratic schemes, big engineering solutions, and soulless architectural designs on neighborhoods deemed blighted, their residents seemingly powerless to fight back. Meanwhile, Jane Jacobs, saintly urbanist and author of *The Death and Life of Great American Cities*—an instant classic upon its release in 1961—nobly labors to protect the

architectural integrity and social fabric of Gotham's old neighborhoods. Through community organizing and consciousness-raising, Jacobs eventually defeats her nemesis—David and Goliath style—rallying public opinion and pressuring city officials to end the madness, thereby preventing Moses from carrying out his plan to tear down her beloved Greenwich Village and crisscross lower Manhattan with elevated expressways.

In *Saving America's Cities*, distinguished Harvard historian Lizabeth Cohen rejects the Moses/Jacobs dichotomy for obscuring more than revealing. She argues instead that the “urban renewal of American cities in the era of mass suburbanization deserves to be painted more in shades of gray than in black and white” (15). Cohen sets out to write a nuanced history of the topic by examining the life of Ed Logue, whose high-profile career from the early 1950s through the mid-1980s closely tracks urban renewal's rise and fall in the United States. In Logue, Cohen finds a protagonist who occupies the gray area between the caricatures of Moses and Jacobs. In this meticulously researched and sophisticatedly argued book, Cohen works hard to portray Logue as a complex figure and succeeds in doing so. On the one hand, the hard-charging, Yale-trained lawyer was “deeply invested in expert-driven activist government” (11). Early in his career, for example, he adopted the large-scale, centralized, top-down approach to city rebuilding prevalent during the postwar period. On the other hand, as a product of lower-middle-class, Catholic Philadelphia, Logue was partial to the underdog, adopting as his professional motto the phrase “Planning with People.”

Cohen argues that Logue's Roman Catholic upbringing explains his commitment to social justice, particularly his steadfast support of advancing racial equality through government

policy. The oldest of five children, he was 13 years old when his father died during the Great Depression. Absent the family breadwinner, Logue and his younger siblings switched from parochial to Philadelphia public schools. His aunt—a Sisters of St. Joseph nun—arranged for him to receive a free ride to the Catholic University of America, but Logue instead chose to attend Yale as a scholarship student. A “New Dealer to the core,” Logue felt more at ease with Catholic and Jewish classmates at Yale—outsiders, like himself—than the WASPY alumni of elite prep schools who dominated campus culture (27). A political science major, he was a union activist, helping start a local chapter of the Congress of Industrial Organizations for Yale staff members. In a recurring theme throughout the book, Cohen describes Logue, who was at once an insider and an outsider, as a “rebel in the belly of the establishment beast” (31).

During World War II, Logue served in the Army Air Corps, flying missions as a bombardier over Italy. He later remarked how the aerial perspective on European cities influenced his urban renewal work—a bird's eye viewpoint, Cohen notes, shared by Le Corbusier and other modernist planners. After the war, Logue earned a law degree from Yale and entered private practice, but it quickly bored him. Involving himself in Democratic politics at the state level, he worked as an aide for Governor Chester Bowles who subsequently named him Connecticut's secretary of labor. When President Harry Truman appointed Bowles the U.S. ambassador to India (1952–1953), Logue followed as a special assistant. His brief time in India added international perspective to his understanding of central planning and New Town design.

Tracking Logue's career as an urban renewal leader, Cohen divides the book into three parts,

each corresponding to locations and periods of Logue's career: (1) "New Haven in the 1950s: Creating a Laboratory for Urban Renewal"; (2) "Boston in the 1960s: Rebuilding the City on the Hill"; and (3) "New York in the 1970s and 1980s: Winning and Losing an Empire in the Empire State." The three sections also parallel major phases of urban renewal in the United States: (1) the top-down approach of the 1950s; (2) the more balanced government/community partnerships of the 1960s; and (3) the participatory democratic processes and regional strategies in the 1970s, as well as the small-scale, locally administered projects of the 1980s.

In each of the three phases of his career, Logue worked closely with and enjoyed the patronage of a powerful elected official: Mayor Dick Lee in New Haven (1953–1960), Mayor John Collins in Boston (1961–1967), and Governor Nelson Rockefeller in New York (1968–1973). In New Haven, Lee and Logue worked hand in glove, securing the highest per capita rate in the nation of cities receiving federal funding for urban renewal. The mayor and his urban renewal administrator used eminent domain and extensive demolition in Connecticut's second largest city to construct a series of often controversial modernist housing and commercial projects.

In January 1961, just shy of his 40th birthday, Logue took over urban renewal in Boston, earning a salary 50 percent higher than either the mayor of Boston or the governor of Massachusetts. Mayor Collins hired Logue not only for his expertise and experience, but also because he was an outsider to Boston, a city deeply polarized along racial, class, and religious lines. Logue needed to work diligently to develop alliances with key groups: the downtown Yankee banking and business leaders; the powerful Catholic Church under Cardinal Richard Cushing; the

media, particularly the *Boston Globe*; and the architectural community. Cohen emphasizes the important role played by Cushing's right-hand man, Monsignor Francis "Frank" Lally, the liberal editor of the archdiocesan newspaper, *The Pilot*, and longtime chairman of the Boston Redevelopment Agency (1960–1970). As in New Haven, controversy followed some of Logue's projects in Boston (e.g., the unpopularity of Government Center's Brutalist architecture and bleak plaza), but he also achieved a series of downtown redevelopment victories (e.g., the renovated Faneuil Hall and Quincy Market). In Boston's neighborhoods, Logue's record was mixed. As she analyzes the outcomes of Logue's work, Cohen applies terminology used by a scholar of Boston's "rehabilitation planning game," determining "winners" and "losers" in each neighborhood.

Cohen points out that Logue was a nationally recognized figure by the late 1960s, with the *Washington Post* referring to him in 1967 as the "Master Rebuilder," *Look* magazine calling him "our top city saver" in 1968, and the *New York Times* in 1970 dubbing him "Mr. Urban Renewal" (6). Just as Logue's career peaked, so did the urban crisis in the United States. White flight, deindustrialization, urban riots, and reduced federal funding conspired to cripple cities, as billions of dollars from public and private investment along with millions of white Americans poured into the suburbs. When his patron John Collins declared in 1967 that he would not seek a third term as Boston's mayor, Logue threw his hat into the race but came up short.

Logue, however, was not out of work for long. New York governor Nelson Rockefeller hired him to lead a newly created government authority, the Urban Development Corporation (UDC), a kind of "fourth branch of government" allowed

to issue bonds without voter referendums (259). Rockefeller created the UDC, one of several New York State public benefit corporations, to raise money for urban renewal and housing projects at a time when other state and federal funding sources were drying up. Running the UDC attracted Logue because it addressed a planning obstacle he had long lamented: most redevelopment issues encompassed metropolitan regions, crossing political borders between cities and suburbs. The UDC offered him, for the first time in his career, the opportunity to tackle issues at the metropolitan level. In his nearly eight years heading the UDC, Logue enjoyed several successes, including the development of New York City's Roosevelt Island as a model for mixed-use urbanism as well as building New Towns on previously undeveloped land in upstate New York. There were also bitter defeats, however, most notably the UDC's failure during the early 1970s to build affordable housing in Rockefeller's home county. Logue's idealistic use of housing policy to achieve racial equality in Westchester County ran head-on into massive resistance to government activism by white suburbanites.

Cohen notes two bellwethers of urban renewal's demise during the first half of the 1970s: President Richard Nixon's 1973 moratorium on federal funding for all new conventional public housing projects (except for those serving the elderly), and the 1975 collapse of the UDC under charges of financial mismanagement by Logue, who no longer enjoyed the protection of Rockefeller following the governor's resignation in late 1973. In February 1975, New York's new governor, Hugh Carey, opened an investigation into the UDC and held public hearings; Logue was cleared of any malfeasance. The UDC hearings, however, writes Cohen, "marked the end of an era of confidence in the problem-solving capacity of

the government, particularly at the national level, and the dawn of a new era of more privatized solutions" (6). The UDC nevertheless produced impressive results. Between 1968 and 1975, the government authority was responsible for building more than 33,000 housing units serving 100,000 people in 49 New York cities and towns (270).

Logue's final act took place on a smaller stage, emblematic of the decline in public support and government funding for urban renewal. In 1978, New York Mayor Ed Koch reluctantly hired Logue, tainted by the UDC debacle, to head up the South Bronx Development Office. With a modest salary, office, and staff—politically weakened, but undeterred—he collaborated with community partners during the next several years to build Charlotte Gardens, a collection of 90 single-family houses: raised-ranches complete with white picket fences and small yards. Where burned-out buildings, empty lots, and overturned cars once signified the worst kind of urban decay, a well-ordered neighborhood now anchored urban revitalization. Working-class families from African American, Latino, and Asian American backgrounds—all first-time homeowners—bought their own piece of the American Dream. By the mid-1980s, the South Bronx success story garnered national media coverage.

Cohen's biography of Logue is sympathetic but not uncritical. She assures her readers that she does not "hold up Logue as any kind of hero." On the one hand, she notes his many admirable qualities, including a "utopian idealism ... promoting the public good," unyielding resistance to McCarthyism, and progressive views on race. On the other hand, she admits he found it easier to work with "an older generation of integrationist black leaders than their more demanding successors." Moreover, Logue did

not prioritize the advancement of women in the “hyper-male style” that he and his overwhelmingly male staffers brought to their redevelopment work (11–12). In the end, the author shows Logue to be a complicated figure, neither saint nor villain.

Likewise, the history of urban renewal is complicated. “Condemnation of urban renewal as practiced for a quarter of a century after 1950 stems in no small part, I would argue,” Cohen writes, “from the unquestioning acceptance of a distorted, oversimplified depiction of it as a decades-long, undifferentiated, and unmitigated disaster...Although many serious mistakes were made, important lessons were also learned... Urban renewal as experienced in 1972 was far different from that in 1952” (10). In other words, urban renewal, like the career of Ed Logue, was not static. It evolved over time.

Saving America’s Cities is a tour de force. It is a biography of Ed Logue and a history of urban

renewal in the United States, but it is also much more. In ways we have come to expect from Lizabeth Cohen, she weaves into the historical narrative a series of important storylines and questions of contemporary relevance. Skillfully merging political and social history, the author manages to write a history of urban renewal from both the top down and the bottom up. The reader learns in detail how academics, activists, architects, community leaders, journalists, planners, policymakers, politicians, real estate developers, religious leaders, and ordinary Americans influenced how urban renewal evolved during four decades in the second half of the 20th century. In the process, Cohen raises important questions about democracy, the role of government, and how Americans might renew their cities in the 21st century.

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Timothy B. Neary is professor of history at Salve Regina University.



Stephen J. C. Andes

The Mysterious Sofia: One Woman's Mission to Save Catholicism in Twentieth-Century Mexico

NEBRASKA 2019

Stephen J. C. Andes uses the remarkable story of Sofia del Valle to tell the history of

Catholicism's global shift from north to south and the importance of women to Catholic survival and change over the course of the 20th century. As a devout Catholic single woman, del Valle resisted religious persecution in an era of Mexican revolutionary upheaval, became a labor activist in a time of class conflict, founded an educational movement, toured the United States as a public lecturer, and raised money for Catholic ministries—all in an age dominated by economic depression, gender prejudice, and racial discrimination.



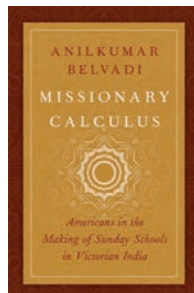
Colin Barr

Ireland's Empire: The Roman Catholic Church in the English-Speaking World, 1829-1914

CAMBRIDGE 2020

Ireland's Empire is the first book to examine the complex relationship between Irish migrants and Roman Catholicism

in the 19th century on a truly global basis. Drawing on more than 100 archives on five continents, Colin Barr traces the spread of Irish Roman Catholicism across the English-speaking world and explains how the Catholic Church became the vehicle for Irish diasporic identity in the United States, Australia, Canada, South Africa, New Zealand, Newfoundland, and India between 1829 and 1914. The world these Irish Catholic bishops, priests, nuns, and laity created endured long into the 20th century, and its legacy is still present today.



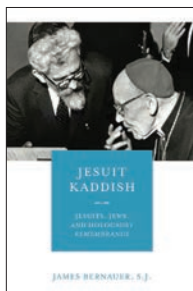
Anilkumar Belvadi

Missionary Calculus: Americans in the Making of Sunday Schools in Victorian India

OXFORD 2019

Belvadi examines the most routine transactions of missionaries in building an evangelical institution, the

Sunday school. Missionaries daily struggled with and acted upon certain questions: How shall we acquire land and money to set up such schools? What methods shall we employ to attract students? What curriculum, books, and classroom materials shall we use? How shall we tune our hymns? Shall we employ non-Christians to teach in Christian Sunday schools? With extensive archival research, chiefly on American missionaries in colonial India, using insights from classical Weberian sociology, and through a close scrutiny of missionary means, this book shows how the success or failure of these missionaries may be assessed.



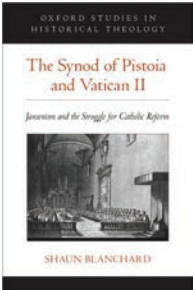
James Bernauer, S.J.

Jesuit Kaddish: Jesuits, Jews, and Holocaust Remembrance

NOTRE DAME 2020

While much has been written about the Catholic Church and the Holocaust, little has been published about the hostile role of priests, in particular Jesuits,

toward Jews and Judaism. *Jesuit Kaddish* is a long overdue study that looks at Jesuit hostility toward Judaism before the Shoah, and then examines the development of a new understanding of the Catholic Church's relation to Judaism that culminated with Vatican II's landmark decree *Nostra aetate*. James Bernauer's study is historically accurate and spiritually ambitious in its desire to have this story of the Jesuits' relation to Jews and Judaism contribute to interreligious reconciliation.



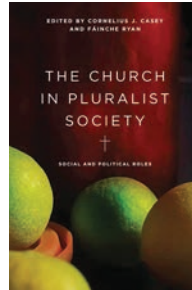
Shaun Blanchard

The Synod of Pistoia and Vatican II: Jansenism and the Struggle for Catholic Reform

OXFORD 2020

Blanchard argues that the roots of the Vatican II reforms must be pushed back beyond the widely acknowledged 20th-

century forerunners of the Council, beyond Newman and the Tübingen School in the 19th century, to the 18th-century Synod of Pistoia, when a variety of reform movements attempted *ressourcement* and *aggiornamento*. Investigating the theological and historical context and nature of the reforms enacted by the Synod of Pistoia, he notes their parallels with the reforms of Vatican II, and argues that these connections are deeper than mere affinity. This book also offers a measured theological judgment on whether the Synod of Pistoia was “true or false reform.”



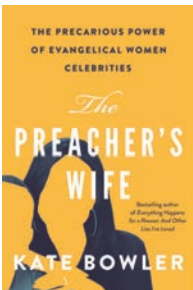
Cornelius J. Casey, Fainche Ryan (eds.)

The Church in Pluralist Society: Social and Political Roles

NOTRE DAME 2019

Vatican II can be read as an attempt to interpret the stance of the Church in relation to modernity. This collection of

essays seeks to keep alive the question of the Church’s self-understanding in its journey alongside “the complex, often rebellious, always restless mind of the modern world.” Essays present differing perspectives on the role of the church; some argue that pluralism is here to stay, while others point out that the liberal pluralism is powered by global corporate consumerism. Contributors include J. Bryan Hehir, Patrick Deneen, William Cavanaugh, and Massimo Faggioli.



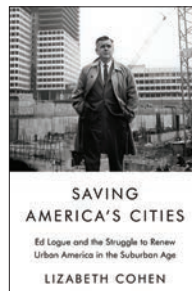
Kate Bowler

The Preacher's Wife: The Precarious Power of Evangelical Women Celebrities

PRINCETON 2019

Since the 1970s, an important new figure has appeared on the center stage of American evangelicalism—the celebrity preacher’s wife. Although most evangelical traditions

bar women from ordained ministry, many women have carved out unofficial positions of power in their husbands’ spiritual empires or their own ministries. The biggest stars—such as Beth Moore, Joyce Meyer, and Victoria Osteen—write bestselling books, grab high ratings on Christian television, and even preach. In this engaging book, Kate Bowler offers a sympathetic and revealing portrait of megachurch women celebrities, showing how they must balance the demands of celebrity culture and conservative, male-dominated faiths.



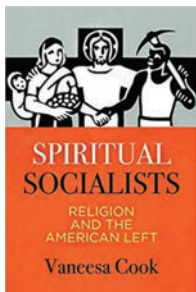
Lizbeth Cohen

Saving America's Cities: Ed Logue and the Struggle to Renew Urban America in the Suburban Age

FARRAR, STRAUS AND GIROUX 2019

Lizbeth Cohen follows the career of Edward J. Logue,

whose shifting approach to the urban crisis tracked the changing balance between government-funded public programs and private interests that would culminate in the neoliberal rush to privatize efforts to solve entrenched social problems. A Yale-trained lawyer, rival of Robert Moses, and sometime critic of Jane Jacobs, Logue saw renewing cities as an extension of the liberal New Deal. He worked to revive a declining New Haven, became the architect of the “New Boston” of the 1960s, and, later, led New York State’s Urban Development Corporation, which built entire new towns. Logue’s legacy, though complicated, is a story of idealism and resourcefulness.



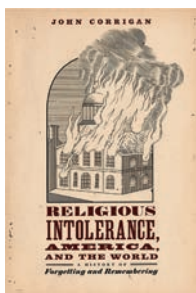
Vanessa Cook

Spiritual Socialists: Religion and the American Left

PENN 2019

Vanessa Cook highlights an important but overlooked intellectual and political tradition that she calls “spiritual socialism.” Spiritual socialists

emphasized the social side of socialism and believed the most basic expression of religious values—caring for the sick, tired, hungry, and exploited members of one’s community—created a firm footing for society. Their unorthodox perspective on the spiritual and cultural meaning of socialist principles made leftist thought more palatable to Americans, who associated socialism with Soviet atheism and autocracy. In this way, spiritual socialism continually put pressure on liberals, conservatives, and Marxists to address the essential connection between morality and social justice.



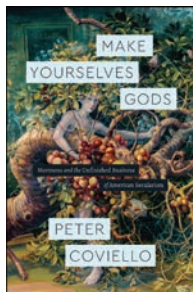
John Corrigan

Religious Intolerance, America, and the World: A History of Forgetting and Remembering

CHICAGO 2020

John Corrigan argues that there is trauma endemic to America’s history, particularly involving our long domestic record of

religious conflict and violence. His narrative spans from Christian colonists’ intolerance of Native Americans and the role of religion in the new republic to Cold War witch hunts and tensions between Christians and Muslims today. Corrigan reveals how U.S. churches and institutions have continuously campaigned against intolerance overseas while abetting it at home. This selective condemnation of intolerance, he shows, created a legacy of foreign-policy interventions promoting religious freedom and human rights that was not reflected within America’s own borders.



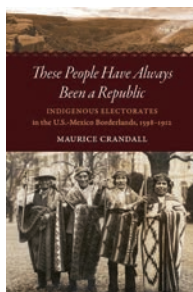
Peter Coviello

Make Yourselves Gods: Mormons and the Unfinished Business of American Secularism

CHICAGO 2019

From the perspective of Protestant America, 19th-century Mormons were the

victims of a peculiar zealotry, a population deranged—socially, sexually, even racially—by the extravagances of belief they called “religion.” *Make Yourselves Gods* offers a counter-history of early Mormon theology and practice, tracking the Saints from their emergence as a dissident sect to their renunciation of polygamy at century’s end. Over these turbulent decades, Mormons would appear by turns as heretics, sex-radicals, refugees, anti-imperialists, colonizers, and, eventually, reluctant monogamists and enfranchised citizens. Peter Coviello deftly crafts a new framework for imagining orthodoxy, citizenship, and the fate of the flesh in 19th-century America.



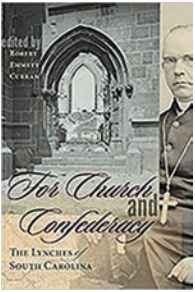
Maurice S. Crandall

These People Have Always Been a Republic: Indigenous Electorates in the U.S.-Mexico Borderlands, 1598-1912

NORTH CAROLINA 2019

Spanning 300 years, Maurice Crandall’s sweeping history of Native American political rights

in what is now New Mexico, Arizona, and Sonora demonstrates how indigenous communities implemented, subverted, rejected, and indigenized colonial ideologies of democracy, both to accommodate and to oppose colonial power. Employing such sources as oral histories and multinational archives, Crandall focuses on four groups—Pueblos in New Mexico, Hopis in northern Arizona, and Tohono O’odhams and Yaquis in Arizona/Sonora—and compares Spanish, Mexican, and American conceptions of Indian citizenship, adding to our understanding of the centuries-long struggle of indigenous groups to assert their sovereignty in the face of settler colonial rule.



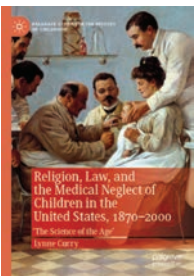
Robert Emmett Curran

For Church and Confederacy: The Lynches of South Carolina

SOUTH CAROLINA 2019

For Church and Confederacy brings together a wealth of fascinating letters and other writings that unveil the lives of a prominent Southern Irish

Catholic family during the late antebellum and Civil War years. Conlaw and Eleanor Lynch, hoping to restore the fortunes they had lost in their native country, settled in the South Carolina upcountry, where they imparted their ambitions to their children. Placing the Lynch siblings' writings in historical context, this compelling portrait of the complex relationship among religion, slavery, and war has a sweep that carries the reader along as the war gradually overtakes the family's privileged world and eventually brings it down.



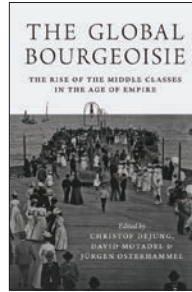
Lynne Curry

Religion, Law, and the Medical Neglect of Children in the United States, 1870-2000: 'The Science of the Age'

PALGRAVE MACMILLAN 2019

Drawing upon diverse primary sources, this book examines the rich historical context in which

controversies surrounding the medical neglect of children erupted in America. It argues that several 19th-century developments converged to produce the first criminal prosecutions of parents who rejected medical help because of their religion. While pediatrics and movements for child welfare developed, a number of healing religions emerged to challenge the growing authority of medical doctors and the appropriate role of the state in the realm of child welfare. The rapid proliferation of the new healing churches, and the mixed outcomes of parents' criminal trials, reflected ongoing uneasiness about the increasing presence of science in American life.



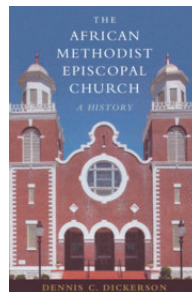
Christof Dejung, David Motadel, and Jürgen Osterhammel (eds.)

The Global Bourgeoisie: The Rise of the Middle Class in the Age of Empire

PRINCETON 2019

The Global Bourgeoisie explores the rise of the middle classes

around the world during the age of empire. This essay collection compares middle-class formation and asserts that the middle class was from its very beginning the result of international connections and entanglements. Essays are grouped into six thematic sections: the political history of middle-class formation, the impact of imperial rule on the colonial middle class, the role of capitalism, the influence of religion, the obstacles to the middle class beyond the Western and colonial world, and, lastly, reflections on the creation of bourgeois cultures and global social history. This book shows how bourgeois values can shape the liberal world order.



Dennis C. Dickerson

The African Methodist Episcopal Church: A History

CAMBRIDGE 2020

Beginning as a religious movement in the late 18th century, the African Methodist Episcopal Church developed as a freedom advocate for blacks

in the Atlantic World. Governance of a proud black ecclesia often clashed with its commitment to and resources for fighting slavery, segregation, and colonialism, thus limiting the full realization of the church's emancipationist ethos. Dickerson recounts how this black institution nonetheless weathered the inexorable demands produced by the Civil War, two world wars, the civil rights movement, African decolonization, and women's empowerment, resulting in its global prominence in the contemporary world.



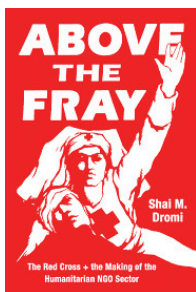
Michael Doorley

Justice Daniel Cohalan 1865–1946: American patriot and Irish-American nationalist

CORK 2019

Justice Daniel Cohalan is best remembered today for his tempestuous relationship with Irish nationalist leader Éamon

de Valera during the latter's visit to the United States in 1919–20. This biography examines Cohalan's background, his motivations and the wider social and political forces that shaped his Irish American nationalism and American patriotism. A senior member of the New York-based Irish American Clan na Gael, leader of the Friends of Irish Freedom, Cohalan was also connected to American politics. His biography fills an important gap in Irish and American history and deepens our understanding of the phenomenon of Irish American nationalism during a critical phase in the Irish revolutionary period.



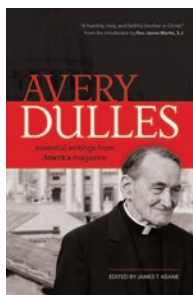
Shai M. Dromi

Above the Fray: The Red Cross and the Making of the Humanitarian NGO Sector

CHICAGO 2020

From Lake Chad to Iraq, nongovernmental organizations (NGOs) provide relief around the globe, and their scope is

growing every year. Policymakers and activists often assume that humanitarian aid is best provided by these organizations, which are generally seen as impartial and neutral. In *Above the Fray*, Shai M. Dromi investigates why the international community overwhelmingly trusts humanitarian NGOs by looking at the historical development of their culture. With a particular focus on the Red Cross, Dromi reveals that NGOs arose because of the efforts of orthodox Calvinists, demonstrating for the first time the origins of the unusual moral culture that has supported NGOs for the past 150 years.



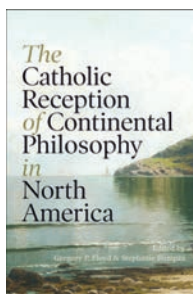
Avery Dulles; James T. Keane (ed.)

Avery Dulles: Essential Writings from America Magazine

AVE MARIA 2019

Cardinal Avery Dulles, S.J. (1918–2008), was one of the leading American Catholic theologians of the 20th century.

This collection of Dulles' essential essays includes more than five decades of writing that showcase his wide-ranging interests in ecclesiology, salvation history, pastoral theology, and contemporary literature and reflect his warm personality and astute insights on the Church. Dulles reflects on such topics as the relationship between faith and reason, the meaning of the Second Vatican Council, the teachings of John Paul II, and the authority of the episcopacy—solidifying our understanding of Dulles as both a towering figure and a mediating voice in American Catholicism.



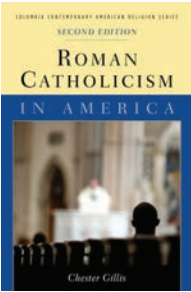
Gregory P. Floyd and Stephanie Rumpza (eds.)

The Catholic Reception of Continental Philosophy in North America

TORONTO 2020

This volume explores the reception of continental philosophy in North America

and its ongoing relation to Catholic institutions. What has prompted so many North American Catholics to support this particular school of thought? Why do so many Catholics continue to find continental philosophy attractive, and why do so many continental philosophers work in Catholic departments? The establishment of the relationship was not obvious, nor was it easy. Exploring the mutual interests that made this alliance possible as well as underlying tensions, the volume provides the first extended reflection on the historical, institutional, and intellectual relationship between Catholicism and continental philosophy on North American soil up to the present day.

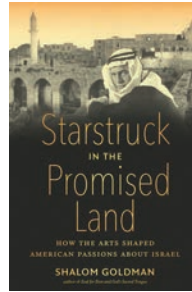


Chester Gillis

Roman Catholicism in America
COLUMBIA 2019

Gillis chronicles American Catholics: where they have come from, how they have integrated into American society, and how the Church has influenced their lives. This second edition

of *Roman Catholicism in America* pays particular attention to the tumultuous past 20 years and points toward the future of the faith in the United States. It examines the unprecedented crisis of sexual abuse by priests—the legal, moral, financial, and institutional repercussions of which continue to this day—and the bishops’ role in it. Gillis also discusses the election of Pope Francis and the controversial role Catholic leadership has played in American politics.

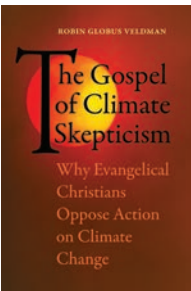


Shalom Goldman

Starstruck in the Promised Land: How the Arts Shaped American Passions about Israel
NORTH CAROLINA 2019

Telling the stories of the American superstars of pop and high culture who journeyed to Israel to perform, lecture, and rivet

fans, Goldman chronicles how the creative class has both expressed and influenced the American relationship with Israel. The galaxy of stars who have made headlines for their trips range from Frank Sinatra to Scarlett Johansson. While diverse socially and politically, they all served as prisms for the evolution of U.S.-Israeli relations, as Israel, the darling of the political and cultural Left in the 1950s and early 1960s, turned into the darling of the political Right from the late 1970s.



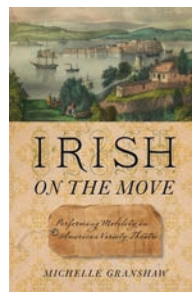
Robin Globus Veldman

The Gospel of Climate Skepticism: Why Evangelical Christians Oppose Action on Climate Change

CALIFORNIA 2019

Why are white evangelicals the most skeptical major religious group in America when it comes

to climate change? Drawing on qualitative social science research, *The Gospel of Climate Skepticism* shows how the political conservatism, sense of embattlement with secular culture, and social practices of traditionalists (a subset of evangelicals) have combined to produce a deeply rooted suspicion of both environmentalists and climate change—even while most evangelicals simultaneously affirm their responsibility to care for the earth. Veldman offers a compelling argument that it is not simply theology or politics that sustain traditionalist evangelicals’ skepticism about climate change, but more profoundly their social practices, which have deep historical roots.



Michelle Granshaw

Irish on the Move: Performing Mobility in American Variety Theatre

IOWA 2019

A little over a century ago, the Irish in America were the targets of intense xenophobic anxiety.

Much of that anxiety centered

on their mobility, whether that was traveling across the ocean to the U.S., searching for employment in urban centers, mixing with other ethnic groups, or forming communities of their own. Granshaw argues that American variety theatre, a precursor to vaudeville, was a crucial battleground for these anxieties, as it appealed to both the fears and the fantasies that accompanied the rapid economic and social changes of the Gilded Age.

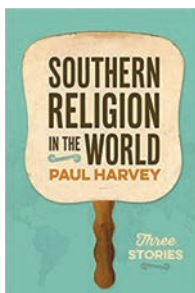


David D. Hall

The Puritans: A Transatlantic History

PRINCETON 2019

This is a sweeping transatlantic history of Puritanism from its emergence out of the religious tumult of Elizabethan England to its founding role in the story of America. Shedding critical new light on the diverse forms of Puritan belief and practice in England, Scotland, and New England, David Hall provides a multifaceted account of a cultural movement that judged the Protestant reforms of Elizabeth's reign to be unfinished. Hall's vivid and wide-ranging narrative describes the movement's deeply ambiguous triumph under Oliver Cromwell, its political demise with the Restoration of the English monarchy in 1660, and its perilous migration across the Atlantic to establish a "perfect reformation" in the New World.



Paul Harvey

Southern Religion in the World: Three Stories

GEORGIA 2019

Despite southern religion's provincialism during the era of evangelical dominance and racial proscriptions, the kinds of expressions coming from the South have been influential across the globe. Paul Harvey takes up the theme of southern religion in global contexts through a series of biographical vignettes that illustrate its outreach: he focuses on Frank Price, missionary to China and advisor to Chiang Kai-Shek; Howard Thurman, the mystic, cosmopolitan, preacher, intellectual, and mentor for the civil rights movement; and the musical figures of Rosetta Tharpe, Johnny Cash, and Levon Helm, whose backbeat, harmonies, and religious enthusiasms contributed to much of the world's soundtrack through the second half of the 20th century.

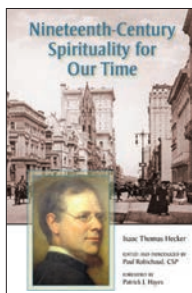


K. Healan Gaston

Imagining Judeo-Christian America: Religion, Secularism, and the Redefinition of Democracy

CHICAGO 2019

K. Healan Gaston challenges the myth of a monolithic Judeo-Christian America. She argues that the idea is not only a recent and deliberate construct, but also a potentially dangerous one. From the time of its widespread adoption in the 1930s, the ostensible inclusiveness of Judeo-Christian terminology concealed efforts to promote particular conceptions of religion, secularism, and politics. Gaston also shows that this new language, originally rooted in arguments over the nature of democracy that intensified in the early Cold War years, later became a marker in the culture wars that continue today.

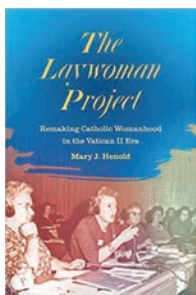


Isaac Thomas Hecker; Paul Robichaud, C.S.P. (ed.)

Nineteenth-Century Spirituality for Our Time: Isaac Thomas Hecker

PAULIST 2019

Isaac Hecker (1819–1888) was a spiritual seeker from his early days. In 1845 he converted to Catholicism, then joined the Redemptorists before founding the Paulist fathers with a band of colleagues. While at seminary he began keeping notebooks of spiritual reflections. With an introduction by Paulist historian/archivist Fr. Paul Robichaud, this volume gathers some of Hecker's early, as yet unpublished reflections, and shows Hecker's spirituality to be as relevant to our times as to his own.

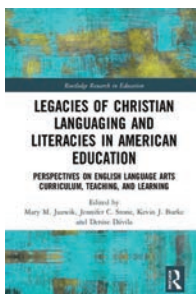


Mary J. Henold

The Laywoman Project: Remaking Catholic Womanhood in the Vatican II Era

NORTH CAROLINA 2020

Henold considers how laywomen experienced their religion in the wake of Vatican II. This era saw major changes within the heavily patriarchal religious faith—at the same time as an American feminist revolution caught fire. Who was the Catholic woman for a new era? While marginalized near the bottom of the Church hierarchy, laywomen quietly but purposefully engaged both their religious and gender roles as changing circumstances called them into question. Some eventually chose feminism while others rejected it, but most crafted a middle position: even conservative, nonfeminist laywomen came to reject the idea that the Church could adapt to the modern world while keeping women’s status frozen in amber.

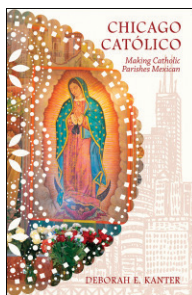


Mary M. Juzwik, Jennifer C. Stone, Kevin J. Burke, Denise Dávila (eds.)

Legacies of Christian Language and Literacies in American Education: Perspectives on English Language Arts Curriculum, Teaching, and Learning

ROUTLEDGE 2019

This volume provides an in-depth exploration of diverse experiences and perspectives on Christianity within American education. Authors not only examine how Christianity—the historically dominant religion in American society—shapes languaging and literacies in schooling and other educational spaces, but they also imagine how these relations might be reconfigured. Chapters vivify how spiritual lives, beliefs, practices, communities, and religious traditions interact with linguistic and literate practices and pedagogies. In relating legacies of Christian languaging and literacies to urgent issues including white supremacy, sexism and homophobia, and the politics of exclusion, the volume enacts and invites inclusive relational configurations within and across the myriad American Christian sub-cultures in ELA classes.

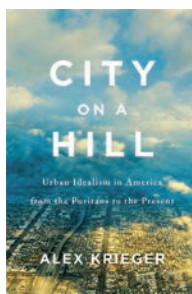


Deborah Kanter

Chicago Católico: Making Catholic Parishes Mexican

ILLINOIS 2020

Kanter tells the story of neighborhood change and rebirth in Chicago’s Mexican American communities. She unveils a vibrant history of Mexican American and Mexican immigrant relations as remembered by laity and clergy, schoolchildren and their female religious teachers, parish athletes and coaches, European American neighbors, and the immigrant women who organized as *guadalupanas* and their husbands who took part in the Holy Name Society. Kanter shows how the newly arrived mixed memories of home into learning the ways of Chicago to create new identities. In an ever-evolving city, Mexican immigrants’ and Mexican Americans’ fierce devotion to their churches transformed neighborhoods.



Alex Krieger

City on a Hill: Urban Idealism in America from the Puritans to the Present

HARVARD 2019

The first European settlers saw America as a paradise regained. The continent seemed to offer a God-given opportunity to start again and build the perfect community. Those messianic days are gone. But as Alex Krieger argues in *City on a Hill*, any attempt at deep understanding of how the country has developed must recognize the persistent and dramatic consequences of utopian dreaming. Even as ideals have changed, idealism itself has for better and worse shaped our world of bricks and mortar, macadam, parks, and farmland. As he traces this uniquely American story from the Pilgrims to the “smart city,” Krieger delivers a striking new history of our built environment.



Carmen M. Mangion

Catholic Nuns and Sisters in a Secular Age: Britain, 1945–90
MANCHESTER 2020

This in-depth study of post-war female religious life draws on archival materials and a remarkable set of 80 interviews to place Catholic sisters and

nuns at the heart of the turbulent 1960s, integrating their story of social change into a larger British and international one. Shedding new light on how religious bodies engaged in modernisation, it addresses themes such as the Modern Girl and youth culture, “1968,” generational discourse, post-war modernity, the voluntary sector and the women’s movement. Women religious were at the forefront of the Roman Catholic Church’s movement of adaptation and renewal towards the world. This volume tells their stories in their own words.

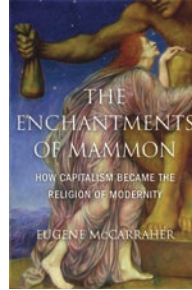


Maddalena Marinari

Unwanted: Italian and Jewish Mobilization against Restrictive Immigration Laws, 1882–1965
NORTH CAROLINA 2019

In the late 19th century, Italians and Eastern European Jews joined millions of migrants around the globe who left their

countries to take advantage of the demand for unskilled labor in rapidly industrializing nations, including the United States. Many Americans of northern and western European ancestry regarded these newcomers as biologically and culturally inferior—unassimilable—and by 1924, the United States had instituted national origins quotas to curtail immigration from southern and eastern Europe. Weaving together political, social, and transnational history, Maddalena Marinari examines how, from 1882 to 1965, Italian and Jewish reformers profoundly influenced the country’s immigration policy as they mobilized against the immigration laws that marked them as undesirable.

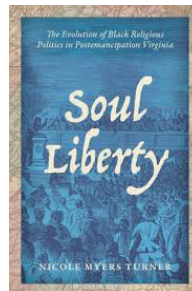


Eugene McCarragher

The Enchantments of Mammon: How Capitalism Became the Religion of Modernity
HARVARD 2019

Capitalism is full of sacrament. Capitalist enchantment first flowered in the fields and factories of England and came to

America in Puritans and evangelicals whose doctrine made ample room for industry and profit. Later, the corporation mystically received personhood, presiding over the Fordist endeavor to build a heavenly city of mechanization. Today, capitalism has become thoroughly enchanted through the deification of “the market.” If capitalism has hijacked and redirected our intrinsic longing for divinity, McCarragher looks, however, not to Marxism or progressivism but to Romanticism for salvation. Romanticism favors craft, the commons, and sensitivity to nature, promoting human-centered labor that combines reason, creativity, and mutual aid.

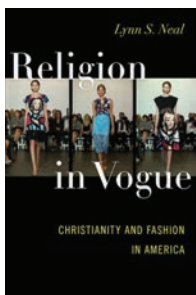


Nicole Myers Turner

Soul Liberty: The Evolution of Black Religious Politics in Postemancipation Virginia
NORTH CAROLINA 2020

That churches are one of the most important cornerstones of black political organization is a commonplace. In this history

of African American Protestantism and American politics at the end of the Civil War, Nicole Myers Turner challenges the idea of always-already politically engaged black churches. Using local archives, church and convention minutes, and innovative Geographic Information Systems (GIS) mapping, Turner reveals how freedmen in Virginia adapted strategies for pursuing the freedom of their souls to worship as they saw fit—and to participate in society completely in the evolving landscape of emancipation.



Lynn S. Neal

Religion in Vogue: Christianity and Fashion in America

NYU 2019

Religion in Vogue explores the intertwining of Christianity and the fashion industry. Using a diverse range of fashion sources, including designs, jewelry,

articles in fashion magazines, and advertisements, Lynn S. Neal demonstrates how in the second half of the 20th century, the modern fashion industry created an aestheticized Christianity, transforming it into a consumer product. The fashion industry socialized consumers to see religion as fashionable and as a beautiful lifestyle accessory—something to be displayed, consumed, and experienced as an expression of personal identity and taste. Religion was something to be embraced and shown off by those who were sophisticated and stylish, and not solely the domain of the politically conservative.



Mark A. Noll, David W. Bebbington, George M. Marsden

Evangelicals: Who They Have Been, Are Now, and Could Be

EERDMANS 2019

Three scholars have been vital to our understanding of evangelicalism for the last 40 years: Mark

Noll, whose *Scandal of the Evangelical Mind* identified an earlier crisis point for American evangelicals; David Bebbington, whose “Bebbington Quadrilateral” remains the standard characterization of evangelicals; and George Marsden, author of the groundbreaking *Fundamentalism and American Culture*. Here, they combine key earlier material concerning the history of evangelicalism with their own new contributions about present controversies and also with fresh insights from other scholars. The result begins as a survey of how evangelicalism has been evaluated, but then leads into a discussion of the movement’s perils and promise today.



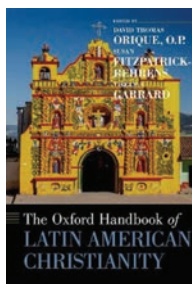
Flannery O’Connor; Ben Alexander (ed.)

Good Things Out of Nazareth: The Uncollected Letters of Flannery O’Connor and Friends

RANDOM HOUSE 2019

Good Things out of Nazareth, a much-anticipated collection of many of O’Connor’s unpublished

letters, along with those of literary luminaries such as Walker Percy (author of *The Moviegoer*), Robert Giroux, Caroline Gordon (author of *None Shall Look Back*), Katherine Anne Porter (author of *Ship of Fools*), and movie critic Stanley Kauffmann, explores such themes as creativity, faith, suffering, and writing. Brought together they form a riveting literary portrait of these friends, artists, and thinkers. Here we find their joys and loves, as well as their trials and tribulations as they struggle with doubt and illness while championing their Christian beliefs and often confronting racism in American society during the civil rights era.



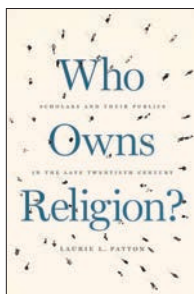
David Thomas Orique, O.P., Susan Fitzpatrick- Behrens, Virginia Garrard (eds.)

The Oxford Handbook of Latin American Christianity

OXFORD 2020

By 2025, Latin America’s population of observant

Christians will be the largest in the world. Here, an interdisciplinary contingent of scholars examines Latin American Christianity in all of its manifestations from the colonial to the contemporary period. The essays here provide an accessible background to understanding Christianity in Latin America. Spanning the era from indigenous and African-descendant people’s conversion to and transformation of Catholicism during the colonial period through the advent of Liberation Theology in the 1960s and conversion to Pentecostalism and Charismatic Catholicism, *The Oxford Handbook of Latin American Christianity* is the most complete introduction to the history and trajectory of this important area of modern Christianity.



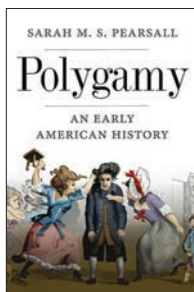
Laurie L. Patton

Who Owns Religion? Scholars and Their Publics in the Late Twentieth Century

CHICAGO 2019

Who Owns Religion? focuses on a period—the late 1980s through the 1990s—when scholars of religion were accused

of scandalizing or denigrating the very communities they had imagined themselves honoring through their work. While controversies involving scholarly claims about religion are nothing new, this period saw an increase in vitriol that remains with us. Taking the reader through several compelling case studies, Patton identifies two trends of the '80s and '90s that fueled that rise: the growth of multicultural identity politics—a form of volatile public debate—and the advent of the Internet. Scholars of religion, Patton argues, have multiple masters and must navigate them while writing histories and doing scholarship.



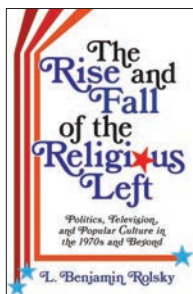
Sarah M. S. Pearsall

Polygamy: An Early American History

YALE 2019

Historian Sarah Pearsall shows us that polygamy's surprising history encompasses numerous colonies, indigenous communities, and segments of the American

nation. Polygamy—as well as the fight against it—illuminates many touchstones of American history: the Pueblo Revolt and other uprisings against the Spanish; Catholic missions in New France; New England settlements and King Philip's War; the entrenchment of African slavery in the Chesapeake; the Atlantic Enlightenment; the American Revolution; missions and settlement in the West; and the rise of Mormonism. Pearsall expertly opens up broader questions about monogamy's emergence as the only marital option, tracing the impact of colonial events on property, theology, feminism, imperialism, and the regulation of sexuality.



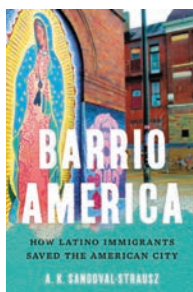
L. Benjamin Rolsky

The Rise and Fall of the Religious Left: Politics, Television, and Popular Culture in the 1970s and Beyond

COLUMBIA 2019

For decades now, Americans have believed that their country is deeply divided by “culture wars”

waged between religious conservatives and secular liberals. In most instances, Protestant conservatives have been cast as the instigators of such warfare, while religious liberals have been largely ignored. L. Benjamin Rolsky examines the ways in which American liberalism has helped shape cultural conflict since the 1970s through the story of how television writer and producer Norman Lear galvanized the religious left into action. Through Lear, prime-time television became a focus of political disputes, and his emergence as an interfaith activist catalyzed like-minded Protestants, Catholics, and Jews who were determined to push back against conservatism's ascent.



A. K. Sandoval-Strausz

Barrio America: How Latino Immigrants Saved the American City

BASIC 2019

Thirty years ago American cities were deemed moribund. Although it is often said that it was a “creative class” of young

professionals who revived urban America in the 1990s and 2000s, this stunning reversal owes much more to another, far less visible group: Latin-American immigrants. In giving a general account of the matter, A. K. Sandoval-Strausz focuses on two barrios: Chicago's Little Village and Dallas's Oak Cliff. These neighborhoods lost residents and jobs for decades before Latin American immigration turned them around beginning in the 1970s. As Sandoval-Strausz shows, Latinos made cities dynamic, stable, and safe by purchasing homes, opening businesses, and reviving street life.



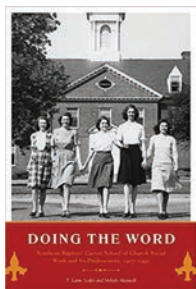
P. Peter Sarros

U.S.-Vatican Relations, 1975–1980: A Diplomatic Study

NOTRE DAME 2019

This book explores the bilateral relations between the United States and the Vatican from 1975 to 1980. This previously untold story shows how the United

States and the Vatican worked quietly together behind the scenes to influence the international response to major issues of the day. Peter Sarros examines the Iran hostage crisis, the tensions of the Cold War, the Helsinki process, and the Beagle Channel dispute, among other issues. This unique book is based largely on official documents from the archives of the Office of the U.S. Special Envoy of the United States to the Vatican, supplemented by Sarros’ contemporaneous diaries, notes, and other unpublished sources.



T. Laine Scales and Melody Maxwell

Doing the Word: Southern Baptists’ Carver School of Church Social Work and Its Predecessors, 1907–1997

TENNESSEE 2019

Among the publications related to women’s educational history,

there is little research concerning women’s education in the Baptist church. T. Laine Scales and Melody Maxwell provide a complete history of this unique institution. By exploring the dynamic evolution of women’s education through the lens of the women’s training program for missions and social work at the Southern Baptist Theological Seminary, the authors show how the institution both expanded women’s education and leadership and also came into tension with changes in the Southern Baptist Convention, ultimately resulting in its closing in 1997.



Christine Schenk, C.S.J.

To Speak the Truth with Love: A Biography of Theresa Kane, R.S.M.

ORBIS 2019

In 1979 Sister Theresa Kane, then-president of the Leadership Conference of Women Religious, was invited to offer a greeting

to Pope John Paul II during his visit to the United States. She used the opportunity to ask the pope to open all the ministries of the Church to women. Because she would not desist, the Vatican tried to remove her from office. Through her story, this book documents an important period of contemporary Catholic history when Kane and many other sisters exercised unparalleled leadership in the Catholic Church by speaking with love, wisdom, and grace.



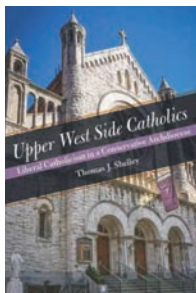
Erik R. Seeman

Speaking with the Dead in Early America

PENN 2019

While the Reformation was supposed to end communication between the living and dead—through the abolition of Purgatory— in the three

centuries after the Reformation, however, Protestants imagined continuing relationships with the dead, and the desire for these relations came to form an important aspect of Protestant belief and practice. Erik R. Seeman chronicles the story of Protestants’ relationships with the deceased from Elizabethan England to 19th-century America, revealing how sermons, elegies, and epitaphs apostrophized the dead, how ghost stories and Gothic fiction depicted a permeable boundary between this world and the next, and how parlor songs and funeral hymns encouraged singers to imagine communication with the dead.



Thomas J. Shelley

Upper West Side Catholics: Liberal Catholicism in a Conservative Archdiocese

FORDHAM 2019

Here is a captivating study of a distinctive Catholic community on the Upper West Side of Manhattan, an area long noted for its liberal Catholic sympathies in contrast to the generally conservative attitude that has pervaded the Archdiocese of New York. The author traces this liberal Catholic dimension to a long slender line of progressive priests that stretches back to the Civil War era. In recent years this progressivism has demonstrated itself in a willingness to extend a warm welcome to LGBT Catholics, most notably at the Church of the Ascension. This book illustrates the unusual characteristics that have defined Catholicism on the Upper West Side.

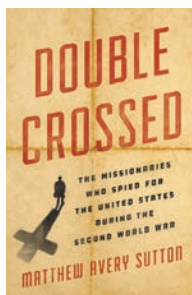


Robert J. Sierakowski

Sandinistas: A Moral History

NOTRE DAME 2019

Robert J. Sierakowski offers a bold new perspective on the liberation movement that brought the Sandinista National Liberation Front to power in Nicaragua in 1979, overthrowing the longest-running dictatorship in Latin America. Unique sources, from trial transcripts to archival collections and oral histories, offer a new vantage point beyond geopolitics and ideologies to understand the central role that was played by everyday Nicaraguans. Focusing on the country's rural north, Sierakowski explores how a diverse coalition of labor unionists, student activists, housewives, and peasants inspired by Catholic liberation theology came to successfully challenge the legitimacy of the Somoza dictatorship and its entrenched networks of power.



Matthew Avery Sutton

Double Crossed: The Missionaries Who Spied for the United States During the Second World War

BASIC 2019

Matthew Avery Sutton tells the extraordinary story of the entwined roles of spy-craft and faith in a world at war. Missionaries, priests, and rabbis carried out covert operations, bombings, and assassinations within the centers of global religious power, including Mecca, the Vatican, and Palestine. They were chosen for their intelligence, powers of persuasion, and ability to seamlessly blend into different environments. Striving for eternal rewards rather than temporal spoils, these mercenary missionaries proved willing to sacrifice, even to die, for Franklin Roosevelt's crusade for global freedom of religion. After securing victory, those who survived helped establish the CIA, ensuring that religion continued to influence American foreign policy.

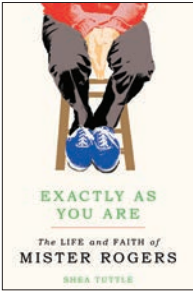


David Tracy

Fragments: The Existential Situation of our Time and Filaments: Theological Profiles

CHICAGO 2019

David Tracy, one of the most important Catholic theologians today, is known for his pluralistic vision and disciplinary breadth. His first book in more than 20 years reflects Tracy's range and erudition, collecting essays from the 1980s to 2018 into a two-volume work. Throughout the first volume, Tracy evokes the potential of fragments (concepts and events) to shatter closed systems and open us to difference and infinity. In the second volume Tracy gathers profiles of significant theologians, philosophers, and religious thinkers. These essays form a partial initiation into a history of Christian theology defined by Tracy's key virtues of plurality and ambiguity.



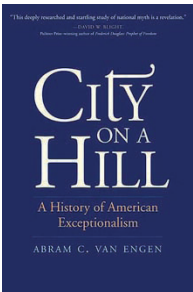
Shea Tuttle

Exactly as You Are: The Life and Faith of Mister Rogers

EERDMANS 2019

Fred Rogers fiercely believed that all people deserve love. This conviction came directly from his Christian faith. Shea Tuttle looks at Fred Rogers' life,

the people and places that made him who he was, and his work on *Mister Rogers' Neighborhood*. She pays particular attention to his faith because Fred Rogers was a deeply spiritual man, ordained by his church with a one-of-a-kind charge: to minister to children and families through television. Tuttle explores this kind, influential, sometimes surprising man: the neighborhood he came from, the neighborhood he built, and the kind of neighbor he, by his example, calls all of us to be.



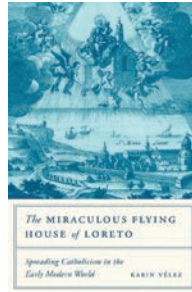
Abram C. Van Engen

City on a Hill: A History of American Exceptionalism

YALE 2020

In this illuminating book, Abram Van Engen shows how the phrase "City on a Hill," from a 1630 sermon by Massachusetts Bay governor John Winthrop,

shaped the story of American exceptionalism in the 20th century. By tracing the history of Winthrop's speech, its changing status throughout time, and its use in modern politics, Van Engen asks us to reevaluate our national narratives. He tells the story of curators, librarians, collectors, archivists, antiquarians, and often anonymous figures who emphasized the role of the Pilgrims and Puritans in American history, paving the way for the saving and sanctifying of a single sermon.



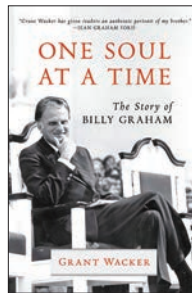
Karin Vélez

The Miraculous Flying House of Loreto: Spreading Catholicism in the Early Modern World

PRINCETON 2018

In this book, Karin Vélez calls the interpretation of the house of Loreto as an allegory of how Catholicism spread peacefully

around the world into question by examining historical accounts of the movement of the Holy House across the Mediterranean in the 13th century and the Atlantic in the 17th century. Vélez surveys the efforts of European Jesuits, Slavic migrants, and indigenous peoples in Baja California, Canada, and Peru. Their participation in portaging Mary's house challenges traditional views of Christianity as a prepackaged European export, and instead suggests that Christianity is the cumulative product of thousands of self-appointed editors, illustrating how global Catholicism proliferated through independent initiatives of untrained laymen.



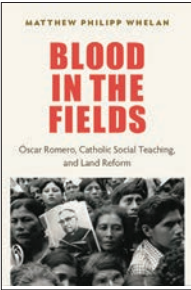
Grant Wacker

One Soul at a Time: The Story of Billy Graham

EERDMANS 2019

For more than five decades Billy Graham (1918–2018) ranked as one of the most influential voices in the Christian world. While remaining orthodox

at the core, over time his approach on many issues became more irenic and progressive. Drawing on decades of research on Billy Graham and American evangelicalism, Grant Wacker has marshalled personal interviews, archival research, and never-before-published photographs from the Graham family and others to tell the remarkable story of one of the most celebrated Christians in American history. *One Soul at a Time* offers a sweeping, easy-to-read narrative of the life of Billy Graham.



Matthew Philipp Whelan

Blood in the Fields: Óscar Romero, Catholic Social Teaching, and Land Reform
CUA 2020

On March 24, 1980, an assassin shot Archbishop Óscar Romero as he celebrated mass.

The world continues to wrestle with the meaning of his witness. Whelan studies Romero’s role in the conflict over the concentration of agricultural land and the exclusion of the majority from access to land to farm. Drawing extensively on historical and archival sources, Whelan examines how and why Romero, grounded in Catholic social teaching, advocated for justice in the distribution of land, and the cost he faced in doing so. Understanding this conflict and its theological stakes helps clarify the meaning of Romero’s witness and the way God’s work to restore creation in Christ is cruciform.



Melissa J. Wilde

Birth Control Battles: How Race and Class Divided American Religion
CALIFORNIA 2019

Wilde shows how today’s divisions over birth control began in the 1930s. Wilde contends that fights over birth control had

little to do with sex, women’s rights, or privacy. Instead, the push to liberalize positions on contraception was tied to complex views of race, immigration, and manifest destiny among America’s most prominent religious groups. Taking us from the Depression era, when support for the eugenics movement saw birth control as an act of duty for less desirable groups, to the 1960s, by which time most groups had forgotten the reasons behind their stances on contraception (but not the concerns driving them), *Birth Control Battles* explains how reproductive politics divided American religion.



Sophie White

Voices of the Enslaved: Love, Labor, and Longing in French Louisiana
NORTH CAROLINA 2019

Focusing on four especially dramatic court cases, this book draws us into Louisiana’s courtrooms, prisons, courtyards,

plantations, bayous, and convents, revealing how enslaved people viewed and experienced their worlds. As they testified, these individuals charted their movement between West African, indigenous, and colonial cultures; they pronounced their moral and religious values; and they registered their responses to labor, to violence, and, above all, to the intimate romantic and familial bonds they sought to create and protect. Their words produced riveting autobiographical narratives. Sophie White offers both a richly textured account of slavery in French Louisiana and a powerful meditation on the limits and possibilities of the archive.

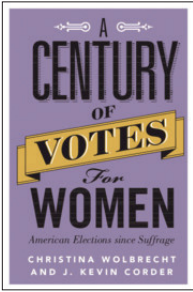


Jenny Wiley Legath

Sanctified Sisters: A History of Protestant Deaconesses
NYU 2019

In the late 19th century, a new movement arose within American Protestant Christianity. Unpaid groups of women began living together, wearing

plain dress, and performing nursing, teaching, and other works of welfare. Modeled after the lifestyles of Catholic nuns, these women became America’s first deaconesses. *Sanctified Sisters*, the first history of the deaconess movement in the United States, traces its origins in the late 19th century through to its present manifestations. Drawing on archival research, demographic surveys, and material culture evidence, Jenny Wiley Legath offers new insights into who the deaconesses were, how they lived, and what their legacy has been for women in Protestant Christianity.



**Christina Wolbrecht
and J. Kevin Corder**

*A Century of Votes for
Women: American Elections
Since Suffrage*

CAMBRIDGE 2020

How have American women
voted in the first 100 years
since the ratification of the

Nineteenth Amendment? How have popular

understandings of women as voters both persisted and changed over time? Bringing together new and existing data, the book provides unique insight into women's (and men's) voting behavior, and traces how women's turnout and vote choice evolved across a century of enormous transformation overall and for women in particular. Wolbrecht and Corder show that there is no such thing as 'the woman voter'; instead they reveal considerable variation in how different groups of women voted in response to changing political, social, and economic realities.

KATHARINE BATLAN, “One Nation Under Christ: U.S. Christian Amendment Attempts and Competing Visions for America in the 1940s and 1950s,” *Journal of Church and State* 61, no. 4 (2019): 658–679.

LARISSA BREWER-GARCÍA, “Hierarchy and Holiness in the Earliest Colonial Black Hagiographies: Alonso de Sandoval and His Sources,” *The William and Mary Quarterly* 76, no. 3 (2019): 477–508.

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EMILY BUTLER FINLEY, “Catholicism and Democratism: The Case of Jacques Maritain,” *Journal of Church and State* 61, no. 3 (2019): 451–471.

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