



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Latina Women of Spirit

In 1947 Ascensión Higuera and her family entered the United States on a bus, stopping at San Diego to pass through customs. Higuera was born near El Centro, Calif., in 1931. After several years of struggling to make ends meet during the Depression, her father had taken her family back to Mexico to live with his relatives. During the bus ride back to California after World War II, Higuera's parents repeatedly reminded her that she was a U.S. citizen: "When we'd come back my parents always told us ... 'Don't forget you are American citizens.'" When an immigration officer boarded the bus, he expressed his doubts about her status: "And then the officer dropped my birth certificate. And I never forgot what courage I had. He said, 'Pick up the certificate.' I said, 'No. You dropped it, you pick

it up.'" The immigration official picked up the certificate and handed it back to her. For a young girl born in the United States and raised in Mexico, the encounter was a powerful lesson about the significance of being a Mexican-American woman in the United States, a lesson that Ascensión carried with her through the more than half century she later served as a woman religious.

In the fall 2011 the traveling exhibit *Women and Spirit: Catholic Sisters in America* demonstrated to students, faculty, and visitors at the University of Notre Dame, Saint Mary's College, and numerous others from the surrounding region that Catholic sisters in America have a long history of engaging and re-shaping aspects of U.S. society. The exhibit, which was on display at South Bend's Center for History last fall, placed the history of Catholic women religious in the context of broader social, cultural and religious

change in American society. *Women & Spirit* examined how the nuns themselves were shaped by their vocations and ministries of education, health care, and social activism in 19th- and 20th-century America. For the most part, the exhibit focused on Anglo-American sisters or European sisters recently arrived from across the Atlantic. But parts of the exhibit considered African-American sisters and communities, focusing on American sisters' involvement in and opposition to slavery, segregation, and, in the case of Civil Rights, their support for social equality in the United States.

Largely missing from the exhibit, however, were examples of activist sisters who shared common cultural and class origins with Latinos in the United States, such as Mexican-Americans like Ascensión Higuera. Higuera's story offers a window into how these sisters worked to improve their own lives and the lives of others by creating a middle ground between mainstream and marginalized communities in the United States.

Many years after Ascensión Higuera had the encounter with the immigration official at San Diego, she became a member of the Society of Helpers (H.H.S.), a religious community founded in Paris, France, in 1856, and active among the urban poor in the United States since the

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Catholic Sisters in America

As many of our readers already know, *Women and Spirit: Catholic Sisters in America* was on display in South Bend from September through December, 2011. More than 9,000 community members, tourists, and school students viewed *Women and Spirit* last fall, adding to a cumulative total of well over one million viewers nationally. Sponsored and developed by the Leadership Conference of Women Religious, *Women and Spirit* was presented locally through a partnership formed with the Cushwa Center and other campus units at Notre Dame, Saint Mary's College, and the Center for History in downtown South Bend. At the gala marking the opening of the exhibit in South Bend, I observed that it would be difficult to think of a more appropriate combination of collaborators. The significance of Saint Mary's is self-evident, as it was perfectly fitting that an institution founded and animated by Catholic sisters, a place that has played such a storied role in Catholic women's history, would be a sponsor. But it was also symbolically important that Notre Dame joined this partnership, as its investment underscored that the history of Catholic sisters is not simply about women: Indeed, the work of women religious has been and remains absolutely vital to the Catholic Church in the United States. Finally, the fact that *Women and Spirit* was hosted by the Center for History — and previously by the Smithsonian, Ellis Island, and other prominent museums around the country — confirmed that the history so vibrantly on display was not only about and for Catholics. Whether Catholic or not, it was clear that *Women and Spirit* truly was an American story. More than a dozen events featuring the history of Catholic sisters were held at the three partnering institutions during the four months *Women and Spirit* was at the Center for History. The Center for Spirituality at Saint Mary's



More than 9,000 visitors viewed the Women and Spirit: Catholic Sisters in America display while it was on exhibit in South Bend last year.

sponsored a lecture by theologian Sandra Schneiders, I.H.M., on the future of religious life; the Center for History hosted a preliminary screening of *Band of Sisters*, a documentary written and produced by Mary Fishman (ND '82), as well as a number of other public events. At Notre Dame, the Cushwa Center partnered with other units on campus in highlighting the work and history of Catholic women religious in a variety of disciplines and settings. The Institute for Latino Studies hosted a lecture by Barbara M. Loste on the artist Corita Kent, and the Center for Social Concerns sponsored a lecture and book signing by Helen Prejean, C.S.J. Along with the DeBartolo Performing Arts Center, the College of Arts and Letters, and Play Like a Champion Today®, the Cushwa Center sponsored a screening of *The Mighty Macs*, a 2009 film about the Immaculata College basketball championship team. That event was followed by a panel discussion which featured Teresa Shank, the star of the Immaculata team, Sister Marian William I.H.M., Immaculata's former president, and Muffet McGraw, Notre Dame women's head basketball coach (who played for Shank at St. Joseph's University). The History Department, Medieval Institute, and the Cushwa Center co-sponsored a lecture by the renowned scholar

Carolyn Walker Bynum in which she discussed shifts in the historiography of women and religion over the last three decades.

In addition to these special events, many of Cushwa's regularly scheduled fall events, including the annual Cushwa Center Lecture, the Seminar in American Religion, and the American Catholic Studies Seminar, dovetailed with the themes of the exhibit (Read more under "Cushwa Center Events" on page 26). In addition, the Cushwa Center gathered a group of junior scholars writing about the history of Catholic women for a "Catholic Women's History Roundtable." Several senior scholars joined the conversation as well. The group included presenters at the aforementioned events, such as Sarah Curtis, Shannen Dee Williams, Angelyn Dries, O.S.F., and Diane Batts Morrow. Other invited guests included: Kathleen Holscher of Villanova University; Monica Mercado, a doctoral student at the University of Chicago; Mary Beth Fraser Connolly of Valparaiso University; Theresa Keeley, a graduate student at Northwestern University; Christine Baudin Hernandez, a doctoral candidate at St. Louis University; Martina Cucchiara, a postdoctoral fellow at the University of Notre Dame; Felicia

Moralez, a graduate student in history at Notre Dame (and the author of this issue's lead article). Over the course of three days, participants in the roundtable attended Cushwa events, viewed *Women and Spirit*, shared parts of their work, and discussed future directions for the history of women religious.

Listening to the conversation at the Roundtable, I was struck by an interesting contrast: in 1987, the Cushwa Center, with the help of the Lilly Endowment, convened a group of historians of women religious to chart future directions in the field. That gathering subsequently led to the foundation of the Conference on the History of Women Religious. At that meeting, only two participants were not members of women's religious communities; this time, only one of the participants in this gathering was a sister. This shift reflects dramatic changes over the last quarter century, including not only the diminishing numbers of women religious but also, and far more positively, the integration of scholarship on sisters into other subfields of American history. On that note, I found it interesting that at least half of the participants introduced themselves with the caveat, "I am not a historian of women religious ...," and followed that opening with an explanation that they used women religious as subjects to explore broader themes, such as French empire, church and state, or foreign policy. This observation, combined with the enthusiasm generated by *Women and Spirit* and its supplemental events, has left me very hopeful about the future of the field.

— Kathleen S. Cummings

Seminar in American Religion

On November 5, the Seminar in American Religion discussed Sarah A. Curtis' *Civilizing Habits: Women Missionaries and the Revival of French Empire* (Oxford, 2010). Curtis is associate professor of history at San Francisco State University. Her previous books include *Educating the Faithful: Religion, Society, and Schooling in*

Nineteenth-Century France (Northern Illinois University, 2000), and *Views from the Margins: Creating Identities in Modern France*, co-edited with Kevin J. Callahan (University of Nebraska, 2008). In *Civilizing Habits*, Curtis explores the lives of three French women missionaries: Philippine Duchesne, Emilie de Vialar, and Anne-Marie Javouhey who evangelized Missouri, the Mediterranean, and Africa, respectively. In the process, Curtis argues, they helped France reestablish a global empire following the Revolution. They also pioneered a new missionary era in which the educational, charitable, and health care services provided by women became vehicles for spreading Catholic influence around the world. Paradoxically, by embracing religious institutions designed to shield their femininity, these women gained authority to travel outside France, challenge church power, and evangelize non-Christians, all roles more common to male missionaries. Curtis' study, which was supported by both Fulbright and National Endowment for the Humanities fellowships, won the Frances Richardson Keller-Sierra Prize for the best book in history by a member of the Western Association of Women Historians. Thomas Kselman, professor of history at Notre Dame, and Angelyn Dries, O.S.F., professor emerita in the Department of Theological Studies at St. Louis University, commented on the book.

Kselman began his comments with high praise for *Civilizing Habits*. He noted its contributions to French history, the history of European imperialism, the history of religion, and the history of gender. And for the purposes of the seminar, he said, we might also talk about its contribution to the history of Catholicism. On one level, Curtis' book offers a transnational perspective on American Catholicism, for it traces the entrance of Duchesne "into American history from the outside." At an even broader level, it shows how "ideas and institutions flow not just within but beyond and across national boundaries." After noting the "very high standard" that Curtis sets for archival work (she mined archives in France, Italy, Senegal, and the United States), Kselman identified two particularly interesting issues raised in the book: first, the role of women as agents in

the history of the French Empire and world Catholicism, and the role of their work in the shift from proselytism toward missionary service; second, tensions in Catholic approaches to religious liberty, as seen in the practices that the three women adopted in their dealings with non-Catholic people. He went on to suggest that while the book "fits nicely into the historical trend of feminization of Catholicism that French scholars have noted over the past several years," it may also lead us to what Kselman called "the Catholicization of feminism or women's studies," a trend that is currently "paying excellent dividends" in both religious and gender history.

Focusing on the two main issues he had identified, Kselman asked several questions about the women's move away from proselytism and Catholic approaches to religious liberty. Did service replace proselytism in Catholic missionary thought and practice, and if so, how did this process work? What are its implications for the history of Catholicism beyond its immediate impact on missionary work? And is it possible to see the women's commitment to service as significant apart from their intentions to proselytize, particularly since they served people with a view to converting them? On religious liberty, Kselman asked if the women ever reflected on the key premise that underlay conversion: that there was no salvation outside the church. Furthermore, did these sisters contribute to greater tolerance among Catholics by conveying the sense that people are free to choose their own religion?



Sarah Curtis

Dries was also impressed with Curtis' "captivating" book. She registered her particular fascination with Curtis' use of the words "invent," "reimagine," and "imagination" in reference to the women's approaches to religious life in a non-cloistered tradition. In her response, Dries personalized Duchesne as a way to show people's conscious appropriation of her story in the greater Saint Louis region; she then proceeded to indicate the theoretical implications of Curtis' work. With respect to the latter, Dries asked whether it is possible to call the women "empire builders." They pioneered new territory not only with respect to their religious orders, but also with respect to religious life in general. Dries then noted that Curtis' book opens up new questions about identity. For, to the extent the sisters imagined themselves as part of a global French-Catholic empire, their self-image pushes readers to ask what an "international collective identity" is, how people used it, and what it meant to the persons involved. Dries concluded by asking how Curtis located and used her sources, particularly in Senegal.

After thanking the respondents for their "astute and generous comments," Curtis spoke about the time- and travel-intensive process of writing *Civilizing Habits*. She then addressed a few of the respondents' points. Concerning the "Catholicization of feminism," Curtis said she hoped she was doing precisely that. Feminist historians, she surmised, have been reticent to include Catholic women because they embody "paradoxes" that do not suit feminist tastes. The women in *Civilizing Habits*, for example, are activists who support a domestic ideology and the subordination of women. At a very basic level, Curtis stated, feminists simply do not understand such women. Turning to Kselman's question about the shift in missionary attitudes, Curtis suggested that the move toward service was a "conceptual breakthrough," which perhaps fostered more tolerant, open missionary thinking. It is possible that as missionaries developed the outward appearance of tolerance, they were led to nurture an inward tolerance as

well. In considering Dries' points about empire, Curtis noted that she was interested in the period between 1800 and 1850 "precisely because of its in-betweenness." People at the time did not know where, or if, a new empire would emerge.

Opening the larger discussion, Jim Connelly, C.S.C., asked about Duchesne's practice of keeping girls in her school separated into upper and lower classes. Did this prevail throughout her life? In America, was she exposed to the idea that everyone is equal? Curtis responded that Duchesne retained her sense of hierarchy in America, which she did in part to meet parents' expectations. Michael Carter asked about Duchesne's "historical imagination." Did she see the recovery of Missouri as New France in its pre-Revolutionary sense? Did she hope to export stories of native conversion and Catholic heroism back to France? Curtis responded in the affirmative, and elaborated (via a related contribution by Kselman) that post-Revolution missionary endeavors tended to point outward and inward at the same time. They were outward-looking evangelical variants of the impulse to create new schools and infrastructure in France; and the French people looked on them as intimately connected to the fight for faith back home. Martina Cucchiara asked whether the French embarked on missions during this tumultuous period as a way to escape political difficulties in France. Curtis answered that they did so occasionally, but not as a general rule. One relevant example came in 1904, when the French government prohibited religious orders from teaching in schools. Those who belonged to teaching orders, Curtis continued, were left without work and faced exile. The orders that had missions, however, had an advantage. Subsequent discussion covered a wide range of topics, including Duchesne's and Javouhey's concept of the "savage," how post-Revolutionary missions financed their operations, and what Mark Noll called the remarkably low tensions between Catholics and Protestants in St. Louis. The session concluded with Kselman's admiration for the ways that Curtis' subjects inte-

grated French and female identities, congregational identities, and service obligations into a unified and fascinating whole.

Cushwa Center Lecture

The fall 2011 Cushwa Center Lecture, held on November 4 at the South Bend Center for History, featured a presentation by Diane Batts Morrow titled "The Experience of the Oblate Sisters of Providence during the Civil War Era." Morrow is professor of multicultural and African American history at the University of Georgia, and is widely recognized as the leading authority on the history of black Catholic sisters. A number of her publications have focused on the Oblate Sisters of Providence, founded in Baltimore and the first black Catholic sisterhood in America. Her book, *Persons of Color and Religious at the Same Time: The Oblate Sisters of Providence, 1828–1860* (University of North Carolina, 2002), is also on that topic. The book has the distinction of being featured in a 2004 Review Symposium of the *U.S. Catholic Historian*. It also won the Letitia Woods Brown Memorial Publication Prize, awarded by the Association of Black Women Historians for the best book on black women's history, and the Distinguished Book Award from the Conference on the History of Women Religious. Building on her book, which explored how the Oblate Sisters challenged white expectations of black women during the antebellum period, Morrow traced the sisters' experiences in the unstable and racially charged Civil War era. She framed her lecture around the sisters' ongoing defiance of white expectations, resourcefulness in the face of hardship, and unflagging service to those in need.

Morrow began by noting the "exceptional" character of Oblate Sisters as black Catholic nuns in white Protestant society. She then proceeded to detail the ways that they exercised "agency in service to others," even in the face of whites' race-based assumptions about them. Relying in large part on the Oblate Annals to tell this story, Morrow related how between 1860



Diane Batts Morrow

and 1865 the sisters opened a home for widows and the elderly, sheltered and educated black Catholics and orphans, and founded reputable schools for black children. At times, obstacles to their ministry seemed ubiquitous. In 1860 Fr. Dominic Kraus, their director, said his last Mass and departed. That same year their chapel closed as a public church. In 1863 an Oblate school closed for lack of money. War disrupted the receipt of tuition and other funds. Additionally, *The Catholic Mirror*, an official publication of the archdiocese of Baltimore, published editorials that defended slavery, attacked abolitionists, and spewed bigotry against the very people whom the sisters were trying to help. Despite these obstacles, Morrow said, the Oblate Sisters “demonstrated characteristic initiative and resourcefulness.” They inaugurated fund-raising concerts, which helped to offset financial losses. In 1863 they opened an Oblate colony in Philadelphia, and they found an ally in Fr. Peter Miller, an Oblate spiritual director who in 1865 subsidized a school for free blacks. As the war ended, the Oblate Sisters seemed prepared to expand their ministry.

Yet the era of Presidential Reconstruction (1865–1867), Morrow continued, would test their resolve. As Maryland slaveholders enforced Black Codes and manipulated apprenticeship laws, a *Catholic Mirror* editorialist opined that blacks were better off as slaves, and that only the Catholic Church could properly civilize them. Morrow noted the absurdity of this argument, particularly in

light of the Oblate Sisters, who were black, free, Catholic, and civilized. She then related how even amid persistent difficulties the sisters continued to exert themselves on behalf of others. In 1865 they welcomed and educated two black female slaves who had belonged to Jesuit priests. And in 1866 (with the assistance of Fr. Miller) they opened an Oblate orphan asylum. But however much they did to improve society, they could never fully join it. As Morrow revealed through a letter written by Archbishop Odin of New Orleans (to which the sisters traveled in 1867), “black people constituted a *tertium quid*: in but not of both Church and society and capable at most of a ‘comparative equality’ with the white race, the parameters of which white people intended to define exclusively.”

In turning to her final period, the era of Congressional Reconstruction (1867–1877), Morrow pointed out that the Oblate Sisters cooperated with the federal government as it began to take a more active role in protecting free blacks. In particular, they worked alongside the Freedmen’s Bureau, whose goal was to educate black people. Morrow related that in 1867, the noted black publisher, teacher, and civil rights leader William Howard Day wrote an article praising the sisters’ free school. He was especially impressed with the protections it offered young black women, and urged his fellow Protestants to follow their example. The article was all the more meaningful because Day was Superintendent of Freedmen’s Schools. Losing money yet buoyed by Day’s approbation, the sisters took initiative. They wrote a letter to Day explaining that they needed government funds to support teacher pay and building maintenance: the very areas that the Freedmen’s Bureau typically subsidized. Although the funds never materialized the school survived, and the sisters had again displayed their resourcefulness.

During the 1870s the sisters faced still more challenges. In 1870 they moved to a new location after learning that the city of Baltimore was going to build a street through their property on Richmond Street. The city did not give them enough money to complete the new building. Then, lack of financial support

forced the sisters to close their schools in Philadelphia (1871) and New Orleans (1873). In 1877 Miller died, which left the sisters grief-stricken and uncertain of how they would navigate future challenges without him. That same year, Reconstruction ended and southern states began to pass laws that separated whites and blacks. “The nation looked on in silence,” Morrow concluded. But “the Oblate Sisters and their education mission formed part of the solution black people developed on their own to confront the continuing challenges of freedom.”

American Catholic Studies Seminar

On November 3, participants in the American Catholic Studies Seminar discussed Shannen Dee Williams’ paper, “‘You Could Do the Irish Jig, But Anything Catholic Was Taboo’: Black Nuns and the Struggle to Desegregate U.S. Catholic Sisterhoods after World War II.” Williams is a Ph.D. candidate at Rutgers and a 2011-2012 Visiting Scholar at the University of Memphis’ Benjamin L. Hooks Institute for Social Change. Her paper traced black women’s largely unsuccessful efforts to join white sisterhoods in America following World War II. Williams argued that post-war calls for racial justice, increased Vatican pressure, and the need for more female vocations prompted all-white sisterhoods to begin admitting African American candidates. Still, most remained opposed to the integration of their ranks until the Civil Rights Movement of the 1960s. Moreover, many black sisters who entered white communities endured years of bullying, neglect, and other forms of racist abuse from their white counterparts. According to Williams, “it is nearly impossible to determine how many hearts were broken and how many black female vocations were lost to the church due to these racist policies.” She maintains that it is painfully clear that Catholic sisterhoods were among the fiercest strongholds of racial segregation and white supremacy in the 20th century. Williams’ paper is a chapter from her dissertation, “Subversive Habits: Black Nuns and the Struggle to Desegregate Catholic

America after World War II,” which she is writing as a 2011-2012 Charlotte W. Newcombe Fellow. Her study, directed by Deborah Gray White, examines how black Catholic sisters responded to and negotiated the paradox of a segregated church and lived out their faith in God, democracy, and education in spite of this reality. Diane Batts Morrow, professor of history at the University of Georgia, served as respondent in the seminar.

The session began with a short presentation by Williams, in which she showed pictures of several of the black sisters whom she discusses in the paper. Following the presentation, Morrow opened her comments with praise for Williams’ paper. She said that Williams’ “promising and fascinating study” shows “tremendous merit,” even as it makes a “significant contribution” to “American, religious, gender, and race history.”

In the interest of strengthening the study, Morrow noted several areas that might benefit from clarification and further analysis. In general, she said, Williams should avoid equating “U. S. Catholic sisterhoods” with white Catholic sisterhoods. Numerous black sisterhoods (on which Morrow herself is an authority) had existed “for between one and two centuries,” and need to be included as U.S. Catholic Sisters. Moreover, Morrow asked, why did the black women whom Williams analyzes insist on joining white sisterhoods when they might have joined black ones? “Did membership in a white sisterhood,” Morrow continued, “facilitate an ancillary goal of passing for white?”

Then, noting that Williams correctly “asks difficult questions of white Catholic society,” Morrow pressed her to “demand no less of black society.” In an America where racism pervaded, blacks often thought about themselves in racist terms. Given this fact, how might Williams account for blacks as both victims of institutional racism and “agents” who determined their own destinies? For Williams to explain how color issues played out in black communities, Morrow suggested, she might adopt an “analytical and critical” rather than a “narrative” approach.



Shannen Dee Williams

Continuing her critique, Morrow touched on a number of issues. She questioned Williams’ argument that 20th-century white sisterhoods ‘abandoned’ earlier efforts toward ‘racial and social equality’ in favor of ‘whites-only admissions policies.’ In fact, Morrow noted, Williams devotes much of her paper to proving that 19th-century sisterhoods opposed the inclusion of blacks. How, then, were their racial admissions policies during the 20th century substantially different? Continuity rather than change seems best to characterize the attitudes of white sisterhoods toward black women.

In response to Williams’ mention of black Catholics who fought for racial equality in 1939, Morrow suggested that Williams contextualize their work by including earlier examples of the same. In particular, Williams might consider an 1817 letter from six black Catholics in Philadelphia that demanded Catholic schooling for their children; Harriet Thompson’s letter to the pope in 1853 lambasting Archbishop John Hughes’ racism; Daniel Rudd and his *American Catholic Tribune*, a black newspaper that ran from 1885 to 1894; the five lay Black Catholic Congresses that met between 1889 and 1894; and Thomas Wyatt Turner and the Federated Colored Catholics during early 20th century.

Morrow then pressed Williams to include “concrete statistical information”

backing up her claims that the church ‘likely lost hundreds of black female vocations’ on account of racist admissions policies; that ‘these and other Jim Crow practices also drove thousands of African American Catholics away from the Church’; and that ‘scores of determined black Catholic women and girls’ were turned away by white sisterhoods. Morrow further noted that white directors were not the only ones who knew about vocational options. Black women who were “determined to become sisters” would have learned of colored orders such as the Oblate Sisters of Providence through Catholic directories, newspapers, and magazines. “If the Oblate sisterhood remained unknown,” Morrow said, “they were hiding in plain sight.”

Morrow applauded Williams’ use of interviews with black women who had personally experienced integration into white sisterhoods. In this connection, she asked Williams if there were lapses in the published interviews that informed the questions she formulated for the live interviews. Furthermore, how many interviews did she conduct? What criteria did she use in choosing subjects? And did she ask those who had joined white sisterhoods before World War II whether they had thought about joining a black order? Morrow then suggested that Williams use members of black sisterhoods as a “control group with whom to compare the experiences of black members of white sisterhoods.” Doing so might shed light on similarities and differences in their experiences. Morrow concluded her comments by again commending Williams’ work and noting that she looks forward to the opportunity to cite her study in the future.

After thanking Morrow for her excellent comments, Williams briefly addressed them. She acknowledged that an analytical rather than narrative approach might strengthen her study, particularly in places that seemed to call for statistical analysis. She also looks forward to integrating many of Morrow’s specific suggestions, which promise to widen the study’s evidentiary base as well as its historical reach. Williams proceeded to answer participants’ questions about where the paper fit

into the larger organization of her dissertation; whether the project might serve to move historians beyond a “functional” view of religion; and what it was like to interview her subjects. On this latter point, Williams said that her interviews were informative and often profoundly moving. What impressed Williams most about the black sisters was that, even as they experienced the pain of prejudice, they harbored little resentment against white sisters or the Catholic Church. They saw themselves less as victims and more as nuns. Participants were also moved by the experiences of Williams’ subjects, a feeling shared, as well, by Williams’ friends and acquaintances who know about the project. As the session ended, it was clear that Williams’ research raises moral and social questions as well as scholarly ones.

Hibernian Lecture

This fall’s Hibernian Lecture, held on October 28, featured a presentation by Robert Schmuhl titled “‘All Changed, Changed Utterly’: Easter 1916 and America.” Schmuhl is the Walter H. Annenberg-Edmund P. Joyce Chair in American Studies and Journalism and the Director of the John W. Gallivan Program in Journalism, Ethics & Democracy at the University of Notre Dame. He joined the Notre Dame faculty in 1980, served as the inaugural Naughton Fellow at University College Dublin (UCD) in 2000, and returned to UCD in 2009 as the first John Hume Visiting Research Fellow at the Hume Institute for Global Irish Studies. This lecture is adapted from his current book project, “The ‘Exiled Children’ and Easter 1916: America and Irish Independence.”

In the interest of broadening our view of the event, Schmuhl proposed the Easter Rising “grew to a large extent in American soil.” He illustrated this claim by an examination of the roles of three very different characters: the “plotter” John Devoy, an Irish exile who became an American citizen in 1895 and coupled a public career in journalism with secret activity to bring about an Irish republic; the “poet,” Joyce Kilmer, an early 20th-century American writer who composed verse and prose celebrating the Rising; finally, the “president” Woodrow Wilson of northern Irish stock,

who, as he faced re-election in 1916 and American involvement in the Great War, remained ambivalent on what came to be known as “the Irish Question.”

“To study John Devoy’s life,” Schmuhl noted, “is to learn about single-mindedness in its most rarefied and tenacious form.” Devoy dreamed of a free Ireland, and was largely responsible for arming the rebels who fought during the Easter Rising. *Clan na Gael*, an Irish republican organization that Devoy led, contributed approximately \$100,000 (the equivalent of \$2.5 million in modern currency) for weapons and other costs associated with the Rising. Devoy even helped to plan the insurrection. He provided the money for Roger Casement to travel from the United States to Germany, so



Robert Schmuhl

Casement could try to persuade the Germans to assist the cause of Irish independence. Schmuhl pointed out a “striking” fact: Five of the seven signatories of the *Proclamation* spent time in America, and Devoy knew four of them well.

Meanwhile, Schmuhl continued, Joyce Kilmer praised the Irish rebels in prose and poetry. Kilmer, who claimed he was “half Irish,” and had an ardent love of Irish culture, published a *Sunday Magazine* article emphasizing the involvement of writers in the insurrection. Kilmer’s own paper, *The New York Times*, devoted front-page attention to the events in Ireland for 14 straight days (from April 25 through May 8). By May 4, Schmuhl said, the word “martyrs” was appearing in the coverage, which signified a shift of public opinion. According to Schmuhl, Kilmer was motivated by his commitment

to freedom and intense religious fervor. Kilmer identified so strongly with the Irish cause that, upon enlisting in the military following America’s declaration of war on Germany in 1917, he requested a transfer to an Irish-American regiment. He was killed in action on July 30, 1918.

Schmuhl then turned to Woodrow Wilson, whom he described as the most challenging of the three figures. On the one hand, Wilson proudly invoked his ancestry when speaking to Irish-American audiences, a reliable constituency for Democrats. On the other hand, he calculated that to win re-election he needed to stress neutrality and squelch the notion of U.S. involvement in overseas conflict. Wilson’s “ducking and dodging” on the Irish Question, Schmuhl said, became such a pattern in 1916 that “reading his papers is an exercise in deliberate conflict avoidance.” Schmuhl noted that Wilson’s ambivalence stemmed from a combination of factors. First, he viewed the Rising as “a domestic matter for internal resolution by Britain.” Second, he “strongly opposed ‘hyphenism,’ if it diluted or took precedence over a more inclusive ‘Americanism.’” Third, Wilson may have preferred English to Irish culture. Schmuhl cited a book by Sigmund Freud and William C. Bullitt titled *Woodrow Wilson: A Psychological Study* (1966), in which the authors noted: “Four times after ‘breakdowns’ [Wilson] attempted to overcome his habitual symptoms by visits to the British Isles. His experience in Ireland [in 1899] was confined to a few days of contempt; but Scotland he loved, the English universities moved him to ecstasy and the English Lake District became the home of his heart.” “It doesn’t take a credentialed successor to Dr. Freud,” Schmuhl said, “to point out that the president’s personal preferences for British life could have been factors contributing to his policy views.”

Schmuhl explained that, following the Rising, Irish-American groups and others “answered the Irish Question as they saw fit.” The Irish Relief Fund, Friends of Irish Freedom, American Committee for Relief in Ireland, and Eamon de Valera (president of *Dail Eirean*, the lower house of the Irish Parliament) raised money to assist their countrymen. Meanwhile, the American Commission on Conditions in Ireland gathered testimony for a 1,000-page

report, “which had considerable resonance when it was published.”

Schmuhl stressed that these activities took place outside the formal channels of U.S. foreign policy. Particularly following the Easter Rising, he said, “[Americans] came to believe in the cause of Irish freedom, and they did whatever they could to make independence a reality.” In this respect, what Woodrow Wilson never pursued at the official level what Americans accomplished on their own. William Butler Yeats’ assessment of the Rising was that “All changed, changed utterly.” Yet the story of that change, Schmuhl concluded, “cannot be told in its entirety without considering the role Americans — a John Devoy or a Joyce Kilmer — played.”

Research Travel Grants

These grants are used to defray expenses for travel to Notre Dame’s library and archival collections for research on American Catholicism. The following scholars received awards for 2012:

Daniel Coughlin, Trinity College, Cambridge, U.K. “English Speaking Bishops at Vatican II.”

Matthew Cressler, Northwestern University, “To Be Black and Catholic: African American Catholics in Chicago from Postwar Migrations to Black Power.”

Mary Henold, Roanoke College, “A Period of Adjustment: Laywomen’s Responses to the Vatican II Transition.”

Jonathan Koefoed, Boston University, “Orestes Brownson and the Rejection of Transcendentalism: A Case Study in Cautious American Romanticism.”

Kevin Ryan, State University of New York at Buffalo, “Catholic Outreach in the Urban North, 1965-1977.”

John Sharpe, University of Delaware, “Small-Proprietor ‘non-Marxist’ Anti-Capitalism: Reverberations in America of Catholic Social Thought Across the English-Speaking World, From the Early Republic to the Progressive Era and Beyond.”

Katie Sutrina, Northern Illinois University, “The Food Pyramid: Mexicans, Agribusiness, Governments, and Communities in the Midwest Migrant Stream.”

Hibernian Research Award

Funded by an endowment from the Ancient Order of Hibernians, these annual awards provide travel funds to support the scholarly study of the Irish in America.

Gillian O’Brien, National University or Ireland, Maynooth, Ireland, “The Murder of Dr. Cronin: Irish Republicanism in North America and Ireland 1860-1900.”
Deirdre Raftery, University College Dublin, Ireland, “Irish Women Religious in America, c. 1840-1940.”

Peter R. D’Agostino Research Travel Grant

Please see *Announcements* on page 11 for a complete description of this new grant funded in conjunction with Italian Studies at the University of Notre Dame.

The annual award for 2012 was awarded to:

Massimo Faggioli, assistant professor in the Theology Department of the University of St. Thomas, for his project “The Holy See and the Presidential Election of 1928.”



Kathleen Cummings, Timothy Matovina, Massimo Faggioli, and Joseph Buttigieg

continued from page 1

late 19th century. Because the H.H.S. offered a spirituality that encouraged sisters to engage the wider society by helping the poor, and also as a result of her own immigrant ties to Mexico, Higuera was able to live out her vocation as a member of the H.H.S. by becoming a full-time volunteer with César Chávez and the United Farm Workers (UFW) during the 1970s. Sister Ascensión’s own class and ethnic background, as well as her commit-

ment to Catholic social teaching, helped her chart a steady course of social activism from her teenage years as a migrant worker through her time as an activist nun working with the UFW in California. Changes in the general tone of U.S. society during the 1960s and 1970s, together with the American Catholic Church’s institutional reforms after 1965, formed the backdrop for Sister Ascensión’s activism.

For Sister Ascensión, who joined the

H.H.S. and started attending graduate school under their sponsorship during the early 1960s, her connection to and involvement with several of these themes centered on her status as a Mexican American and a Roman Catholic sister. She recalled that as a child when her father “voluntarily” took her family back to Mexico during the Great Depression, many Mexicans and Mexican Americans faced a hard set of choices:

It was during the Depression in the 1930s when the United States government was sending so many Mexicans from Los Angeles. They used to fill up trains ... and Pueblo Nuevo [in Mexico], it was all the people who lived there, with all the people who were sent from Los Angeles. ... And so I always questioned that ... I started to see all these things. And I didn't like it at all.

Back in Mexico, Sister Ascensión studied and observed the family business, clothing retail. When her family returned to California in 1947, Sister Ascensión was 16 years old, and despite the desire to continue working in the family business as they had done in Mexico, her family became migrant laborers to make ends meet.

Sister Ascensión recounts that her life was very different in the United States after returning from Mexico. Working within the family retail business had made life better in Mexico. Yet in the United States, "it was very difficult for me ... I used to work in an office, and I used to be in charge of stores. And I was very young but I was able to do that type of work. ... When I returned to California ... to be able to survive, I went to work in the fields. It was so difficult ... to see Mexicans in the fields." Although the U.S. government legally classified her as a U.S. citizen, in daily life her cultural and ethnic differences made this classification almost meaningless. As she later reflected, Sister Ascensión was unsure how to reconcile the empowerment she had felt as a U.S. citizen on the bus in San Diego with the miserable conditions she endured in the fields of California

During this period her experiences in the Roman Catholic Church provided a strong sense of connection to Mexico. There, her family had supported the anti-Calles movement, which called for a halt of the persecutions of the institutional church by the administration of President Plutarco Elías Calles. The 1920s and 1930s had been a period of great upheaval and tension between supporters of the institutional church and the Calles government, giving rise to the "Cristero" Rebellion. Sister Ascensión and her family felt the

persecution of the church by Calles was unjustified. Even after the "Cristero" Rebellion ended, church and state tensions continued into the 1930s:

I was baptized... [during] the persecution in Mexico. ... My mother's family, they all worked to distribute Catholic things. So I got very much involved with that ... I liked it very much. And also because of the persecution in Mexico there were lots of needs. And we didn't have enough priests. So we had to go from one small place to a big place for Mass, for the religious services.

In California Sister Ascensión continued her involvement with the parish on the local level, serving as an assistant and helping translate sermons and prayer services into Spanish for migrant workers. There she encountered members of the H.H.S. She found that her shared religious and cultural background, combined with her own work as a migrant laborer, helped her meet many of the daily and spiritual needs of migrants from Mexico.

While working with migrants as a missionary, however, Sister Ascensión recognized that members of the Catholic Church could at times be very unsympathetic to Catholics of different cultures and classes. On several occasions Sister Ascensión witnessed priests who declared churches "not open" for Mexican workers. "There was an awful lot of discrimination," she recalled, "not just among pastors but also among parishioners and parish communities." In most cases, this hostility toward migrants seemed to stem from class and cultural differences. Recognizing that she herself occupied a kind of "middle" ground between the migrants and mainstream, middle-class Anglo-American society, Sister Ascensión took it upon herself to become more active with national groups associated with the Mexican American Civil Rights movement.

Sister Ascensión entered the H.H.S in 1956 at the age of 25. Because she had stopped attending high school to work with her family in the fields, the H.H.S. paid for her to complete her high school diploma. Recognizing her innate intellect, her community funded Sister Ascensión's undergraduate degree. She earned a bache-

lor's in sociology and Spanish from the University of Illinois at Chicago. Later, during the 1970s, the H.H.S. also allowed her to pursue and earn a master's degree in social work from the University of Chicago.

After completing her graduate degree at the University of Chicago in 1975, Sister Ascensión dedicated herself fulltime to working with the UFW in California. By this period the UFW had acquired national fame after its founders, César Chávez and Dolores Huerta, had staged several national demonstrations and strikes on behalf of California migrants. In the UFW Sister Ascensión encountered a diverse group of people committed to correcting the abuses endured by California agricultural migrant labor. In addition to working with figures such as Chávez and Huerta — both of whom were also former migrants — Sister Ascensión recalled working closely with a Protestant minister who "grew up" with the union, and translating for several Jewish lawyers who represented the UFW in court. The members of the UFW welcomed all faiths, though the much-publicized photos and videos of Chávez and other union members attending Mass and leading strikes while carrying banners of the Virgin of Guadalupe highlighted the Catholic background of most union members and their leaders.

Sister Ascensión also emphasized her Catholic beliefs as a major motivation for her social activism on behalf of migrant workers. Her family had always emphasized the need to do good things for other people. Catholic teachings about the inherent goodness of all human beings provided the ethical grounding for her interest in social justice as an adult.

According to Sister Ascensión: As Catholics, it was part of our nature...doing those good things. My family ... they were also very, very good. And we used to do an awful lot of [good] things before becoming a sister. And so they were not surprised when I became a sister and I continued so much social justice ...When you have that, when you are young you will not forget that. And you try to do the best you can.

On an institutional level the Catholic Church was undergoing changes on a

global scale, making leaders within the U.S. Catholic Church more responsive to engaging various aspects of secular society. The catalyst for this change, in Sister Ascención's words, was the convening of the Second Vatican Council in Rome by Pope John XXIII in 1962: "What happened is that at the time the Church had the ecumenical council, Vatican II. And the Church opened up." According to Sister Ascención, the Church's "opening up" after Vatican II was directly responsible for many members of the H.H.S. choosing to serve migrant workers as nurses, union workers, and language teachers. Without the encouragement provided by the Second Vatican Council, it would have been less clear to Sister Ascención that she was fulfilling her vocation as a sister of the H.H.S. by working with Mexican and Mexican American migrants during the 1970s.

Sister Ascención's story is part of a broader story in which Latina nuns — and more precisely, Mexican American nuns — have shaped American Catholicism and aspects of U.S. society in the 20th century. Only recently have historians and other specialists started examining these histories not only as recovery projects on the history of marginalized groups in America, but also with a commitment toward critical engagement of the sources. Several historians of Mexican Americans and the Catholic Church have explored the connection between Latina women religious, Catholicism, and social justice in America. Two of the best-known studies are Lara Medina's *Las Hermanas: Chicana/Latina Religious-Political Activism in the U.S. Catholic Church* (Temple, 2004) and Timothy Matovina's chapter "Representation and the Reconstruction of Power: The Rise of PADRES and Las Hermanas" in Mary Jo Weaver's edited volume *What's Left?: Liberal American Catholics* (Indiana University, 1999). According to Medina and Matovina, during the 1960s and 1970s the Catholic identity of many Mexican-American clergy and religious was not separate from their vocation as religious leaders striving to change the world, as

well as the U.S. Catholic Church, on behalf of Chicanos and Latinos. In addition, Matovina's and Yolanda Tarango's study, "Las Hermanas" in *Hispanics in the Church: Up from the Cellar* (San Francisco: Catholic Scholars Press, 1994), edited by Philip Lampe, focused on how the structure, strategies, and goals of the organization evolved in the decade and a half since its 1973 founding.

Another body of scholarship focuses specifically on the social effects of religious belief and practice within Latina women religious communities. Darryl V. Caterine's *Conservative Catholicism and the Carmelites: Identity, Ethnicity, and Tradition in the Modern Church* (Indiana University, 2001) traced the influence of the Carmelite Sisters of the Most Sacred Heart of Los Angeles, an order founded by the Mexican Mother Luisa Josefa, on various Latino and Filipino communities in the United States. Caterine found that the Carmelite sisters' neoconservative view of the church's role in modern life gained credibility in these communities because the order promoted traditionalist religious practices that were common in Latin America. Immigrant communities could find solace in their marginalized social status as Catholics oriented toward a Latino rather than an Anglo-Protestant cultural identity. In *Faith Formation and Popular Religion: Lessons from the Tejano Experience* (Rowman and Littlefield, 2003), Anita de Luna, M.C.D.P., examined the relationship between popular religiosity and catechesis in Tejano communities. De Luna focused on her own order, the Missionary Catechists of Divine Providence, and traced the development of catechetical

traditions within the order as the result of interaction with popular Mexican American devotions in Texas. Both of these works focus on how religious belief functioned within Latino communities, and the effects of these Latina sisters' efforts at religious instruction.

Studies on the individual lives of Latina sisters are rarer, and for the most part they are based on oral histories and interviews. Sister Ascención's history speaks to one important theme in this growing body of literature in that her activism bridged the cultural and social divisions separating Latino and Anglo society. Ana María Díaz-Stevens' "Missionizing the Missionaries: Religious Congregations

Sister Ascención's story is a part of a broader story in which Latina nuns — and more precisely, Mexican American nuns — have shaped American Catholicism and aspects of U.S. society in the 20th century.

of Women in Puerto Rico, 1910-1960" and Anita de Luna's "Evangelizadoras del Barrio: The Rise of the Missionary Catechists of Divine Providence" — both published in the winter 2003 issue of the *U.S. Catholic Historian* — trace the history of Latina women religious communities in Puerto Rico and Texas within the context of U.S. expansionism and Anglo American

Catholic ethnocentrism that devalued existing Latino religious traditions. Sister María Luisa Vélez's article in the winter/spring 1990 issue of the *U.S. Catholic Historian*, "The Pilgrimage of Hispanics among the Incarnate Word Community," focused on Latina women's experiences of prejudice within women's religious communities, raising the issue of cultural integration and exclusion for Latina sisters. The story of the first Incarnate Word sister from the Americas, is the subject of Kathleen McDonagh's book, *God's Border Rose: The Story of Mother Teresa (Rosa) Solis, IWBS, A Multicultural*

Woman, 1840-1920 (Corpus Christi/Brownsville: Sisters of the Incarnate Word and Blessed Sacrament, 2002).

Sister Ascensión's life speaks to the ambivalent statuses of class, ethnicity, and citizenship that Latinos hold in U.S. society. The complex cultural and social milieu of Sister Ascensión's life as a Latina sister reveals new possibilities for academic study. Although she was a U.S. citizen by birth, Sister Ascensión came from an immigrant background. As a result she possessed an awareness of the social, cultural, and class issues facing migrant workers in America. Sister Ascensión lived the uncertainties of citizenship status common to many Latinas in the 20th century United States. Born an American citizen, she was labeled an undesirable member of society and pressured to leave the U.S. during the Depression. After returning to the United States, Sister Ascensión's association with itinerant Latinos who were not fully accepted in any community continued through her work with the UFW. Yet she also came from an educated, middle-class background, and like many Latinas who faced discrimination in the 20th-century United States, her entry into a religious community provided a path to educational and socioeconomic mobility. Joining the H.H.S. enabled Sister

Ascensión to serve God and improve her educational opportunities. Despite widespread social hostility toward Latinos, Sister Ascensión gained acceptance into a predominantly white religious community. Her life trajectory illustrates the need for further studies on pathways of integration and mobility open to Latinas and Latinos, whether it be in religious life, the Catholic Church more broadly, or settings outside the ecclesial ambit.

The various aspects of her background assisted Sister Ascensión in her dedication to social activism, in serving as a reminder that her experiences were all too common for U.S. Latinos. Scholars can investigate these prevailing themes in the lives of Latina sisters through discovering which religious communities recruited in areas with major Latino populations, how often religious communities offered educational opportunities to Latina sisters, and the national and family origins of Latina sisters who are closely involved in providing immigration and other social services. The complexities of Latina sisters' class, ethnicity, and citizenship status in the United States influence their social activism and must be investigated to fully understand how Latina sisters imagine a just social order.

Scholars who seek to examine the ambiguities of class and ethnic identity in America during the 20th century, together with the influence of religion, can use histories like those of Sister Ascensión as a template for forming a new model of cultural and social dialogue. Unlike the majority of studies that have focused on cultural and social aspects that have separated Latina religious from the rest of U.S. society and the other members of the institutional Catholic Church, Sister Ascensión's story demonstrates how some individuals were able to challenge and go beyond the status quo. Her story is more in line with members of religious orders such as those examined by Medina, Matovina, and Tarango, activist nuns who brought together disparate causes and individuals regardless of differing racial, class, and ethnic backgrounds. Her story also offers a view into how religious communities facilitated educational, social service, and immigration opportunities for Latinos, all of which were themes examined in the traveling exhibit *Women and Spirit*.

— Felicia Morales
University of Notre Dame

ANNOUNCEMENTS



Message from the Cushwa Director

I am delighted to inform subscribers to our newsletter that Professor Kathleen Sprows Cummings will become director of the Cushwa Center effective this summer. Please find copied below the official announcement of her appointment from John McGreevy, dean of Notre Dame's College of Arts and Letters. As most of you know, Kathleen, Paula Brach, and I have worked together for both of my terms as Cushwa director. I could not have asked for better colleagues. But I think my deepest debt of gratitude to

Kathy is that I leave the center I esteem highly to an accomplished and visionary successor. Please join me in congratulating Kathy, and in supporting her in the projects and initiatives with which she will enhance the center's mission in the coming years. I also want to take this opportunity to express my gratitude to all the Cushwa Center's friends and supporters. My decade as Cushwa director was a wonderful time of collegiality and learning from the many scholars associated with the center. I thank you all and wish you all the best in your future work and participation in the mission of the Cushwa Center.

— Timothy Matovina



Kathleen Sprows Cummings

I am pleased to announce that Kathleen Sprows Cummings, Associate Professor of American Studies, has accepted a five-year term as director of the Cushwa Center for the Study of American Catholicism, effective July 1, 2012. As many of you know, she is one of the country's most accomplished scholars of American Catholicism, notably as the author of *New Women of the Old Faith: Gender and American Catholic Identity in the Progressive Era* (University of North Carolina Press, 2009), a path breaking study of gender and Catholicism. Her current project, for which she won a National Endowment of the Humanities fellowship in 2010, is on saints and saint-making and is an attempt, in her words, to bridge the "divide between institutional and popular religious history." She is an innovative (and popular) teacher, with especially well regarded courses on the history of American Catholicism.

Kathy has been associate director of the Cushwa Center, the country's premier Center for research on American Catholicism, since 2001. The center's director during that time, Tim Matovina, professor of theology, is stepping down with the gratitude of the College and his colleagues on the Cushwa board. Tim has been a superb leader for the center and has advanced its mission in multiple ways, from more fully integrating Latino/a Catholicism into the research profile of the center to a series of innovative projects on global Catholicism, including an ongoing project — conducted by a team of international scholars — aiming to write the history of the Second Vatican Council as experienced in 15 different dioceses around the world.

The Cushwa Center's history — beginning with its founder Jay Dolan (1975-93), its second director Scott Appleby (1994-2002), Tim Matovina (2002-12), and now Kathy Cummings — is an unusually distinguished one. Please join me in thanking Tim for extending that tradition, and congratulating and welcoming Kathy as she begins her new duties.

— John T. McGreevy
I. A. O'Shaughnessy Dean

Call for Papers

Submissions for Catholic Practice in North America Series Co-editors: Angela O'Donnell and John C. Seitz, Fordham University: This aim of this series is to contribute to the growing field of Catholic Studies through the publication of books devoted to the historical and cultural study of Catholic practice in North America, from the colonial period to the present. The series editors welcome submissions in a variety of disciplines and genres, including empirical investigations as well as creative analyses and explorations of the contours of American Catholicism. Send submissions to fnachbaur@fordham.edu.

If you have questions, please contact Angela O'Donnell /aodonnell@fordham.edu or John Seitz /johnchapinseitz@gmail.com.

Remembrance

The Organization of American Historians notes with sadness the passing of David Montgomery, Farnam Professor of History emeritus at Yale University, on December 2, 2011. Montgomery was 84 years old.

David Montgomery is considered the dean of U.S. labor history. His book — a Pulitzer Prize finalist in 1988 — *Fall of the House of Labor: The Workplace, the State, and American Labor Activism, 1865-1925*, remains a critical work that documented the decline of the labor movement in the United States.

Honors and Awards

At the request of Archbishop George Niederauer of San Francisco, Pope Benedict XVI has conferred the Benemerenti Medal on **Jeffrey M. Burns**, archivist of the archdiocese of San Francisco, for his long service in the archives.

Friend of the Cushwa Center and assistant professor of sociology at the University of Notre Dame, **Mary Ellen Konieczny**, has received a Faculty Research Support Initiation Grant for her work "Serving God and Country:

Religion and Citizenship at the United States Air Force Academy."

Fellowships

The **Louisville Institute** seeks to enrich the religious life of American Christians, and to revitalize their institutions, by bringing together those who lead religious institutions with those who study them so that the work of each might inform and strengthen the work of the other. The institute especially seeks to support significant research projects that focus on Christian faith and life, religious institutions, and pastoral leadership. Research grant programs include: Dissertation Fellowship, First Book Grant Program for Minority Scholars, Project Grants for Researchers, and Sabbatical Grants for Researchers. Application deadlines and grant amounts vary. Complete details are available at: www.louisville-institute.org, via e-mail at info@louisville-institute.org, or by regular mail at Louisville Institute, 1044 Alta Vista Road, Louisville, Kentucky 40205.

The **Archives of the Council Fathers Project** seeks to commemorate the 50th anniversary of the opening of the Second Vatican Council. The Pontifical Committee for Historical Sciences together with the Center for the Study of and Research on the Second Vatican Council of the Pontifical Lateran University are co-sponsoring a project to promote scholarly research with the archives of the Council Fathers titled "The Second Vatican Council from the Perspective of the Archives of the Council Fathers." Collecting information on where these papers are located will be a principle focus of the project.

A presentation on the data collected for the project will be made at an international conference planned for October 2012, where sessions will be dedicated to promoting research that make specific use of the Archives of the Council Fathers.

For more information please contact the North American Coordinators, Archives of the Council Fathers Project are Tricia T. Pyne, Ph.D. (tpyne@stmarys.edu) for the United States, and Rev. Gilles Routhier, Ph.D., for Canada (gilles.routhier@fts.ulaval.ca).

HISTORY OF WOMEN RELIGIOUS

The History of Women Religious began its formal association with the Cushwa Center with the previous issue of the Center's online newsletter. An informal relationship dates back 23 years to 1988 when a colloquium sponsored by the Center, "The History of Women Religious in the United States," stimulated a small group of women to begin HWR. Networking has been facilitated primarily through *History of Women Religious News and Notes* and a triennial conference. Publication of the newsletter concluded with the June 2011 issue. Past issues of the newsletter have been deposited in the History of Women Religious section of the University of Notre Dame Archives. Conference news continues to be available on its web site www.CHWR.org.

Ninth Triennial Meeting

The Conference on the History of Women Religious returns in June 2013 to St. Catherine University in St. Paul, Minnesota, site of the Conference's first academic meeting held in 1989.

Call for Papers

The Conference planning committee invites proposals for papers or panels that address questions, themes or issues that have shaped, and/or continue to influence, the evolution of congregations of women religious. Proposals that focus on community governance, ethnic, linguistic or racial tensions, demographic composition, inter-congregational cooperation, changing ministries, relations with clergy, hierarchy and secular institutions, spiritual traditions or emerging models of religious life are welcome. Disciplinary approaches may include history, sociology, anthropology, theology, religious studies, literature, communication, cultural studies, art, architecture and material culture. Proposals for papers in the form of a one-page abstract accompanied by a one-page CV are requested by August 15, 2012. Panel proposals are encouraged but individual proposals are also welcome. Volunteers to chair and com-

ment on sessions are also invited. The language of the conference is English, but proposals may be submitted in English or French.

Send all proposals to:

Elizabeth McGahan
Chair, Planning Committee
Department of History and
Politics
University of New Brunswick
- Saint John Campus
P.O. Box 5050
Saint John, New Brunswick
CANADA E2L 4L5

E-mail: emcgahan@nbnet.nb.ca

Awards

Nominations are invited for awards given at the triennial conference: the Distinguished Historian Award given to recognize lifetime achievement for research and publication in the field, and the Distinguished Book Award for outstanding books published between triennial conferences, in this case, books with a publication date between May 2010 and January 1, 2013. Books must be published by a refereed press; those published privately will not be considered. Collections of edited documents and letters will not be considered. Lists of past recipients of both awards are given in the Conference Web site www.CHWR.org. Send letters of nomination as an e-mail to Awards Committee Chair, Maggie McGuinness (m McGuinness@lasalle.edu) by January 1, 2013.

Publications

A Companion to Catherine of Siena, eds. Carolyn Muessig, George Ferzoco and Mayne Kienzle (vol. 32 in Brill's *Companions to the Christian Tradition*, 2011), offers a substantive introduction to the world of Catherine (1347-1380) as a church reformer, peacemaker, preacher, author, saint and politically astute woman. HWR member Suzanne Noffke, O.P., is one of the contributors. Noffke's translation, *Catherine of Siena: An Anthology* is forthcoming (spring

2012, by ACMRS, the statewide research center sponsored by Arizona's three public universities).

The Correspondence of Mother Vincent Whitty, 1839 to 1892, eds. Anne Hetherington and Pauline Smoothy (Brisbane: University of Queensland Press, 2011), is an annotated collection of over 430 letters written to, by or about Mother Vincent Whitty, leader of the first group of Mercy Sisters to come to Queensland. As such, it provides a valuable resource for those interested in the resurgence of religious life for women in the 1800s.

Anne Butler's forthcoming volume, *Across God's Frontiers: Many Nuns for Many Wests, 1850-1920* (University of North Carolina Press, 2012) brings together years of scholarship in what may well be the definitive work on the subject.

Margaret Nacke, C.S.J., *Bearer of Faith: Undaunted Courage of Catholic Sisters Under Communism* (Privately printed, Sisters of St. Joseph, Concordia, Kansas, 2011), presents personal testimonies by Sisters in Central and Eastern Europe who lived under the 40-year Communist rule there. The 73-page work is abundantly illustrated. A related hour-long documentary, *Interrupted Lives: Catholic Sisters Under European Communism*, is available by calling 800-235-8722, or see www.usccb-publishing.org.

Liberating Sanctuary: 100 Years of Women's Education at the College of St. Catherine, eds. Jane Lamm Carroll, Joanne Cavallaro, and Sharon Doherty (Lexington Books, 2012) is a collection of essays that reveal a community of women who created a college over a century ago (1905) that still flourishes today. A "must read" for those interested in bringing the story of Catholic women into mainstream accounts of the women's movement in U.S. church and society.

Two recent publications shed light on the rationale for the fact-finding visitation of women's religious congregations in the United States initiated by the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life in January 2009.

Apostolic Religious Life in America Today: A Response to the Crisis, ed. Richard Gribble, C.S.C. (The Catholic University of America Press, 2011) includes presentations by the then-prefect of CICLSAL, Cardinal Franc Rodé, C.M., and others at the Symposium on Religious Life held in 2008 at Stonehill College, North Easton Massachusetts. *Prophets in Their Own Country: Women Religious Bearing Witness to the Gospel in a Troubled Church* by Sandra Schneiders, I.H.M. (Orbis Books, 2011) is comprised of articles published by the author in the *National Catholic Reporter* during the months following announcement of the visitation, along with an extended introduction by the author.

Notices

Remembrance

HWR extends its sympathy to the entire U.S. Carmelite community on the occasion of the death of Vilma Seelaus, O.C.D., January 27, 2012. From the Barrington, Rhode Island, Carmel, she was a great scholar of Carmelite texts and a leader in the renewal of contemplative life.

Book Reviews

Martha M. Libster and Betty Ann McNeil, D.C., *Enlightened Charity, the Holistic Nursing Care, Education, and "Advices Concerning the Sick" of Sister Matilda Coskery, 1799-1870* (Golden Apple Publications, 2009) Pp. 504.

Coauthored by Martha Libster, a psychiatric nurse, and Betty Ann McNeil, D.C., a professional social worker, this study focuses on the nursing history of the American Daughters of Charity in the 19th century and the community's care of the insane. It relies on two principal primary documents written by Sister Matilda Coskery (1799-1870): *Mount*

Hope Retreat and Advices Concerning the Sick. The content analysis of *Advices* documents the pre-1873 evolution of the nursing profession in America through the collective efforts of the Daughters and other congregations. This study challenges an assumption still held that nursing as a profession commenced with the adoption of the Nightingale model at Bellevue Hospital in 1873. *Advices* contains a plethora of details prescribed by Sr. Coskery regarding wounds, diet, sickroom cleanliness and the importance of kindness when caring for the mentally ill.

Considerable attention is given to the 17th-century Vincentian spiritual antecedents of the 19th-century American foundation. Readers are reminded that the Daughters of Charity were sisters first and nurses second, receiving their on-the-job training in hospital or infirmary settings after they were formed by the community's Mistress of Novices.

Anastasia Coskery entered the community in 1829. A year later as Sr. Matilda Coskery, she was on the infirmary staff at St Joseph's in Emmitsburg, Maryland. In 1833 Sr. Coskery accompanied her sisters when the Daughters were asked to staff the Maryland Hospital for the Insane in Baltimore. Within seven years, the Daughters left the Hospital in a dispute over management issues regarding the care of the insane and the limits of the sisters' discretion in providing care (83). They opened their own institution eventually known as Mount Hope Retreat. Sr. Matilda Coskery became the first Sister Servant (superior) of this institution where a consultant physician was retained and moral treatment promoted for the insane. The authors note: "The ideal of moral therapy was that the patients create new lives within the asylum that they could then translate to life outside the asylum" (191).

The focus of the Daughters' care was always to elevate their patients' self-esteem. *Advices* also reveals that the

Daughters were involved with the care of alcoholics. Coskery's use of language reveals her sensitivity towards those suffering from this condition. In dealing with the mentally ill or the inebriate, the Daughters often had disputes with physicians over diets for patients. Reportedly one doctor observed, "The only objection that can be made against [the sisters] is the fear so often realized, that their mode of organization disposes them rather to follow their own plans and desires, than those of the physician" (217). The authors, perhaps betraying their bias, write that Sr. Coskery knew through experience that there was a limit to obedience to physicians when it came to patient care, noting that there were times when Coskery would decline to administer an opiate and instead give a cup of "hop tea" (218).

The professional lives of the Daughters unfolded against the 19th-century milieu of ubiquitous anti-Catholicism voiced even by Dorothea Dix, the prominent advocate of reform for the care of the mentally ill. As well, similar to any formal organization, the Daughters contended with the internal politics of their religious community. About Coskery a contemporary wrote: "Everyone reverences [her] yet hearts do not cluster around Sister Matilda. [Her] virtue . . . excites more respect than love." (284) In the election for Mother General in 1845 Coskery lost by 20 votes. The post-election fallout saw Emmitsburg separate from New York, and the Emmitsburg sisters seeking affiliation with the Daughters in Paris. By 1850 the American Daughters, headquartered in Maryland, had relinquished the Seton garb and adopted the habit of the French sisters, including the large white cornette.

Throughout the book the authors refer to the continuing expansion of the "secularization" of nursing — essentially the profession's movement away from its religious roots and ties, especially after the Civil War. Even with the "secularization" of nursing, however, for much of

the 20th century a nurse's uniform included a reminder of the profession's origins — the nursing cap, which many may recognize as a modified nun's coif.

Enlightened Charity succeeds in capturing the nursing world from the 1830s to the late 1890s through the Daughters' role in the profession's development. Libster and McNeil praise Coskery's knowledge, particularly in the care of the insane, as exemplary. No doubt some modern practitioners, schooled in pharmacological and integrative care and the impact of their voice on patients, might resonate to the sentiment in Coskery's observation expressed over a century ago, "Your mild tone of voice, is like a ray of light, or taking the hand of a blind man, saying: this way, my friend. Thus you loan them your reason, till their's [sic] returns." (233)

— Elizabeth W. McGahan
University of New Brunswick-
Saint John Campus

Response to the Word: The Memoirs and Writings of Sister Annamarie Cook Foundress of the Sisters of the Living Word 1914-2005, compiled by Sisters of the Living Word. (Privately printed, Sisters of the Living Word, Arlington Heights, Illinois, 2010. Pp. 180+xxviii.) The momentum begun by the Sister Formation Conference and the Second Vatican Council caused sometimes necessary fractures within religious communities. Provinces, intra- and inter-, struggled with members whose ability to embrace the call to transformation and re-formation occurred at different paces. Some communities moved swiftly, and possibly too swiftly, for members to integrate and embrace change; some moved too slowly, fearing change. I believe it is still too soon to make critical and effective judgments on this. I suspect that in another 50 years or so scholars will seriously explore "what happened," with the necessary and healthy distance needed to make meaningful judgment possible.

As with many communities, Annamarie Cook and companions did not set out to break away from the Sisters of Christian Charity. Rather, it was a judi-

cious and measured response to the desire to serve the gospel as adult women. I sensed another desire: to invest energies in ministry rather than dealing with an internal community life that was essentially about controlling its members. And yet that is exactly what I was missing. *Response to the Word* tells us of all the meetings and correspondence meticulously required to separate and form a new community. While Annamarie Cook was undoubtedly loved and admired for her guidance through troubling and troubled times, I still felt like this was an ode to a process and not to the spirituality that obviously motivated these sisters to disrupt their lives for a greater cause.

I was mindful while reading this of an earlier history by Constance Gaynor, FSP, which, while providing some narrative of the process of separation and establishment of their new community, left me with a greater sense of heart and spirit. This may be the result of one author versus a team of compilers and writers.

Response to the Word will be valued by future historians for the founder's memoirs, the raw data, the interview with Cook in 1994, the history of the process and reasons (as much as one can understand why we do something in the given moment) for creating a new community, and records of some of the foundation correspondence. Along with other recent histories of new communities, *Response to the Word* will give future historians good data with which to work as they attempt to understand the momentous season of the Second Vatican Council for women's communities. After all, was there any other section of the Catholic Church that took the Council as seriously as American sisters?

— Laura Swan, O.S.B.
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A Review: The Look of Catholics: Portrayals in Popular Culture from the Great Depression to the Cold War

(University Press of Kansas, 2010)

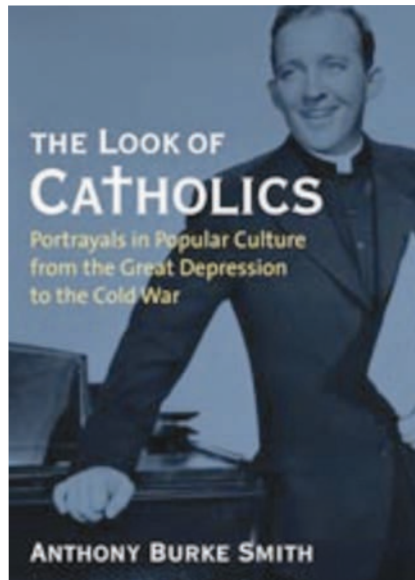
by Anthony Burke Smith

The first thing I noticed was the Bing Crosby photograph on the cover. It is hard to think of a better picture for a work on Catholicism and popular culture. With a Roman collar and a smile, Father Chuck O'Malley epitomized the "look of Catholics" in postwar America. An antidote to centuries of anti-Catholicism, Crosby continues to evoke nostalgia among the graying remnants of the greatest generation.

For me the nostalgia is of a different sort. When I look at Bing, I remember the movies I watched during my years at the College of the Holy Cross in Worcester, Massachusetts. Part of a seminar on "Catholicism, Media, and Popular Culture," my evening film series included Crosby's *Going My Way*, along with *Mean Streets* and *Clerks*.

Every Tuesday I showed a film in the basement of Stein Hall. After the credits rolled and the students departed, I rewind the videotape. Alone in the classroom, I looked up at the crucifix above the VCR, a fitting end to a night spent with Harvey Keitel and Robert DeNiro. On my way to the car, I took in the lovely locust trees lining the entrance to the college. Climbing the steps in front of Holy Cross' Dinand Library, I stood where G.K. Chesterton stood in 1931. From the top of the stairs, I saw the porch where future Celtics star Bob Cousy addressed an adoring throng following a loss in the 1950 NCAA semifinals. A half-century earlier, President Theodore Roosevelt invoked a very different tribe of Celts, urging Holy Cross to establish an endowed chair in Celtic literature.

Nearly a century later, Holy Cross played host to historian Anthony Burke



Smith. Like Chesterton and Roosevelt, Smith was there to talk about religion and ethnicity. A guest in Professor David O'Brien's history class, he told students what was Irish and Catholic about John Ford's *Stagecoach*.

As a young scholar in Catholic Studies, I understood the difficulty of Smith's assignment. Having taught the same film, I knew the literature on Ford's Catholicism was quite sparse. In a quest for the perfect text, I assigned Lee Lourdeaux's *Italian and Irish Filmmakers in America: Ford, Capra, Coppola, and Scorsese* (1990) and Richard Blake's *AfterImage: The Indelible Catholic Imagination of Six American Filmmakers* (2000). As Blake's title suggests, both authors leaned rather heavily on Andrew Greeley's pioneering work in American Catholic Studies. Consistent with this approach, they emphasized the presence of ethnic sacramentalism in Ford's movies.

As a sociologist and best-selling novelist, Father Greeley almost single-handedly invented the study of

Catholicism and popular culture. While still an undergraduate, I discovered Greeley's *God in Popular Culture* (1988) in the stacks of the Wheaton College library. Interviewing him for my book *People of Faith* (2003), I learned from his blend of storytelling and social science. As he told me in the interview, "I write stories about the kinds of people I study sociologically, particularly the Irish, who have been here for four generations, are now very American, very successful, but also distinctive from other Americans."

Present at the creation of American Catholic Studies, Greeley could only take the field so far. A classic lumpen, he has been critiqued by a generation of splitters. As historian James T. Fisher noted in a 2001 lecture, Greeley embraced a religious essentialism that exaggerated the differences between Catholicism and Protestantism. Others have moved beyond Greeley's approach. In *Catholics in the Movies* (2008), Colleen McDannell and her colleagues historicized religion's presence in Hollywood film, rejecting the notion of a trans-historical Catholic imagination.

In *The Look of Catholics*, Smith builds on these critiques. Unlike previous students of religion and film, he shows how figures like Leo McCarey and John Ford reflected shifts in Catholic political culture. Instead of celebrating a Catholic sensibility from nowhere, he locates their movies within the context of 20th-century American history.

Earlier treatments of Catholicism and popular culture rarely mention Franklin Roosevelt or the Great Depression. In Blake's *AfterImage*, the phrase "New Deal" occurs just once. It is entirely absent from Lourdeaux's *Italian and Irish Filmmakers in America*. By contrast, Smith begins by discussing the Catholic critique of

American capitalism in the midst of the Great Depression. Drawing on David O'Brien's *American Catholics and Social Reform* (1968) and John McGreevy's *Parish Boundaries* (1996), he explores the emergence of a "Catholic front" that challenged the laissez-faire economics of Protestant America.

Grounded in what Smith calls the "dense, lived communitarianism" of ethnic neighborhoods and urban parishes, this social Catholicism found expression in a series of "Catholic spaces," including religious radio, the Catholic Youth Organization, and the Catholic press. While *America* magazine criticized capitalism's "exaggerated respect for 'individualism,'" Archbishop John T. McNicholas called for "Christian justice." Monsignor John A. Ryan offered a spirited defense of the New Deal in a 1936 radio address. From the very start, American Catholics were a key part of the New Deal coalition. As early as 1932, Roosevelt quoted Pope Pius XI's *Quadragesimo Anno*, invoking the authority of Catholic social teaching.

More than previous treatments of Catholic politics, Smith relates social Catholicism to the world of Hollywood movies. In his view, Catholic filmmakers and actors articulated a "reformist vision of America." Even the gangster films of the 1930s "represented a pervasive challenge to the cultural status quo." As Daniel Patrick Moynihan noted in *Beyond the Melting Pot* (1963), James Cagney was the quintessential Irish American, "fists cocked, chin out, back straight, bouncing along on his heels." He was also a symbol of working-class solidarity. Far from a rugged individualist, he lived by the code of the neighborhood. As bootlegger Paddy Ryan proclaimed in *The Public Enemy* (1931), "You gotta have friends." Such communal bonds were also at the heart of *Angels with Dirty Faces* (1938), a melodrama featuring a friendship between a priest (played by Pat O'Brien) and a gangster (played by Cagney). Rather than viewing them as opposites, Smith describes them as "cultural twin[s]."

The crusading cleric depicted in *Angels* was part of a cohort of celluloid reformers. The epitome of the socially-engaged priest, Spencer Tracy's Father Flanagan embodied a communitarian

approach to the problems of urban youth. In *Boys Town* (1938), he created a microcosm of Roosevelt's America. While Flanagan's brick-and-mortar projects resembled the WPA, his embrace of Protestants and Jews reflected the ethos of what Kevin Schultz calls "tri-faith America."

These communal values could also be found in John Ford's *Stagecoach* (1939), a film that dramatized the tension between a "New Deal community of mutual assistance" and the WASP tradition of evangelical moralism. At the beginning of the movie, the Ladies Law and Order League policed the frontier town of Tonto ("stupid" in Spanish), accompanied by the discordant strains of "Shall We Gather at the River." *Stagecoach* also featured a corrupt banker who extolled the virtues of American capitalism: "America for Americans! The government must not interfere with business! Reduce taxes! Our national debt is something shocking, over one billion dollars a year! What this country needs is a business man for President!" Ridiculing this speech, the drunken Doc Boone (a stand-in for the stage Irishman) responded, "What the country needs is more fuddle." Sharing his wares with the good doctor, the film's mild-mannered whiskey salesman called for "a little Christian charity one for the other."

In the 1930s, Ford described his politics as "socialist democrat — always left." During those years he was a member of the Popular Front. Consistent with these political leanings, Ford's *How Green Was My Valley* (1941) depicted a conflict between ethnic communitarianism and capitalist exploitation. Though set in Wales, it reflected his belief that "the Welsh are just another lot of micks and biddies." Not surprisingly, Twentieth-Century Fox screened the film in Pennsylvania's coal country. Such movies represented the high water mark of Hollywood's social Catholicism.

By 1945 Catholic directors had shifted to the right. Head of the film and photography unit for the Office of Strategic Services, Ford directed two World War II documentaries. In 1944 he joined the conservative Motion Picture Alliance for the Preservation of American Ideals, a group that later assisted the House Un-American Activities Committee. In Ford's *Fort*

Apache (1948), Irish-American soldiers participated in the rituals of frontier military life. According to Smith, the film functioned as an "Irish American Catholic romance of the Cold War."

In *The Look of Catholics*, he critiques the "repudiation of the reformist values of the New Deal era." Articulating a highly critical analysis of *Going My Way* (1944), Smith makes Bing Crosby Exhibit A in his case against Catholic assimilation. In his judgment, the baseball-playing Father Chuck O'Malley symbolized a retreat to the private sphere of home and leisure. Gone was the crusading zeal of the social reformer, replaced by a crooning priest and his golf clubs. Smith attributes the movie's benign view of American culture to director Leo McCarey's West Coast background. Raised in the more assimilated environment of Southern California, McCarey became a passionate anti-Communist in the post-war era. This Red-baiting zeal reached its zenith in *My Son John* (1952). Depicting the conflict between a Catholic family and their Communist son, it features a priest who also appeared in *Going My Way*. In Smith's opinion, it is the film's true sequel.

This same consensus view of Catholicism could be found in the pages of *Life* magazine. Guided by Henry Luce's vision of the "American century," it celebrated democracy and free market capitalism. Such values were on display in a profile of New York's Cardinal Francis Spellman. Featuring a photograph of the Cardinal's boyhood home, *Life* noted that Spellman was once "an American boy who delivered groceries and played short-stop and got his start in the democratic atmosphere of an American small town." Reinforcing the image of Catholics as loyal patriots, Bishop Fulton J. Sheen called America "a secondary cause under Providence for preserving all the liberties of the world," giving a Neo-Thomist spin to the Cold War. According to Smith, Sheen's top-rated television program was yet another symbol of Catholic accommodation.

In the final analysis, *The Look of Catholics* is a declension story. Tracing the "struggle between reformist and consensual visions of American community," Smith argues that Catholics embraced the values

The Look of Catholics

of “anticommunist righteousness, political conservatism, and a corporate order.” In his judgment, there is little continuity between social Catholicism and the religious complacency of the post-war period.

Not everyone accepts Smith’s interpretation of Catholic popular culture. Historian Christopher Shannon covers similar terrain in *Bowery to Broadway: The American Irish in Classic Hollywood Cinema* (2010). Guided by an appreciation of the “Irish-American urban village,” he comes to very different conclusions. Instead of equating *Boys Town* with the New Deal, Shannon highlights Father Flanagan’s negative view of the state. Rather than criticizing Father O’Malley’s golf clubs, he notes *Going My Way*’s emphasis on the “moral primacy of the parish.” In Shannon’s reading, both films reflect a Catholic emphasis on the local and the particular.

While celebrating the Catholic New Deal, *The Look of Catholics* takes a dim view of post-war Catholic culture, criticizing its embrace of the American Century. By contrast, historian David O’Brien has celebrated the romance of

Americanization. Dubbing himself the last Americanist, he emphasizes the “liberation story” of Catholic upward mobility. Smith’s host at Holy Cross, O’Brien is now his colleague at the University of Dayton. Though Smith thanks him in his acknowledgments, they disagree about the direction of American Catholic history.

O’Brien once showed me the Norman Rockwell print in his office at Holy Cross. Expressing his appreciation for civil religion, he has urged Catholic scholars to embrace the best of American culture. If O’Brien had written *The Look of Catholics*, it would have included a chapter on James Cagney’s *Yankee Doodle Dandy*, a cinematic tribute to George M. Cohan. As a fictional President Franklin Roosevelt remarks in the film, “That’s one thing I’ve always admired about you Irish Americans. You carry your love of country like a flag, right out in the open. It’s a great quality.” From Smith’s viewpoint, this is a capitulation to American nationalism. From O’Brien’s perspective, it means that American Catholics have come home.

These competing perspectives reflect the internal diversity of American

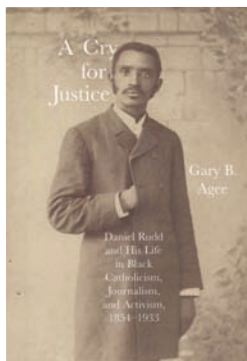
Catholic Studies. Commenting on *The Catholic Studies Reader*, historian Paula Kane detects a “lack of consensus among scholars and disciplines about what constitutes ‘Catholic Studies.’” At Holy Cross I experienced this dissensus firsthand. During monthly colloquia and dinners, colleagues presented conflicting approaches to Catholic Studies. Some saw it as an opportunity for spiritual formation. Others invoked Foucault. On more than one occasion, these discussions would spill over into the rest of the week.

At Holy Cross I was always a big-tent person. I wanted a Catholic Studies that made room for theologians and anthropologists, Americanists and counter-Americanists, liberal Catholics and neo-traditionalists. Far from a problem, such diversity means that there is plenty to talk about. Joining the fray, Anthony Burke Smith has written a fascinating book. It is required reading for all who care about the place of Catholics in American popular culture.

— John Schmalzbauer
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Recent publications of interest include:

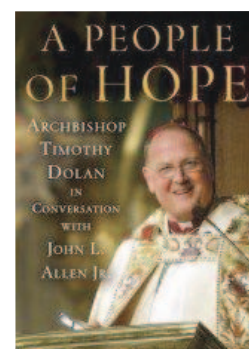
Gary B. Agee, *A Cry for Justice: Daniel Rudd and His Life in Black Catholicism, Journalism, and Activism, 1854-1933* (Arkansas, 2011). Born a slave in Bardstown, Kentucky, by 1889 Daniel Rudd grew to become one of the nation’s best-known black Catholics. As a Catholic writer and activist, he used his newspaper, the *Catholic Tribune*, to promote a vision of justice that presumed for the Catholic



Church an essential role in bringing about racial equality. At its zenith, the *Tribune* had 10,000 subscribers, making it one of the most successful black newspapers in the country. Agee unveils the complex challenges and opportunities that Rudd and the black religious press faced.

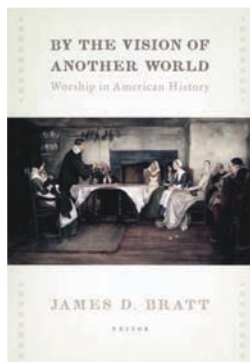
John L. Allen Jr., *A People of Hope: Archbishop Timothy Dolan in Conversation with John Allen Jr.* (Random House, 2011). Religion journalist John Allen Jr. profiles New York’s Archbishop Timothy Dolan, one of the country’s most important Catholic leaders through lengthy exclusive interviews. Archbishop Dolan, who was elevated to Cardinal on February 18,

2012, shares his perspective in this series of conversations on the present and future of Catholicism. Allen draws out a picture of future trends by exploring where Dolan wants to lead, and asks how a church that increasingly bears his imprint might look and feel.



James D. Bratt, ed., *By the Vision of Another World: Worship in American*

History (Eerdmans, 2012). Bratt samples the variety of worship practices in American history to show how worship can be a fruitful subject for historians to



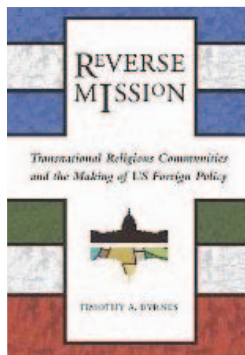
study and, alternatively, how past case studies can enrich our understanding of worship today. The volume contains essays by historian and

other scholars using a variety of methodologies. In addition to the editor, contributors to this volume are Dorothy C. Bass, Ruth Alden Doan, Paul Harvey, George M. Marsden, Timothy Matovina, Harry S. Stout, Leslie Woodcock Tentler, Michael Woods, and Joyce Ann Zimmerman.

Catherine A. Brekus and W. Clark Gilpin, eds., *American Christianities: A History of Dominance and Diversity* (North Carolina, 2011). Twenty-two original essays contributed by scholars of American religion provide an understanding of both the diversity and the alliances among Christianities in the United States and the influences that have shaped churches and the nation in reciprocal ways. Christians in the United States have disagreed sharply about the meaning of their shared tradition, yet, divided by denominational affiliation, race, and ethnicity, they have taken stances on every side of contested public issues from slavery to women's rights. This volume's essayists explore this paradoxical dynamic of dominance and diversity of a faith that is often perceived as homogeneous and monolithic.

Timothy A. Byrnes, *Reverse Mission: Transnational Religious Communities and the Making of U.S. Foreign Policy* (Georgetown, 2011). In this examination of the place of religion in world politics, Byrnes focuses on three Catholic communities — Jesuit, Maryknoll, and Benedictine — and how they seek to shape U.S. policy in El Salvador, Nicaragua, and Mexico. Based on fieldwork and on-the-ground interviews, Byrnes details the transnational

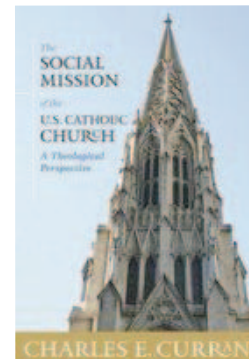
bonds that drive the political activities of these Catholic orders as they have engaged actively in a variety of political processes in order to protect and advance the interests of the transnational religious communities to which they belong.



Mark Chaves, *American Religion: Contemporary Trends* (Princeton, 2011). Chaves looks at trends in diversity, belief, involvement, congregational life, leadership, liberal Protestant decline, and polarization and draws on two important surveys: the General Social Survey, an ongoing survey of Americans' changing attitudes and behaviors, begun in 1972; and the National Congregations Study, a survey of American religious congregations across the religious spectrum, and finds that American religious life has seen much continuity in recent decades, but also much change. He challenges the popular notion that religion is witnessing a resurgence in the United States — in fact, traditional belief and practice is either stable or declining. This sourcebook provides essential information about key developments in American religion since 1972, and is the first major resource of its kind to appear in more than two decades.

John Corrigan and Lynn S. Neal, eds., *Religious Intolerance in America: A Documentary History* (North Carolina, 2010). In this documentary survey of religious intolerance from the colonial era to the present, Corrigan and Neal define religious intolerance and explore its history and manifestations, including hate speech, discrimination, incarceration, expulsion, and violence. Organized thematically, the volume combines the editors' discussion with more than 150 primary texts and pictures that document intolerance toward a variety of religious traditions.

Charles E. Curran, *The Social Mission of the U.S. Catholic Church: A Theological Perspective* (Georgetown, 2010). Charles E. Curran explores the social mission of the U.S. Catholic Church from a theological perspective, analyzing and assessing four aspects: the importance of social mission, who carries it out, how it is carried out, and the roles that the church and individual Catholics play in supporting these efforts.



Dorothy Day, *The Duty of Delight: The Diaries of Dorothy Day* (Random House, 2011). Beginning in 1934 and ending in 1980, these diaries reflect Day's response to the vast changes in America, the church, and the wider world. Day experienced most of the great social movements of her time but, even while she labored for a transformed world, she simultaneously remained grounded in everyday human life: the demands of her extended Catholic Worker family; her struggles to be more patient and charitable; the discipline of prayer and worship that structured her days; her efforts to find God in all the tasks and encounters of daily life. Previously sealed for 25 years after her death, these diaries offer an intimate portrait of her struggles and concerns.



Massimo Faggioli, *Vatican II: The Battle for Meaning* (Paulist, 2012). The election of Benedict XVI constituted an important

element in the broad theological and ecclesiastical landscape of the debate about Vatican II in recent years. In this book aimed at the public at large and specialists,

Recent publications of interest include:

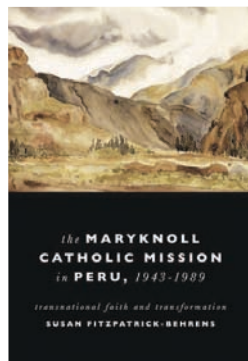
Faggioli gives a comprehensive presentation of the theological and historiographical debate about Vatican II. Faggioli asserts that the attempt to go beyond “the clash of interpretations” — Vatican II as a rupture in the history of Catholicism on one side, the need to read Vatican II in continuity with the tradition on the other — is necessary because the ongoing debate about Vatican II is largely misrepresented by the use of “clashing interpretations” as a tool for understanding the role of the council in present-day Catholicism.

Maura Jane Farrelly, *Papist Patriots: the Making of an American Catholic Identity* (Oxford, 2011). Writing in 1797, English minister, teacher, and sometime-historian Jonathan Boucher blamed “old prejudices against papists” for the American Revolution’s popularity — especially in Maryland, where most of the non-Canadian Catholics in British North America lived. Historians since Boucher have noted the role that anti-Catholicism played in stirring up animosity against the king and Parliament. Yet, in spite of the rhetoric, Maryland’s Catholics supported the independence movement more enthusiastically than their Protestant neighbors. Farrelly explores the evolution of “papists” to “patriots” from England in the early 17th century through the nine decades preceding the American Revolution.

James T. Fisher and Margaret M. McGuinness, eds., *The Catholic Studies Reader* (Fordham, 2011). In addition to serving as a launch pad for new series called *Catholic Practice in North America*, *The Catholic Studies Reader* is a rare book in an emerging field that has neither a documented history nor a consensus as to what should be a normative methodology. This volume is divided into five interrelated themes: “Sources and Contexts,” “Traditions and Methods,” “Pedagogy and Practice,” “Ethnicity, Race and Catholic Studies,” and “The Catholic Imagination.” Representing the outcome of a multi-year study entitled “Passing on the Faith, Passing on the Church: US Catholicism in a New Century,” this interdisciplinary

collection of essays covering cultural studies, history, theology, literature, and will generate discussions about the place of Catholic Studies in the United States.

Susan Fitzpatrick-Behrens, *The Maryknoll Catholic Mission in Peru, 1943-1989: Transnational Faith and Transformation* (Notre Dame, 2012). Maryknoll Catholic missionaries from the United States settled in Peru in 1943 believing they could save a “backward” Catholic Church from poverty, a scarcity of clergy, and the threat of communism. Instead, the missionaries found themselves transformed: within 25 years, they had become vocal critics of United States foreign policy and key sup-



porters of liberation theology, the preferential option for the poor, and intercultural Catholicism. Fitzpatrick-Behrens explains this transformation and Maryknoll’s influence in Peru and the United States by placing it in the context of a transnational encounter among Catholics with shared faith but distinct practices and beliefs.

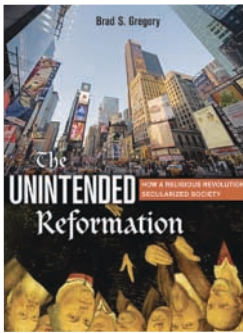
Michael J. Francis and Kathleen M. Kole, *Murder and Martyrdom in Spanish Florida: Don Juan and the Guale Uprising of 1597* (American Museum of Natural History, 2011). In the late fall of 1597, Guale Indians murdered five Franciscan friars stationed in their territory and razed their missions to the ground. The 1597 Guale Uprising, or Juanillo’s Revolt as it is often called, brought the missionization of Guale to an abrupt end and threatened Florida’s new governor with the most significant crisis of his term. To date, interpretations of the uprising emphasize the primacy of a young Indian from Tolomato named Juanillo, the heir to Guale’s paramount chieftaincy. According to most versions of the uprising story,

Tolomato’s resident friar publicly reprimanded Juanillo for practicing polygamy. In his anger, Juanillo gathered his forces and launched a series of violent assaults on all five of Guale territory’s Franciscan missions, leaving all but one of the province’s friars dead. Through a series of newly translated primary sources, many of which have never appeared in print, this volume presents the most comprehensive examination of the 1597 uprising and its aftermath. Viewed collectively, these sources not only challenge current representations of the uprising, they also shed light on the complex nature of Spanish-Indian relations in early colonial Florida.

Jorge J. E. Gracia, ed., *Forging People: Race, Ethnicity, and Nationality in Hispanic American and Latino/a Thought* (Notre Dame, 2012). Essayists in this edited volume explore the ways in which Hispanic American thinkers in Latin America and Latino/a philosophers in the United States have posed and thought about questions of race, ethnicity, and nationality, and how they have interpreted the most significant racial and ethnic labels used in Hispanic America in connection with issues of rights, nationalism, power, and identity. Following the first introductory chapter, each of the essays addresses one or more influential thinkers, ranging from Bartolomé de Las Casas on race and the rights of Amerindians; to Simon Bolívar’s struggle with questions of how to forge a nation from disparate populations; to modern and contemporary thinkers on issues of race, unity, assimilation, and diversity. Each essay presents the views of key authors in their historical and philosophical context and provides brief biographical sketches and reading lists, as aids to students and other readers. Contributors to this volume are José Antonio Aguilar Rivera, Janet Burke, Jorge J. E. Gracia, Ted Humphrey, Iván Jaksic, Renzo Llorente, Oscar R. Martí, Elizabeth Millán-Zaibert, Amy A. Oliver, Arleen Salles, Ofelia Schutte, Ernesto Rosen Velásquez, and Diego von Vacano.

Jon Gjerde, and S. Deborah Kang, eds., *Catholicism and the Shaping of Nineteenth-Century America* (Cambridge, 2011). While some religious and immigration historians have construed the history of the nation's encounter with Catholicism in 19th-century America in univocal terms, Gjerde and Kang bridge sectarian divides by presenting Protestants and Catholics in conversation with each other. This approach reveals the ways in which America's encounter with Catholicism was much more than a story of American nativism.

Brad S. Gregory, *The Unintended Reformation: How a Religious Revolution Secularized Society* (Harvard, 2012). In a work that is as much about the present as the past, Gregory identifies the unintended consequences of the Protestant Reformation and traces the way it shaped the modern condition over the course of the following five centuries. A hyperpluralism of religious and secular beliefs, an absence of any substantive common good, the triumph of capitalism and its driver, consumerism — all these, Gregory argues, were long-term effects of a movement that marked the end of more than a millennium during which Christianity provided a framework for shared intellectual, social, and moral life in the West.



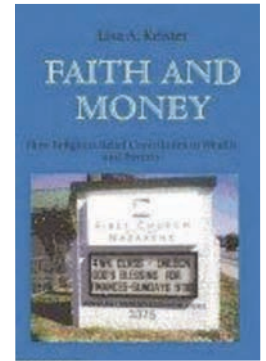
James L. Heft, S.M., *Catholic High Schools: Facing New Realities* (Oxford, 2011). Catholic high schools in the United States have been undergoing three major changes: the shift to primarily lay leadership and teachers; the transition to a more consumerist and pluralist culture; and the increasing diversity of students attending Catholic high schools. Heft argues that to navigate these changes successfully, leaders of Catholic education need to inform lay teachers more thoroughly, conduct a more profound social analysis of the culture, and address the real needs of students.

Avis Hewitt and Robert Donahoo, eds., *Flannery O'Connor in the Age of Terrorism: Essays on Violence and Grace* (Tennessee, 2011). In any age, humans wrestle with apparently inexorable forces. In Flannery O'Connor's time, the threats came from several sources such as World War II, the Cold War, and the Korean conflict. The first major critical volume on Flannery O'Connor's work in more than a decade, this work explores issues of violence, evil, and terror — themes that were never far from O'Connor's reach and that seem particularly relevant to our present day setting. The 15 essays collected here offer a wide range of perspectives that explore our changing views of violence in a post-9/11 world and inform our understanding of a writer whose fiction abounds in violence. Written by both established and emerging scholars, the pieces that the editors selected offer a compelling and varied picture of this iconic author and her work.

David Lyle Jeffrey, ed., *The King James Bible and the World It Made* (Baylor, 2011). The King James translation of the Bible ushered in a new eloquence that until 1611 had not existed in the English language. Originally conceived to help unify Protestants during the English Reformation, many of the Bible's phrases still saturate popular prose. This volume brings into conversation leading contemporary scholars who articulate how this celebrated translation repeatedly influenced the language of politics, statecraft, and English literature while offering Christians a unique resource for living the faith. Contributors include Mark Noll, Alister McGrath, Lamin Sanneh, David Bebbington, Robert Alter, Philip Jenkins, and Laura Knoppers.

Lisa A. Keister, *Faith and Money: How Religion Contributes to Wealth and Poverty* (Cambridge 2011). Keister explores the way religious orientations and beliefs affect Americans' incomes, savings and net worth. High levels of wealth can enhance educational attainment, create occupational opportunities, generate social influence, and provide a buffer against financial emergencies. Even a small amount of savings can improve security,

mitigate the effects of job loss and other financial setbacks, and improve well-being dramatically. Although the benefits of wealth are significant, they are not enjoyed uniformly throughout the United States. Because religion is an important part of cultural orientation in the United States, religious beliefs should affect material well-being.



Anne-Marie Kirmse, O.P. and Michael M. Canaris, *The Legacy of Avery Cardinal Dulles, S.J.* (Fordham, 2011). In his nearly 50-year career teaching philosophy and theology at Fordham and other distinguished universities, Cardinal Avery Dulles wrote and traveled extensively, writing 25 books and more than 800 articles, book reviews, forewords, introductions, and letters to the editor, translated into at least 14 languages and distributed worldwide. This work serves as a companion to the previous volume of McGinley Lectures, published as *Church and Society* (Fordham, 2008), and also provides an independent research guide for scholars, theologians, and anyone interested in American Catholicism in the decades immediately before and following the Second Vatican Council.

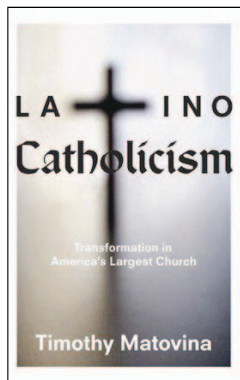
Tracy Neal Leavelle, *The Catholic Calumet: Colonial Conversions in French and Indian North America* (University of Pennsylvania, 2011). Leavelle examines interactions between Jesuits and Algonquian-speaking peoples of the upper Great Lakes and Illinois country, including the Illinois and Ottawas, in the 17th and 18th centuries. Abandoning singular definitions of conversion that depend on the idealized elevation of colonial subjects from "savages" to "Christians," Leavelle employs dynamic concepts that explain the changes that all participants experienced. A series of thematic chapters on topics such as myth and historical memory, understandings of human nature, the

Recent publications of interest include:

creation of colonial landscapes, translation of religious texts into Native languages, and the influence of gender and generational differences demonstrates that these encounters resulted in the emergence of complicated and unstable cross-cultural religious practices that opened new spaces for cultural creativity and mutual adaptation.



Timothy Matovina, *Latino Catholicism: Transformation in America's Largest Church* (Princeton, 2011). Most histories of Catholicism in the United States focus on the experience of Euro-American Catholics, whose views on such concerns as church reform, social issues, and sexual ethics have dominated public debates. Matovina provides a



comprehensive overview of the Latino Catholic experience in America from the 16th century to today, and offers an in-depth examination of the important ways the U.S. Catholic Church, its evolving Latino majority, and American culture are mutually transforming one another.

Margaret M. McGuinness, *Neighbors and Missionaries: A History of the Sisters of Our Lady of Christian Doctrine* (Fordham, 2011). The Sisters of Our Lady of Christian Doctrine community was founded in 1910 by Marion Gurney, who adopted the religious name Mother Marianne of Jesus. A graduate of Wellesley College and a convert to Catholicism,

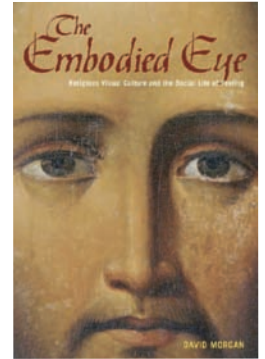
Gurney had served as head resident at St. Rose's Settlement, the first Catholic settlement house in New York City. She founded the Sisters of Christian Doctrine when other communities of women religious appeared uninterested in a ministry of settlement work combined with religious education programs for children attending public schools. McGuinness examines this distinctive community of women religious whose primary focus was neither teaching nor nursing/hospital administration. The choice of the Sisters of Christian Doctrine to live among the poor and to serve where other communities were either unwilling or unable demonstrates that women religious in the United States served in many different capacities as they contributed to the life and work of the American Catholic Church. McGuinness explores how the Sisters of Christian Doctrine were affected and how they adapted their own lives and work to reflect the transformations taking place in the church and society.



Dan McKanan, *Prophetic Encounters: Religion and the American Radical Tradition* (Beacon, 2011). McKanan challenges simple distinctions between "religious" and "secular" activism, arguing that religious beliefs and practices have been integral to every movement in America promoting liberty, equality, and solidarity. From Frederick Douglass, John Brown, and Elizabeth Cady Stanton in the 19th century to Dorothy Day, Martin Luther King Jr., and Starhawk in the 20th, American radicals have maintained a deep faith in the human capacity to transform the world. McKanan treats the histories of religion and the Left as a single history, presenting American radicalism as a continuous tradition rather than a collection of

disparate movements.

David Morgan, *The Embodied Eye: Religious Visual Culture and the Social Life of Feeling* (California, 2012). Morgan builds on his previous work to offer a new, systematically integrated theory of the study of religion as visual culture. Providing key tools for scholars

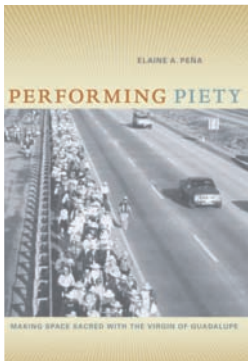


across disciplines studying the materiality of religions, Morgan gives a theoretical overview including case studies of the ways seeing is related to touching, hearing, feeling, and such ephemeral experiences as dreams, imagination, and visions. The case studies explore both the high and low of religious visual culture: Catholic traditions of the erotic Sacred Heart of Jesus, the unrecognizability of the Virgin in the Fatima apparitions, the prehistory of Warner Sallman's face of Jesus, and more. Basing the study of religious images and visual practices in the relationship between seeing and the senses, Morgan argues against reductionist models of "the gaze," demonstrating that vision is not something that occurs in abstraction, but is a fundamental way of embodying the human self.

Mary Christine Morkovsky, C.D.P., *Living in God's Providence: History of the Congregation of Divine Providence of San Antonio, Texas, 1943-2000* (San Antonio: Congregation of Divine Providence, 2009). This history examines the period of 1943 to 2000, an era during which the Sisters of Divine Providence redefined their perspective and practices within the context of a changing American Catholic church. Morkovsky demonstrates that the sisters were well situated to embrace the shifting demands of religious mission because their very heritage was grounded in ongoing transformations. Those trans-

formations were played out on a highly charged stage of oppression concerning multi-racial relationships, one that further prepared the sisters for the intense dynamics of modern church life.

Elaine A. Peña, *Performing Piety Making Space Sacred with the Virgin of Guadalupe* (University of California, 2011). Though quintessentially Mexican, the Virgin of Guadalupe inspires devotion throughout the Americas and around the world. Peña's study sheds light on the long-standing transnational dimensions of Guadalupan worship by examining the production of sacred space in three disparate but interconnected locations —



at the sacred space known as Tepeyac in Mexico City, at its replica in Des Plaines, Illinois, and at a sidewalk shrine constructed by Mexican

nationals in Chicago. Weaving together rich on-the-ground observations with insights drawn from performance studies, Peña demonstrates how devotees' rituals — pilgrimage; prayers, and festivals — develop, sustain, and legitimize these sacred spaces. Interdisciplinary in scope, Peña paints a picture of the lived experience of Guadalupan devotion in which different forms of knowing, socio-economic and political coping tactics, conceptions of history, and faith-based traditions circulate within and between sacred spaces.

Mark D. Popowski, *The Rise and Fall of Triumph: The History of a Radical Roman Catholic Magazine, 1966-1976* (Lexington, 2011). This is a history of *Triumph* — a post-Vatican II, Roman Catholic lay magazine — that examines its origins and decline, paying special attention to the editors' often bellicose views on a range of issues, from church affairs to the Vietnam War, and civil rights to abortion. *Triumph's* editors formed the magazine to defend the faith against what they

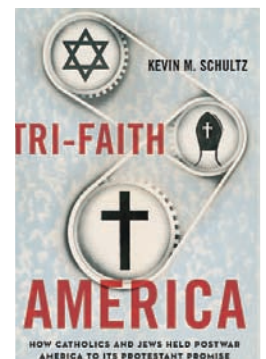
perceived as the imprudent and secular excesses of Vatican II reformers, but especially against what they viewed as an increasingly barbarous and anti-Christian American society. The audaciously triumphalist tone of *Triumph* sought to convert Americans to Roman Catholicism and to construct a confessional state, which subjected its power to the moral authority of the Roman Catholic Church.

Tom Roberts, *The Emerging Catholic Church: A Community's Search for Itself* (Orbis, 2011). Long-time religion writer Roberts has been engaged in a search to understand the emerging Catholic community after the Second Vatican Council. Here, he presents his observations: a picture of a church that is still grappling with the meaning of the Vatican II; responding to dramatic demographic shifts affecting both the church and wider culture; absorbing the implications of the new cosmology with its impact on traditional belief systems; accounting for the emerging leadership of women in the church and the wider culture, and its impact on an evolving concept of God; and reeling over the sex abuse scandal, and what it has revealed about the hierarchical culture. Roberts gives equal attention to signs of renewal in the community's search for itself in the future.

Edward Rohs and Judith Estrine, *Raised by the Church: Growing Up in New York City's Catholic Orphanages* (Fordham 2011). In 1946 Edward Rohs was left by his unwed parents at the Angel Guardian Home to be raised by the Sisters of Mercy. Ed's parents married and had other children but never came back for him. They never signed the legal papers so he could be adopted by another family, leading bright and mischievous Ed to be raised in five institutions of the Catholic orphanage system in postwar Brooklyn, New York, from infancy in 1946 until he was discharged as an adult in 1965. Rohs was one of thousands of children taken in by Catholic institutions during the tumultuous post-WWII years and his adjustment upon release at age 19 was difficult. The story of this one man supplies needed historical perspective on an American society that understood and acknowledged the

community's need for a safe haven.

Kevin M. Schultz, *Tri-Faith America: How Catholics and Jews Held Postwar America to Its Protestant Promise* (Oxford, 2011). President Franklin D. Roosevelt put it bluntly, if privately, in 1942—the United States was “a Protestant country,” he said, “and the Catholics and Jews are here under sufferance.” Schultz explains how the United States left behind this idea and replaced it with a new national image premised on the notion that the country was composed of three separate, equally American faiths: Protestants, Catholics, and Jews. Tracing the origins of the tri-faith idea to the early 20th century, when Catholic and Jewish immigration forced Protestant Social Gospelers to combine forces with Catholic and Jewish relief agencies, Schultz illustrates that the tri-faith idea gathered momentum after World War I, and that by the early years of the Cold War, the idea was becoming widely accepted, particularly in the armed forces, fraternities, neighborhoods, social organizations, and schools. Schultz argues that postwar Catholics and Jews used the new image to force the country to confront the challenges of pluralism. Challenging the image of the conformist 1950s, Schultz describes how



Americans were vigorously debating the merits of recognizing pluralism, paving the way for the Civil Rights movement and leaving an enduring mark on American culture.

Mary C. Sullivan, *The Path of Mercy: The Life of Catherine McAuley* (Catholic University, 2011). Sullivan places Catherine McAuley (1778-1841), founder of the Sisters of Mercy, in her Irish context, particularly in post-penal Dublin, where the destitution, epidemics, and lack of basic education, especially of poor women and young girls, led her to a life of

Recent publications of interest include:

practical mercifulness. Using extensive primary sources and questioning aspects of earlier accounts, Sullivan illumines Catherine's personality and details her life recounting her efforts, using her inheritance from her foster parents, to address the poverties of Irish people in her time. Founding the Sisters of Mercy in 1831, she sheltered homeless women, taught them employable skills, opened a school for the daughters of the very poor, and visited the sick and dying in the slums of Dublin. Later she founded the same works of mercy in nine other towns in Ireland, and in two cities in England.

Susan Crawford Sullivan, *Living Faith: Everyday Religion and Mothers in Poverty* (Chicago, 2011). While urban mothers living in poverty have been a focus of scholarly research for decades, little attention has been paid to an important force in these women's lives: religion. Based on in-depth interviews with women and pastors, Sullivan presents these poor mothers' views. Recruited from a variety of social service programs, most of the women do not attend religious services, due to logistical challenges or because they feel stigmatized and unwanted at church yet, Sullivan argues, religious faith often plays a strong role in their lives. Offering an analysis of how faith both motivates and at times constrains poor mothers' actions, Sullivan describes the ways faith serves as a lens through which many view and interpret their worlds.

James Turner, *Religion Enters the Academy: The Origins of the Scholarly Study of Religion in America* (Georgia, 2011). Religious studies — also known as comparative religion or history of religions — emerged as a field of study in colleges and universities on both sides of the Atlantic during the late 19th century. In Europe, as previous historians have demonstrated, the discipline grew from long-established traditions of university-based philological scholarship. But in the United States, Turner argues, religious studies developed outside the academy.

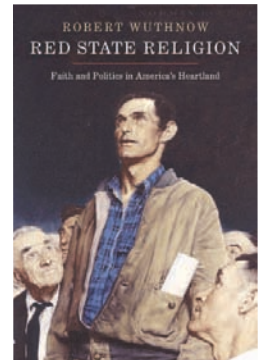
Until about 1820, Turner contends, even learned Americans showed little interest in non-European religions. Growing concerns about the status of Christianity generated American interest in comparing it to other great religions, and the resulting writings eventually produced the academic discipline of religious studies in U.S. universities. Fostered especially by learned Protestant ministers, this new discipline focused on canonical texts — the “bibles” — of other great world religions. This rather narrow approach provoked the philosopher and psychologist William James to challenge academic religious studies in 1902 with his celebrated and groundbreaking *Varieties of Religious Experience*.

Thomas G. Welsh, *Closing Chapters: Urban Change, Religious Reform, and the Decline of Youngstown's Catholic Elementary Schools, 1960-2006* (Lexington, 2011). Welsh attempts to explain the disintegration of urban parochial schools in Youngstown, Ohio, a onetime industrial center that lost all but one of its 18 Catholic parochial elementary schools between 1960 and 2006. Through this examination of Youngstown, Welsh sheds light on a significant national phenomenon: the fragmentation of American Catholic identity.

Ralph C. Wood, *Chesterton: The Nightmare Goodness of God* (Baylor 2011). The literary giant G. K. Chesterton is often praised as the “Great Optimist” — God's rotund jester. Wood turns a critical eye on Chesterton's corpus to reveal the beef-and-ale believer's darker vision of the world and those who live in it. Wood argues for a recovery of Chesterton's primary contentions: First, that the incarnation of Jesus was necessary to reveal a world full not of a righteous creation but of tragedy, terror, and nightmare, and, second, that the problem of evil is only compounded by a Christianity that seeks progress, political control, and cultural triumph. Wood argues that, rather than fleeing from the ghoulish horrors of his

time, Chesterton located God's mysterious goodness within the existence of evil.

Robert Wuthnow, *Red State Religion: Faith and Politics in America's Heartland* (Princeton, 2011). No state has voted Republican more consistently than Kansas. Arguing that Kansas is the place to understand “red state religion,” Wuthnow examines religiously motivated political activism in Kansas from territorial days to the present. He examines how faith mixed with politics as both ordinary Kansans and leaders



such as John Brown, Carrie Nation, William Allen White, and Dwight Eisenhower struggled over the pivotal issues of their times, from slavery and Prohibition to populism and anti-communism. Beyond providing new explanations of why Kansas became a conservative stronghold, the book sheds light on the role of religion in red states across the Midwest and the United States. Contrary to recent influential accounts, Wuthnow argues that Kansas conservatism is largely pragmatic, not ideological, and that religion in the state has less to do with politics and contentious moral activism than with relationships between neighbors, friends, and fellow churchgoers.

Phyllis Zagano, *Women & Catholicism: Gender, Communion, and Authority* (Palgrave Macmillan, 2011). Zagano investigates three distinct situations in the Catholic Church, each pointing to what she highlights as Catholicism's global weak spot: the role of women in the Church. Each of the three cases reflects the tension between communion and authority, particularly where women are concerned.

Recent journal articles of interest include:

Hans Bertsch, "The Missionary Explorer-Scientist Father Eusebio Kino, S.J.: Faith, Maps, Sea Shells and Mission San Xavier del Bac," *Catholic Southwest: A Journal of History and Culture* 22, (2011): 68-85.

Clinton A. Brand, "That Nothing be Lost: America, Texas, and the Making of Anglicanorum Coetibus," *Catholic Southwest: A Journal of History and Culture* 22, (2011): 48-76.

Amanda Bresie, "One Bread, One body: The Sisters of the Blessed Sacrament in Southeast Texas," *Catholic Southwest: A Journal of History and Culture* 22, (2011): 21-38.

Patrick W. Carey, "England, Brownson, and Dulles: Religious Biography and the Catholic Tradition," *U.S. Catholic Historian* 29, no.3, (summer 2011): 1-7.

Michael S. Carter, "Biographies in the Classroom," *U.S. Catholic Historian* 29, no. 3, (summer 2011): 91-2.

Jennifer Cote "'Habits of Vice': The House of the Good Shepherd and Competing Narratives of Female Delinquency in Early Twentieth-Century Hartford," *American Catholic Studies* 122, no. 4, (winter 2011): 23-46.

Helena Dawes, "The Catholic Church and the Woman Question: Catholic Feminism in Italy in the Early 1900s," *The Catholic Historical Review* 97, no. 3, (July 2011): 484-526.

Jack Downey, "The Strong Meat of the Gospel: 'Lacourisme' and the Revival of Asceticism in North America," *American Catholic Studies* 122, no. 4, (winter 2011): 1-22.

Mario Garcia, "The Catholic Church, Mexican Ethno-Catholicism, and Inculturation in El Paso: 1900-1930," *Catholic Southwest: A Journal of History and Culture* 22, (2011): 39-47.

Jean Gartlan, "Barbara Ward—Lay Woman Extraordinaire," *U.S. Catholic Historian* 29, no.4, (fall 2011): 9-16.

Marie Gayte, "The Vatican and the Reagan Administration: A Cold War Alliance?," *The Catholic Historical Review* 97, no. 4, (October 2011): 713-36.

Richard Gribble C.S.C., "Religious Biography: The Melding of History and Christianity," *U.S. Catholic Historian* 29, no.3 (summer 2011): 27-33.

Kenneth L. Grasso et al., "Symposium: John Courtney Murray's 'We Hold These Truths' at 50," *The Catholic Social Science Review* XVI, (2011): 67-71.

Patrick J. Hayes, "Redemptorist Biographers: Digging into the Lore and Legend of the Baltimore Province" *U.S. Catholic Historian* 29, no.3 (summer 2011): 17-26.

Scott W. Hoffman, "'Last Night, I Prayed to Matthew': Matthew Shepard, Homosexuality; and Popular Martyrdom in Contemporary America," *Religion and American Culture: A Journal of Interpretation* 21, no. 1, (winter 2011): 121-64.

Suellen Hoy, "The Irish Girls' Rising: Building the Women's Labor Movement in Progressive-Era Chicago." *Labor: Studies in Working-Class History of the Americas* 9 no.1 (spring 2012): 77-101.

Stephanie A. T. Jacobs, "Thomas Fortune Ryan and the Issue of Identity in Catholic Biography," *U.S. Catholic Historian* 29 no. 3, (fall 2011): 35-41.

Jenna Weissman Joselit, Timothy Matovina, Roberto Suro, and Fenggang Yang, "American Religion and the Old and New Immigration," *Religion and American Culture: A Journal of Interpretation* 22, no. 1 (winter 2012): 1-31.

Paula Kane, "The Mythologies of Las Casas and Black Elk" *U.S. Catholic Historian* 29, no. 3, (fall 2011): 93-4.

Robert N. Karrer, "The National Right to Life Committee: Its Founding, Its History, and the Emergence of the Pro-Life Movement Prior to Roe V. Wade," *The Catholic Historical Review* 97, no. 3, (July 2011): 527-57.

Robert N. Karrer, "The Pro-Life Movement and Its First Years Under Roe," *American Catholic Studies* 122, no. 4, (winter 2011): 47-72.

Anne Klejment, "Dorothy Day and César Chávez: American Catholic Lives in Nonviolence," *U.S. Catholic Historian* 29, no. 3, (summer 2011): 67-90.

Timothy M. Matovina, "Latino Catholic Biography," *U.S. Catholic Historian* 29, no. 3 (fall 2011), 59-66.

Cecilia A. Moore, "Writing Black Catholic Lives: Black Catholic Biographies and Autobiographies," *U.S. Catholic Historian* 29, no. 3, (fall 2011): 43-58.

Robert E. Wright, O.M.I., "From Hispanic Gateway to Border Byway: The Catholic Church in the Middle Rio Grande District of Coahuila/Texas Up to 1884," *Catholic Southwest: A Journal of History and Culture* 22, (2011): 3-22.

Archives Report

In September 2011 the Notre Dame Archives received 25 linear feet of records (1969-1989) of PADRES, an association of Hispanic priests in the United States. Rev. Virgilio Elizondo and Timothy Matovina arranged for the transfer of files assisted by Nolvía Ramos of the Institute for Latino Studies at Notre Dame. The records were kept by Rev. Ramon Gaitan, president of PADRES, until it was dissolved in 1989. The files document board meetings, finances, correspondence, press releases, chronological files, proposals, legal files, incorporation papers, articles, and other items on issues of interest to members. The collection includes four linear feet of publications by PADRES and printed material collected by PADRES concerning Hispanic priests, bishops, sisters, and brothers; two linear feet of slides and photographic prints of Hispanic clergy and PADRES concerns; and one linear foot of audio recordings made by PADRES.

In October 2011 Sister Joan Williams, O.C.D., sent records (1965-2009) of the Carmel of Reno amounting to six linear feet, consisting of files documenting interactions with bishops of Reno, the Carmelite fathers, and other Carmelite nuns; files on meetings; surveys regarding Carmelite nuns; clippings; correspondence; files on deceased sisters and friends; and Clem family papers, representing among others General John Lincoln Clem, who served as a drummer boy in the Union Army during the Civil War and became the youngest noncommissioned officer in Army history.

Also in October Rev. Eugene C. Best donated 55 audio tapes containing radio interviews of participants in the Second Vatican Council. Best was Director of Radio and Television for the Diocese of Cleveland. He was an accredited journalist at Vatican II and hosted a regular radio program on which he interviewed participants in the Council — prelates, *periti*, and non-Catholic observers. In October Phyllis Burns sent a draft of an unpublished third volume of Robert Burns' history of Notre Dame, *Being Catholic, Being American: Hesburgh and the Modernizing of the University of Notre Dame*. In November Carol Coburn sent records (1988-2010) of the Conference on the History of Women Religious, consisting chiefly of papers delivered at the conference.

In December Kathleen Helfrich sent the personal papers of Rev. Thomas Phelan, including papers documenting his involvement in the Catholic Art Association. She decided to send the papers to the Notre Dame archives because we already have the records of the Catholic Art Association. Fr. Phelan corresponded with Graham Carey among others interested in Catholic art. The collection includes the Catholic Art Association's quarterly magazine, *Christian Social Art Quarterly* (1937-1941), *Catholic Art Quarterly* (1941-1959), *Good Work* (1959-1969), and more ephemeral mimeographed publications such as the *CAA Newsletters*.

— Wm. Kevin Cawley, Ph.D.
Archivist & Curator of Manuscripts
University of Notre Dame
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UPCOMING EVENTS



Hibernian Lecture

Kevin Whelan, University of Notre Dame
Topic: "Notre Dame: The Irish Connections"
Date: Thursday, August 30, 2012
Time: 4:00 p.m.
Place: O'Connell House
Dublin, Ireland

Cushwa Center Lecture

Thomas Tweed, University of Texas
Topic: "America's Church: The National Shrine and Catholic Presence in the Nation's Capital"
Date: Thursday, September 13, 2012
Time: TBA
Place: TBA

American Catholic Studies Seminar

William Kurtz, University of Virginia
Topic: "Catholic Memory of the American Civil War"
Date: Wednesday, September 19, 2012
Time: 4:30 p.m.
Place: TBA

Seminar in American Religion

The Unintended Reformation: How a Religious Revolution Secularized Society (Belknap Press of Harvard University Press, 2011)
Author: Brad S. Gregory,
University of Notre Dame
Commentators:
James Kloppenberg
Harvard University
George Marsden
University of Notre Dame
Date: Saturday, December 1, 2012
Time: 9:00 a.m. - 12:00 noon
Place: Notre Dame Conference Center,
McKenna Hall



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Working Paper Series

- C. Walker Gollar, "Drawing the Line between What Should, and What Should Not Be Told in American Catholic History — John Tracy Ellis and David Francis Sweeney's *Life of John Lancaster Spalding*" — fall 2007
- Michel Pasquier, "Even In Thy Sanctuary, We Are Not Yet Men': Missionary Priests and Frontier Catholicism in the United States" — spring 2008
- Kathleen Holscher, "Captured!: Catholic Sisters, Public Education, and the Mid-Century Protestant Campaign against Captive Schools." — fall 2008
- Julia Grace Darling Young, "Under the Banner of Cristo Rey: Mexican Exiles in the U.S., 1926-1929." — spring 2009
- Kelly Baker, "Rome's Reputation Is Stained with Protestant Blood': The Klan-Notre Dame Riot of May 1924." — fall 2009
- Michael S. Carter, "American Catholics and the Early Republic." — spring 2010
- Katherine Moran, "Beyond the Black Legend: California and the Philippines, and the U.S. Protestant Attractions to Spanish Catholicism, 1880-1920." — fall 2010
- Eduardo Moralez, "Praying Like the Middle Class: Ethnic Mexicans Make Church in Indiana." — spring 2011

News Items for Newsletter

(Current position, research interests, etc.):





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