



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Coming of Age in the 21st Century

Writing the History of Women Religious

I began researching the history of women religious 16 years ago soon after accepting a faculty position at Avila University, an institution created and still sponsored by the Sisters of St. Joseph of Carondelet (C.S.J.). Not having been raised Catholic, all my preconceived notions about women religious came from what I could observe from my bicycle as I rode past the Ursuline convent in the small Midwestern town where I grew up in the 1950s. Soon after beginning to teach at Avila, I accidentally stumbled across some books on C.S.J. history in the university library. This, combined with my increasing conversations with my faculty colleague, Sister Martha Smith, hooked me firmly into the topic and I became fascinated. As a historian, I was immediately struck by how closely the activities of American Catholic sisters mirrored the activities and institution building of 19th-century Protestant and secular

women, although nuns' contributions were never discussed in my graduate work in women's history. So, like Columbus, I set out to explore a world unknown. Of course, much like Columbus, I didn't discover anything: many women religious and some secular historians were already there, creating and publishing research, moving it into the mainstream of academic scholarship.

Those of us doing research and writing about the history of American women religious have lived through a period of seismic shifts in the master narrative that has slowly been deconstructed by American social historians in the mid- to late-20th century. The inclusion of gender, race, ethnicity, and class analysis has created multiple perspectives and new ways to broaden our knowledge of who we are as a people and as a nation. Women's history was not even acknowledged as a separate field of scholarship prior to the 1970s. Few historians thought about women at all and those who did understood

women only as subordinate players to men in the larger American story.

In many ways the methodological approaches in the historiography of women religious have paralleled the sequence of change and "discovery" that secular women's history has experienced in the mid- to late-20th century. The labels may vary but the sequence of methodological change is as follows. Although a wife, daughter, sister, female confidant, or paramour may have received honorable mention as a background player in writing "history," the exception was usually the "Great Woman Approach" to history that often consisted of a biographical life story of an "exceptional woman" (i.e., queen, saint, mystic) who made her mark in a male world against all odds. Often ambiguously labeled eccentric, homely, dangerous, seductive, or masculine by contemporaries and sometimes by their biographers, these women had moved outside of gender roles in society and therefore received a mixture of admiration, pity, and scorn for their achievements. Eventually, women were included in what became known as the "Single-Subject or Ghetto Approach" to history where a single paragraph or, in a maganimous gesture, an entire 20-page chapter was devoted to the contributions of women in a 400-page, book-length treatment of major

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Anniversary Banquet



On the evening of September 9, the Cushwa Center hosted a banquet in celebration of its 30th anniversary. Rev. Theodore Hesburgh, C.S.C., president emeritus of Notre Dame, and Jay Dolan, founding director of the Cushwa Center, offered reflections on the history and significance of the center's work. Members of the Cushwa family joined the festivities. Pictured are William and Anna Jean Cushwa with Father Hesburgh.

Seminar in American Religion

The fall Seminar in American Religion marked its 25th anniversary on Saturday, September 10. The featured book was *Catholics and Contraception: An American History* (Cornell, 2004) by Leslie Woodcock Tentler. Tentler is professor and chair of the Department of History at the Catholic University of America. Una Cadegan of the University of Dayton and Maura Ryan of the University of Notre Dame served as commentators.

The most recent volume in the Cushwa Center Studies of Catholicism in Twentieth-Century America series, *Catholics and Contraception* traces the history of the implementation of and lay response to the Church's ban on artificial birth control. Moving away from vague moral pronouncements that generated confusion and dissent among the laity in the early 1900s, clergy sought to translate Church teachings into positive pas-

toral guidance for Catholic families. By mid-century, their efforts converged with a renewed interest in large families to solidify a distinctive Catholic moral world. This success, however, immediately vanished in the 1960s, when a variety of social and cultural forces challenged the insularity of Catholic life. As Catholics assumed mainstream American attitudes on contraception, they also abandoned traditional confessional practices. Drawing from a variety of written and oral sources, Tentler's study interprets the everyday lives of both laity and clergy as they struggled with crucial issues of clerical authority and human sexuality through the 20th century.

Maura Ryan admired Tentler's ability to capture the multiple and colliding anxieties of parents, priests, and bishops as they interacted to constantly renegotiate the roles of private conscience and clerical guidance. Ryan pointed to various ethical strategies lay Catholics used to reconcile the Church's authority with private conscience, citing instances in which Catholics seemed to display a "symbolic obedience" to Church teachings. The book demonstrates how individuals often paid a high price for rejecting Church teaching. Freedom from authority did not mean freedom from guilt or fear. Ryan stated that we cannot understand the Church's current strivings to close the breach between freedom and authority without examining this history. She underscored Tentler's belief that we have not been able to articulate an authentically Christian sexual ethic that takes the experiences of laity and clergy into consideration. Ryan wondered where and in what context might we be able to discuss these issues.

Una Cadegan praised Tentler's work as an example of how religious history can shape our fundamental understanding of American history by drawing on a range of subfields, including women's and gender studies and cultural and intellectual history. She questioned how Tentler's chronology might also challenge us to rethink the general narrative of American Catholicism laid out by other scholars who have focused on

immigration, popular culture, or Catholic intellectual life. Cadegan wondered whether Catholics' eventual acquiescence to normative American attitudes on birth control could be the result of a "cultural lag." In such a case, the ideas and social structures that shaped Catholic views of family limitation would have been on the verge of collapse by mid-century even without the cultural and religious upheavals of the 1960s. Or have lay Catholics, in challenging Church teachings on the issue, developed a different but equally distinctive moral framework? Finally, Cadegan questioned Tentler's rhetoric of "maturity." Does class, especially in terms of the emergence of a Catholic middle class at mid-century, play a role in perceptions of lay Catholics as more morally independent? Does this constitute greater maturity?

To Ryan's question, Tentler observed that there are no structures within Catholicism that would facilitate such a conversation. One commission in the 1960s attempted to initiate dialogue between priests and the laity about the Church's teachings on birth control. She suggested that a renewed conversation today would yield a better understanding of both clergy and lay perspectives on the subject. Responding to Cadegan, Tentler explained that for the most part, her chronology fits with those of other scholars, particularly the increasing questioning of Thomism over the 20th century. Tentler added that while the idea of a Catholic "cultural lag" is one way to interpret this drama, Catholic ethics has also developed along a distinctive path and has much to offer American society. On Cadegan's question of maturity, Tentler responded that it does have class overtones, and that such an unsatisfactory word requires further exploration.

James Turner questioned the meaning of Catholic moral authority over this period. It appears that Catholic use of artificial birth control did not differ much from the general population. When Catholics used birth control, they confessed it. But otherwise their behaviors have not changed much over time. Tentler noted that it is difficult to know

what Catholics were doing before the early period of the story. Many were unsure of the teaching and only confessed once a year. Nonetheless, she believed that lay Catholics did live within a moral world that distinguished them from other Americans. The disappearance of that unique moral world emerged as a central theme in the seminar discussion.

Jay Dolan questioned the reticence of Catholics with regard to sexuality. Such an unwillingness to engage the issue, he argued, has translated into a general lack of conversation within the Church. Tentler responded that many of the priests she interviewed said they felt ill-equipped to raise the subject with parishioners. Many entered the seminary at an early age and readily offered absolution when the subject of birth control came up in the confessional. Scott Appleby suggested that the Second Vatican Council's embrace of experience as a source of theological revelation marked an important moment in the history of Catholic authority, but he wondered what has happened since that time to prevent experience from informing Catholic teaching on birth control. Ryan added that the Catholic moral tradition has always valued intention and circumstance, but in the sexual realm the idea of a "learning church" has not played as large a role.

Catherine Brekus discussed the origins and development of a more positive view of Catholic marital sexuality that developed over the 20th century. Tentler said that laity in Europe, who eloquently articulated a theology of marital love, and the eventual acceptance of rhythm method, both opened the door for Catholics to grasp a positive theology of marriage. Such attitudes often meant a retreat from the graphic "fire-and-brimstone" style in sermons and missions denouncing the practice. In response to Peter Theusen's question of whether "hell" was disappearing from pastoral manuals and sermons over the course of the 20th century, Tentler suggested that this would be a fruitful avenue for future scholarship, particularly in the context of an increasing lay moral autonomy.

Cushwa Center Lecture

The 2005 Cushwa Center Lecture was held on September 9, in conjunction with the 30th anniversary banquet. Patrick Allitt of Emory University spoke on "Ellis and the Intellectuals: Fifty Years Later." In a May 1955 address at Maryville College in St. Louis (later published in *Thought*), John Tracy Ellis chided his fellow Catholics for their collective failure to make a substantial contribution to American intellectual life. While American Catholics had built hundreds of colleges and universities, these institutions privileged athletics, morality, and practical subjects over rigorous academic work. The preponderance of Catholic colleges and universities accentuated their intellectual feebleness; it would have been better, Ellis argued, to maintain a few centers of excellence, properly spaced out and mutually cooperative, than to have congregations build rival colleges within a few miles of each other. As further evidence of the weakness of Catholic intellectual life, Ellis noted that non-Catholic scholars routinely ignored or deprecated scholarship by and about Catholics, and that Catholic intellectuals received far fewer academic prizes and fellowships than their non-Catholic counterparts.

Fifty years after Ellis challenged American Catholics to undertake more rigorous scholarship, it is difficult to assess whether Catholic intellectual life has improved. Ellis wrote his reproach before the Second Vatican Council, and he could not have anticipated many of the themes and issues that have since structured discussions of Catholic intellectual life. Allitt also challenged some of Ellis' original claims, especially his definition of Catholic intellectuals as practicing Catholics who were working either as professional writers or college professors. As Paul Giles and James Fisher later pointed out, figures such as F. Scott Fitzgerald, James T. Farrell, Theodore Dreiser, John Dos Passos, Ernest Hemingway, and Jack Kerouac might have been included under the umbrella of Catholic intellectuals had Ellis used a broader definition.

Allitt also pointed to the profound transformation that affected Catholic higher education in the years after Ellis' critique. The Land O'Lakes conference of 1967 paved the way for the laiciza-

tion of Catholic colleges and universities, which vested authority with lay boards of trustees rather than the founding congregations. Declining vocations and the departure of priests and sisters from religious life in the late 1960s increased the percentage of lay faculty and Catholic colleges. Many institutions adopted the academic freedom policy of the American Association of University Professors and the tenure-track system for faculty, which meant that professors were hired and promoted on the basis of intellectual merit rather than religious affiliation or orthodoxy. Catholic university students increasingly began to win Rhodes scholarships and other awards, while Catholic professors accumulated the Fulbrights and Guggenheims that had been so elusive before 1955.

Meanwhile, as Catholic universities became more intellectually rigorous, Catholic intellectuals began to figure more prominently in American life. Allitt cited Andrew Greeley in sociology, Rosemary Radford Ruether and Mary Daly in feminist theology, and John Noonan in law, as examples of Catholics who were universally recognized as leaders in their respective disciplines. In the early 1980s, bishops' pastoral letters on nuclear weapons and the economy also brought more publicity to the Catholic theologians whose work figured prominently in the letters.

Still, Allitt noted, there is mixed evidence as to whether these developments responded sufficiently to Ellis' challenge. By one measure, the attention given to Catholic scholarship by non-Catholic scholars, there has been little improvement. Allitt suggested that Robert Orsi's *The Madonna of 115th Street* (1985) is the lone exception to the rule that only American Catholic historians ever read American Catholic history.

With respect to the general perception of Catholics by their fellow citizens, Allitt thought it plausible that the anti-Catholic prejudice Ellis cited in 1955 continues to hinder Catholic intellectuals. He cited the high-profile cases of Thomas Reese, S.J., who was dismissed in 2005 as editor of *America* in response to Vatican pressure. Viewed in conjunction with the 1955 dismissal of Robert Harnett, S.J., as editor of the same journal, also at the behest of the Vatican, Reese's firing provides a strik-

ing example of continuity over the last 50 years.

Allitt concluded with a discussion of Catholic identity, a subject which Ellis had not even raised. In the decades since he published his essay, the defining issue in Catholic intellectual life has become how and whether Catholic universities should retain some distinctiveness to set them apart from secular universities. Allitt discussed the debate over *Ex Corde Ecclesiae* (1990) and the American bishop's response to it (2001), and cited other developments rising from concerns over Catholic distinctiveness: the founding of Collegium, an annual summer institute in which professors discuss the Catholic intellectual vocation; the spread of Catholic studies programs, and the debate over whether they signify renewed Catholic vitality or the reduction of Catholicism to another academic discipline; and the rise of "traditionalist" Catholic colleges, which interpret the principle of academic freedom as subordinate to the teaching magisterium of the Church.

In retrospect, Allitt observed, it was predictable that Catholic identity would become a preoccupation in the decades that followed the publication of Ellis' essay. His goal of increased scholarly excellence may have been achieved to a certain extent, but it was faculty members, not undergraduates, who were the primary beneficiaries of this development. Once a significant group of parents, educators, and philanthropists had become convinced that the pursuit of scholarly excellence actually threatened rather than strengthened the faith of undergraduates, backlash was inevitable. Curiously, John Tracy Ellis himself had little to say about the controversies that his essay had helped to generate. Allitt noted that until his death in 1992, Ellis continued to urge Catholic intellectuals to subject their work to the most rigorous academic standards.

American Catholic Studies Seminar

On October 6, L.E. Hartmann-Ting presented "'A Message to Catholic Women': Laywomen, the National Catholic School of Social Service, and

the Expression of Catholic Influence during the Interwar Years," at the fall American Catholic Studies Seminar. Hartmann-Ting recently earned a Ph.D. from Brown University, where she has also served as a visiting assistant professor. The seminar paper was drawn from her dissertation, "Called to Service: The National Catholic School of Social Service and the Development of Catholic Social Work, 1900-1947." Jeanne Petit, assistant professor of history at Hope College, served as commentator.

Hartmann-Ting's paper explored the history of the National Catholic School of Social Service (N.C.S.S.S.), which opened in Washington, D.C., in 1921 under the aegis of the National Catholic Welfare Council. According to Hartmann-Ting, N.C.S.S.S. should be viewed in the context of the Catholic activist agenda that Church leaders articulated during and after the First World War. By opening an institution in which social workers could be trained under Catholic auspices, the founders of N.C.S.S.S. recognized that lay women could become a vital resource in the effort to influence American public policy debates on social, cultural, and political issues. Rev. William Kerby, an early champion of the school, was a pioneer in the field of Catholic social work. At N.C.S.S.S. Kerby and other founders sought to infuse professional training with the spiritual quality that had characterized traditional acts of Catholic charity.

In many respects, N.C.S.S.S. reinforced traditional Catholic gender roles. Male clergy dominated its leadership at the highest levels, and female administrators like Agnes Regan and Anne Nicholson were understood to be maternal figures. Students lived in residence, with strict curfews, mandatory church attendance, and an array of rules governing their time outside the classroom. But Hartmann-Ting emphasized that N.C.S.S.S. also pushed at Catholic gender boundaries. It not only legitimated a new career for Catholic women in the field of social work, but it also gave them a powerful voice at the national level of the institutional church.



L.E. Hartmann-Ting

Petit observed that by taking the Catholicism of her subjects seriously, Hartmann-Ting calls into question accepted narratives about the history of social work, particularly those about its professionalization in the 1920s. Even as Kerby, Nicholson and others presented Catholic social work as a profession, they had to contend with traditional Catholic views of charity. According to Hartmann-Ting, "charity was, above all else, a devotional act" for Catholics. Framing it as a profession thus diminished its meaning and purpose. By enlisting the support of prominent clergy such as John Burke and Fulton Sheen, administrators at N.C.S.S.S. helped to ease the tension between students' gender, professional, and religious identities.

Petit also noted that Hartmann-Ting complicates our understanding of power as a factor in women's and gender history. Rather than dismiss women like Regan and Nicholson as victims of Church authorities, Hartmann-Ting understands them as women who successfully expanded Catholic women's choices beyond traditional ones of motherhood and religious life. While they never developed an "oppositional culture" against the male hierarchy, they did position themselves against the materialist, secular culture of the United States and the brand of feminism that emphasized women's individualism. While Regan and Nicholson did not have power in the sense of complete control, they did have the power that derives from belonging to a movement

that they perceived as bigger than themselves.

Petit raised several questions about the broader context of the paper. Did considerations of race and class surface in discussions of N.C.S.S.S.? How did the school's leaders interpret public activism for women after the passage of the 19th Amendment? Considering that many of the school's graduates went on to work for non-Catholic agencies, how successful were they at their careers after leaving the relatively cloistered world of N.C.S.S.S.?

Several questions focused on William Kerby and his role as an activist and scholar. According to Hartmann-Ting, Kerby has not attracted scholarly attention commensurate with his contribution as a prominent spokesperson for the institutional church. She attributed Kerby's relative obscurity in American Catholic history to his personal modesty.

In response to a question from Tom Kselman, Hartmann-Ting and the audience discussed the distinctiveness of Catholic social workers compared to Protestant or secular ones. Hartmann-Ting emphasized that one key difference involved Catholic perceptions of their clients. While Catholics believed that, barring mental illness, people could be held accountable for their actions, including their impoverished state, Protestant social workers were more inclined to attribute poverty to cultural and societal causes.

N.C.S.S.S. was closed in 1947. The school had never met expectations with regard to student enrollment, nor had it developed into the center of research that its founders envisioned. Given this, Scott Appleby raised questions about the broader significance of N.C.S.S.S.: what makes it worthy as a subject of analysis beyond institutional history? Hartmann-Ting emphasized the symbolic importance of the Church's sponsorship and promotion of the project. Throughout its 26-year history, it was the most powerful national organization of American Catholic women, and it served as a rallying point for lay women within the institutional Church. Jay Dolan also suggested that N.C.S.S.S. could be interpreted more broadly as part of the oppositional culture Catholic intellectuals like George Shuster developed in the 1920s.

Hibernian Lecture

On Friday, November 18, historian Ellen Skerrett delivered the 2005 Hibernian Lecture, "Creating Sacred Space and Reclaiming Irish Music and Art in Chicago." Her lecture, which featured an array of images from collections housed at Notre Dame and elsewhere, examined the difficulties and interactions of two key figures in the 19th-century reclamation of Irish art and music, Francis O'Neill and Thomas O'Shaughnessy. At the center of their experiences was the restoration of Old St. Patrick's Church, which Skerrett identified as the best example of Celtic Revival Art in America.

Born in County Cork in 1848, O'Neill arrived in Chicago in 1870, only months before the Great Fire ravaged much of the city. O'Neill soon joined the Chicago police, and by the end of the century he held the top rank in that organization. Like most Irish immigrants, Captain O'Neill regarded Chicago as a place of great promise. But he was critical of the city's lack of receptivity to Irish culture. A man of great intellectual curiosity, O'Neill's particular fascination was Irish music. By 1900, roughly 100 Irish immigrant musicians were members of Chicago's police force, and O'Neill was often first to drop everything to hear a tune by a newly arrived piper or fiddler. According to Skerrett, it was O'Neill's early life in Ireland that had inspired his lifelong effort to preserve Irish music. His 1903 publication, *Music of Ireland*, for example, contained over 1,800 carefully transcribed tunes and airs, establishing him as the foremost student and guardian of the Irish musical tradition. O'Neill died in 1936, and despite his accomplishments, his memoir suggests that he himself was uncertain as to whether his efforts on behalf of Irish music had made any difference. Yet O'Neill's collection of books and music, which remains one of the University of Notre Dame's great treasures, shows how successful he was in preserving this important piece of Irish history and culture.

Unlike O'Neill, Thomas O'Shaughnessy left no written record of his struggles as an artist during his Chicago career between 1893 and 1956. Born in Missouri to immigrant parents, O'Shaughnessy attributed his early

interest in Christian art to his Catholic education. In 1893, he viewed replicas of ancient Irish treasures at the World's Colombian Exposition in Chicago and, according to Skerrett, this visit had profound consequences for Irish identity and sacred space in the city. After enrolling at the School of the Art Institute in Chicago, O'Shaughnessy worked as a cartoonist for city newspapers and became "one of the city's movers and shakers." Nonetheless, said Skerrett, O'Shaughnessy's greatest achievement remains the transformation of St. Patrick's Church.

Like the careers of O'Neill and O'Shaughnessy, the history of St. Patrick's Church encapsulated the struggles of immigrant Irish for respectability and opportunity in an emerging Chicago society. Displaying artistic renderings of the parish and its surrounding area, Skerrett discussed the history of this "mother parish" and the importance of creating and preserving sacred space for the Chicago Irish community. Often the largest and most impressive structures in American cities, churches became visible signs of growth and prosperity. For Irish immigrants living "on the wrong side of the river," Skerrett said, St. Patrick's Romanesque edifice — its current structure completed in 1856 — posed a significant landmark along the Chicago horizon. Holy Family Church and St. Ignatius College soon joined St. Patrick's on the west side. Such sacred spaces became important sources of social cohesion at a time when Protestant Americans cast Irish immigrants as intemperate outsiders.



Ellen Skerrett

Nonetheless, by the early 1900s, St. Patrick's had become a shell of its former self. According to Skerrett, O'Shaughnessy became determined to reclaim the church's heritage. Inspired by a recent trip to Ireland, where he spent countless hours sketching from the Book of Kells, the artist implemented a radical vision for the parish. By 1912, the great bronze Celtic cross installed outside the church proclaimed that the church had indeed taken on a new identity. O'Shaughnessy's renovations included stained glass windows and other images that reconnected parishioners to their Irish past, particularly to St. Brigid, Ireland's female patron saint. The images also connected Irish Americans to the present. For just as St. Patrick marked a revival of Irish cultural nationalism in the United States, political nationalism in the form of the Home Rule movement was taking hold in Ireland. O'Shaughnessy, echoing the sentiments of many Irish Americans in the early 20th century, embraced Home Rule as a dream come true. In the Great Faith window of St. Patrick's, he memorialized Terry MacSwiney, one of the independence movement's fallen heroes.

By the 1910s, the revival of Irish art and music and the impressive creation of sacred space in Chicago culminated in several celebrations of Irish art and culture, including the 1913 Irish *feis* at Comiskey Park in which both O'Neill and O'Shaughnessy collaborated. But perhaps none were so impressive as the 1926 Eucharistic Congress. This



St. Brigid

international gathering of laity and clergy at Soldier Field demonstrated Catholic strength amid the anti-Catholic spirit of the late-1920s. O'Shaughnessy's designs, which incorporated Celtic motifs with the four evangelists into his rendering of Chicago, adorned the congress advertisements.

At the same time, the emergence of popular culture in the form of football and modern music had begun to shape a new generation of Irish Americans. Drawing them into a larger American society, such new forms of entertainment made the preservation of Irish music and culture even more difficult. O'Neill's Notre Dame collection has done much to keep this musical tradition alive for the present generation. Young Irish musicians who now embrace their Irish heritage are beginning to benefit from the policeman's foresight.

The recent refurbishing of St. Patrick's, meanwhile, has also inspired a renewed appreciation for Thomas O'Shaughnessy's artistic vision. Given that so many Irish parishes have disappeared from the urban landscape, Skerrett observed that the survival of St. Patrick's is a remarkable testament to the preservation of Irish culture.

Research Travel Grants

These grants help to defray expenses for travel to Notre Dame's library and archival collections for research on American Catholicism. The following scholars received awards for 2006:

Sarah Nytroe, Boston College, "Religion and Memory in American Public Culture, 1890-1920." Nytroe explores the American Catholic community's re-construction of the memory of Christopher Columbus during the quadricentennial celebration in 1892-1893 by examining the Knights of Columbus, ecclesiastical authorities, and the Columbian Congress. Nytroe suggests that the Catholic community used Columbus to articulate its place in American public culture through this reconstructed memory.

Jennifer Schaaf, University of Pennsylvania, "Unveiling Catholics: Gender, Benevolent Devotionalism, and the Quest for Respectability Among Philadelphia Catholics, 1800-1880." Schaaf explores shifting Catholic gender roles in the institutional life of the Church in Philadelphia from 1800 until 1880, suggesting that women sought to redefine their roles in the context of clergymen's efforts to manage a growing population of adherents, the emergence of ethnic parishes, and new devotional forms.

Carrie Schultz, Boston College, "Let the Little Children Come to Me": Catholic Children's Moral Development in the United States, 1920-1965." Schultz explores the ways in which American Catholic children learned about religion between 1920 and 1965. She studies the significant role that early childhood religious instruction played in the development of a uniquely American Catholic identity.

Neil Jackson Young, Columbia University, "We Gather Together: Baptists, Catholics, Mormons and the Question of Interfaith Politics." Young examines the coalition of religious conservatives who organized in the 1970s to defeat the Equal Rights Amendment and address other issues including abortion and gay rights. He explores this new political constituency with special emphasis on how persistent theological tensions both shaped and were shaped by interdenominational political organizing.

Hibernian Research Award

Funded by an endowment from the Ancient Order of Hibernians, this annual award provides travel funds to support the scholarly study of the Irish in America. The winner for 2006 is Ph.D. candidate **Kathleen McGuire, University of California, Riverside,** for her project "Irish-American Stereotypes in Political Cartoons."

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historical developments or events. A history of Progressive reform might devote a chapter to women suffragists, or a history of Catholic education might include a scant 20 pages on sister-teachers. Such approaches imply that all women's influence or contributions could be isolated, contained and summarized generically. Another flawed strategy for integrating women into historical narratives is the "Add-Women-and-Stir Approach," which placed women in the narrative throughout the text but still on the margins (toiling behind the scenes, often nameless and faceless) supporting (or hindering) the exploits and achievements of American men.

This is not to say that these earlier approaches were wrong or not important. Great women *should* be recognized and sometimes special focus on a group is needed in historical accounts. Indeed, both approaches are far preferable to invisibility. However, by themselves these approaches are limited and do not present the bigger picture since they focus only on a few individual women or relegate groups of women, like those in religious communities, to footnote status or the margins of the larger story. Individual women leaders and their communities are not isolated exceptions, superficial players, nor interchangeable parts in the historical narrative of American women's history or American Catholic history.

Fortunately, in recent decades, historians of American women have created a new path toward greater gender inclusiveness. They have begun creating scholarship that not only uncovers and integrates information about women and their activities and influence, but more importantly places women beyond the role of "objects" of the narrative into the role of subjects or actors in history — creators and shapers of American history and culture. The content and perspective have shifted dramatically. The development and metamorphosis of feminist scholarship have provided models of how to interpret history through the eyes, documents, and perspectives of the American women who lived it. However, what

secular feminist scholarship has rarely done is include the lives and activities of Catholic women religious within the larger narrative of American women's history. With few exceptions, women religious have been rendered invisible there as well. Hence, the goal of many of us who research and write about women religious is to build bridges, make connections, and integrate the history of women religious into the larger contexts of Catholic history, religious history, women's history, and American social history.

As Kathleen Sprows Cummings discussed in the last *Newsletter* (fall 2005), the Cushwa Center has also worked to include gender analysis by sponsoring special conferences, inviting scholars to discuss their work, and supporting the work of historians of women religious through travel grants and the working papers series. In 1987, Cushwa hosted a colloquium that led to the creation of the History of Women Religious (HWR) network and subsequent conferences under the leadership of Sister Karen Kennelly.

For almost 20 years, the Triennial Conferences on the History of Women Religious and the efforts of both archivists and historians have been extremely fruitful in the amount and quality of scholarship produced. They have showcased the history of women religious even when the topic was being ignored in mainstream academic conferences. Information and data from the triennial conferences and the newsletter, *HWR News and Notes*, provide a testament to its growth and success. In 1989, the first official conference drew participants from four countries (United States, Canada, Australia, and the Philippines). The 2004 conference, by contrast, brought together scholars from the United States, Vietnam, Japan, India, China, Australia, England, Ireland, Canada, Norway, and Denmark. In 1989, 34 religious and seven lay presenters offered 10 sessions and nine informal interest groups. In 2004, approximately 100 papers were presented. Half of all presenters were lay women and men. Attendees and presenters represented a variety of Catholic

colleges and universities, public institutions, and private colleges, including several Ivy League institutions. In 2006, *HWR News and Notes* began its 19th year of publication. It is distributed three times a year to 580 subscribers in 13 countries.

As I reflect on the growth, development, and status of research on the history of women religious over the last quarter century, my first thought is that we have come a long way in a relatively short period of time. In 1978, Sister Mary Ewens published her landmark study, *The Role of the Nun in Nineteenth Century America*, which for the first time placed the sisters' activities within the context of American life and culture. In the early 1980s, through the efforts of Sister Evangeline Thomas and others, convent archives and religious repositories were identified and cataloged in *Women Religious History Sources: A Guide to Repositories in the United States*. This monumental resource contains a goldmine of information on the location and accessibility of primary documents contained in convent archives across the United States. In 1984, Elizabeth Kolmer published *Religious Women in the United States: A Survey of the Influential Literature from 1950-1983*. This book provided a historical overview of the development and changes in religious life as defined and interpreted by the documents and literature created over a 33-year period. Yet even with these impressive works, in the mid-1980s the academic study of the history of women religious was still only beginning to evolve.

Although it would be *impossible* to list all the notable books, articles and essays, or their authors over the last three decades, the ongoing, growing body of scholarship reflects the recent emphases and trends in the historiography of women religious. Thematically, the quality and quantity of publications have added depth, diversity, and sophistication to interdisciplinary scholarship on American sisters in five important categories of research: Americanization and Multiple Catholic Identities, Apostolic Activities, Professionalization and Women's Leadership, Social Justice

Issues and Post-Vatican II Activism, and Religious Life and Spirituality.

Americanization and Multiple Catholic Identities

Issues involving Americanization, particularly the interface between religious, ethnic, class, and gender identities, have been important components in analyzing and understanding the history of women religious. Historians have documented that whether Catholic religious orders emigrated from Europe or began on American soil, the taint of "foreignness" had to be addressed both in interacting with the outside world, where a Protestant majority often equated Roman Catholicism with anti-American attitudes and beliefs, and within religious orders where ethnic and class conflicts could destroy fledgling communities. Although schools, churches, priests, and male religious were victims of harassment and sometimes violence, many scholars suggest that gender bias intensified religious bigotry, making communities of women religious more likely targets of anti-Catholic prejudices.

By the 1980s, historians of women religious had begun to chronicle the struggles of foreign-born communities and sisters in American society. Outdated European convent customs plagued communities in the United States, produced ethnic conflicts and rivalries within them, and created incidents of class resentments among the sisters. In the more egalitarian atmosphere of the United States, parents were reluctant to send daughters to join communities that might relegate them to "second-class citizenship" by utilizing them as "domestics" or lay sisters. Issues involving the ownership of slaves, the lay/choir sister division, dowry payments, and linguistic requirements for postulants divided communities and forced many to reshape their constitutions, customs books, and recruiting and formation practices, at times breaking their ties to their European motherhouses. In an effort to underscore the pluralism of Catholic life in the United States, both past and present, historians have recently begun examining the variety of experiences of Latino, Asian,

Native American, and African-American Catholics within religious life.

Apostolic Activities

Many argue that it is in the area of apostolic ministry that the absence of women religious from traditional historical narratives has been most egregious. The massive amount of institution building and support services that Catholic sisters provided in education, health care, and social service is legendary. Women religious built and/or staffed schools (elementary, secondary, and postsecondary institutions), hospitals, and social service institutions that served millions of Americans, rich and poor, Catholic and non-Catholic, young and old, families and the homeless, the deaf and the disabled, and the racially and ethnically marginalized. Also, beginning in the 19th century, American women religious became involved in overseas mission work — a global ministry that continued to expand throughout the 20th century, becoming a major part of some congregations' ministry.

Some of the strongest inroads in placing sisters within the broader context of Catholic, religious and women's history have been made in this area of research. I see two trends in the historiography that support this contention and help define the research. First, historians of women religious have made major attempts to document sisters and institutions, creating the raw data and facts of "who, where, when, and why" that are so necessary to establish the *visible presence* of women religious as institution builders and shapers within Catholic culture and American life. Clearly influenced by more recent trends in women's history and social history, many religious orders have taken major steps to document their community's activities by writing updated or expanded histories placing sisters at the center of the analysis. Community historians have become more acutely aware of nuances of gender, ethnicity, and class issues within their orders and also in the interactions of their sisters with diverse groups.

The second trend in the historiography of religious women's activities has two components. As historians described

and interpreted the activities of Catholic sisters they began to put these activities into the broader narratives of religious history, women's history and social history in two distinctive ways: by comparing and contrasting Catholic nuns' activities to other American women's activities and by placing the sisters' work within scholarship describing the historical development of the professions of teaching, nursing, social service, and global ministries.

Professionalization and Women's Leadership

Although much information about the professionalization and leadership of women religious is documented, both implicitly and explicitly, in the first two themes, some recent work addresses these issues in a more direct or comprehensive way. Many historians have noted that women religious were some of the first female CEOs in the United States and provided important female role models in leadership of educational institutions, hospitals, and social service ministries. Institutional or organizational history has added to the documentation and analysis. Over the last decade historians have begun to explore the importance and influence of the Sister Formation Conference (SFC), the influence and role of the women auditors at the Second Vatican Council, and the changing role and influence of the Leadership Conference of Women Religious (LCWR). The SFC and LCWR both began in the 1950s (LCWR was originally called the Conference of Major Superiors of Women) and had tremendous influence and impact on women religious prior to and after the Second Vatican Council. Although they began separately and had somewhat different constituencies and at times different goals prior to Vatican II, these organizations actively promoted higher education, professionalization, and intercommunity (and later ecumenical) dialogue and cooperation. They expanded the autonomy and national leadership role of nuns at a new moment in both Catholic and American women's history.

Social Justice Issues and Post-Vatican II Activism

Although social activism within sisters' ministry and institutions can be found in most historical narratives of Catholic religious communities, historians of women religious are increasingly analyzing the response of contemporary nuns to social justice issues, particularly with reference to post-Vatican II activism. For many religious communities the call to renewal meant reexamining equity issues within their institutions. For other communities it meant letting go of these institutions, refocusing on justice issues, and engaging in activism as individuals, in small groups with other sisters, and with laity. Historians have only recently begun to analyze this activism but some trends are evident. Issues involving race, class, and gender as a social justice issue in the church have also begun to be mined by historians of women religious and other writers interested in documenting the social activism of Catholic sisters after Vatican II.

Although many books and articles have numerous anecdotes detailing the gendered struggles between sisters in the Church and the male clergy and hierarchy, some recent work has focused directly on issues and events that highlight sexism, the influence of feminism, and the gendered politics of the late 20th-century American Church. Many personal memoirs by contemporary sisters and updated community histories have documented patterns of gender discrimination. These books represent a wide range of opinions about the relations between women and Church leaders, theological debates regarding lay women and women religious, and women's leadership roles and autonomy. The discussion of issues of sexism, feminism, and women's role in the Church continues to expand among sisters themselves and the historians who write about them.

Spirituality and Religious Life

As Elizabeth Kolmer indicated in her extensive survey of sisters' writings from 1950 to 1983, the explosion of publications by women religious about religious life and spirituality began soon after Vatican II. What had been a trickle became a rush of words and ideas from

women religious who for generations had experienced religious life and formation based mostly on the religious and spiritual writings of men. This area of literature has expanded even more in the two decades since Kolmer completed her analysis. Consequently, for historians to adequately analyze the late 20th-century experience of women religious, it is vital for the researcher to understand what sisters have said and are saying about their own experiences and understandings of religious life and spirituality. Compared to earlier books that focused on the "ideal" of religious life, contemporary writers tend to explore the reality and meaning of religious life in the contemporary world. Theologians, sociologists, psychologists, and important thinkers from a variety of academic and nonacademic backgrounds continue to add depth and variety to the study of spirituality in the past and present. This is fertile ground where the history of American Catholic laity and religious continues to overlap as many books on spirituality and religious life have a "crossover" effect that puts them into the hands of a wide range of Catholics, lay and religious.

Ongoing and Forthcoming Projects

In 2007, the Cushwa Center at Notre Dame will host the conference as a celebration of the HWR's 20th anniversary. The theme of the conference signifies the diversity of the sisters' activities and their global legacy. The theme *Local Cultures/Global Church: Challenge and Mission in the History of Women Religious* offers scholars the opportunity to explore the activities of women religious by focusing on "the challenges of interacting with peoples from different cultures and backgrounds." Appealing to a broad range of academic and nonacademic historians and archivists, the 2007 conference promises its participants an exciting interdisciplinary look at the history of women religious.

As a result of these conferences and the HWR newsletter that connects and creates a working community among diverse academics and nonacademics, more scholars from both Catholic and other private or secular institutions have expanded and showcased their research, presenting at national conferences and

publishing in refereed journals in a variety of academic disciplines. Internationally, HWR has generated a similar network of scholars in the United Kingdom and Ireland. As a result of this flurry of research activity by archivists and historians begun in the early 1980s and continuing to the present, convent archives have been documented, reorganized, and generally opened to a variety of historians, who have begun an exploration of the rich bounty of primary documents, integrating the convent sources into the larger context of American women's history and scholarship. Consequently, some of the research and papers stimulated by this conference have been presented at national conferences and published in important journals in American history, international studies, American studies, women's studies, sociology, theology and religious studies, and psychology, among others.

As quality papers, monographs, and books continue to be published other projects attempt to explore the history of women religious using different venues and mediums. Since 1997, the Hooley Bundschu Library at Avila University has attempted to create a collection of books written by, for, and about American sisters. The Women Religious Special Collection now houses over 2000 books and assorted materials including papers, pamphlets, and photographs. The collection includes books dating from the 19th century to some of the recent excellent research done by contemporary historians. It presently holds the HWR conference papers and the hope for the future is to digitalize important documents and papers for internet access and on-line accessibility internationally. Struggling to acquire funding beyond the university level, the directors are approaching grant agencies and foundations to underwrite this important and growing collection to ensure that it will provide permanent access to the incredible history of women religious.

In 2000, award-winning documentary filmmaker Jayasri Majumdar Hart began working on a PBS documentary, *Sisters of Selma: Bearing Witness for Change*. This film, soon to be released, documents the important contributions of women religious who worked with African-American populations in Selma prior to the Civil Rights demonstrations

as well as those who courageously came to bear witness during a time of brutality and violence played out on the national stage through television and print media. With focus on some of the first Catholic sisters who made those momentous marches in 1965, the film provides important and relatively unknown information about the sisters' involvement and the subsequent aftermath of that historic event.

The most recent contribution to the history of women religious is being mounted by the Leadership Conference of Women Religious (LCWR) in honor of the organization's 50th anniversary in 2006. Also seeing a need to place sisters' history on a national stage, the LCWR hopes to create a national traveling exhibit using convent archival materials and photographs to visually describe the "significant contributions" of American sisters who have been "reluctant at times to take credit for their accomplishments." Like many historians, the LCWR realizes that sisters' activities are often unrecognized and "unfamiliar to the general public, even to people whose lives have been touched directly by their service." At present the LCWR is working with a design firm and seeking funding and contributions to make this \$2 million project a reality.

The common thread for these important and diverse projects — whether national conferences, library archival projects, film documentaries, or national exhibits — is obtaining the necessary support to make them a reality and accessible to a broad general audience. It's about money. Every project I have been affiliated with, and that includes the four I mentioned as currently ongoing and/or forthcoming, have struggled and are struggling to attain appropriate financial support and backing. When it comes to Catholic sisters, complimentary rhetoric flows easily — financial resources do not. The story of American sisters' history must be told and told well. It is too important to lose. The loss of the history of American women religious would be tragic, ensuring that the media-fed romantic and/or distorted nun caricatures and stereotypes survived in perpetuity. These ridiculous stereotypes will not die until the real story is told to a wide audience (Catholic and non-Catholic) as part of

the larger national narrative — an American story. At a time of religious polarization and political hijacking of religious issues, contemporary American Catholics and all Americans need to hear and understand the story of Catholic sisters. Historically, it is a story of surviving within the creative tension of living and working amid race, class, religious, ethnic, and gender injustices; diversity and pluralism; cultural tension and change; self-reflection, loss, and renewal; social justice and struggle; self-sacrifice and pain; entrepreneurship and philanthropy — American values and experiences every one.

As a final reflection on what I described as a "Coming of Age" process for the history of women religious, it is important to note that in 2006 we have indeed come a long way. Historians of women religious are doing some great work in a field of study that is growing and diversifying, moving the scholarship into the larger context of the American story. Scholars of all ages, disciplines, educational backgrounds, institutional

affiliations, and religious perspectives are researching, writing, and publishing work that documents and interprets the contributions of women religious both nationally and internationally. However, much work remains to be done before Catholic sisters gain their rightful place in American Catholic history, American women's history, and American social history.

— Carol K. Coburn
Avila University

The author wishes to acknowledge the American Franciscan History Symposium at Cardinal Stritch University in 2002 for challenging her to begin thinking about the "historiography" of American women religious and Dr. Christopher Kauffman who encouraged her thinking for an essay, "An Overview of the Historiography of Women Religious: A Twenty-five Year Retrospective," published in the *U.S. Catholic Historian* (winter 2004): 1-26.

Call for Papers: History of Women Religious

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

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

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

Cultural differences may include but are not limited to religion, gender, nationality/ethnicity, race, social class, age, legal status, education. Among topics of interest are the sisters' work in mission territories, interactions with ordained church leaders, sisters' work in areas of religious persecution, participation of sisters in social justice campaigns. The work of sisters may also be examined in the context of nationalism, imperialism and globalization.

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

Prudence Moylan, HWR Program Chair
c/o Cushwa Center for the Study of American Catholicism
University of Notre Dame
1135 Flanner Hall
Notre Dame, IN 46556
Phone: 574-631-5441 Fax: 574-631-8471 E-mail: cushwa.1@nd.edu



• The **Sisters of Mercy Regional Community of Chicago** is seeking a scholar to research and write the history of the congregation from its arrival in Chicago (1846) to the present. For more information contact Joy Clough, R.S.M., 10024 S. Central Park Ave., Chicago, IL 60655, or e-mail jec@mercychicago.com.

• **Jay P. Dolan**, professor emeritus of history at the University of Notre Dame and founding director of the Cushwa Center, received the Catholic Library Association's Jerome Award for outstanding contributions to Catholic scholarship. He was honored at the association's annual convention April 20 in Atlanta.

Dorothy Mohler Research Grants

The American Catholic History Research Center and University Archives at the The Catholic University of America

The Dorothy Mohler Research Grants help defray research and travel costs for those using the collections at the American Catholic History Research Center and University Archives at the Catholic University of America. The American Catholic History Research Center and University Archives has 9,000 linear feet of material, including manuscripts, ephemera, photographs, audio, and moving images. The collection is especially rich in American Catholic social welfare organizations and American Catholic social theory. Contact Maria Mazzenga at mazzenga@cua.edu for more information.

The following scholars were awarded Dorothy Mohler Research Grants in 2006:

• Julia Young is a Ph.D. candidate in Latin American history at the University of Chicago. She is conducting archival research for her dissertation, "Mexican Emigration During the *Cristero* War, 1926-1929." This project investigates the religious and political activities of Mexican Catholic emigrants in the United States during Mexico's *Cristero* War, a three-year conflict between the revolutionary government and the Catholic Church.

• Peter Boyle received a B.A. (1999) and M.Litt. (2001) from the Department of Modern History, National University of Ireland, Maynooth. The title of his doctoral dissertation is "Irish Catholic Military Chaplains in the British Army 1914-1918: Contribution and Consequences." He is currently a visiting scholar at the Cushwa Center where he is in the process of adding a comparative element to his research by looking at the role of the American Catholic Church in the First World War.

• Michael Pasquier is a Ph.D. candidate in the Department of Religion at Florida State University. His work on the history of Marian devotion will appear in the forthcoming book, *Saints and Their Cults in the Atlantic World* (University of South Carolina Press). At present, Pasquier is completing his dissertation on French missionaries in 19th-century America.

• "Religious Archivists: Our Quest for the Best," the **Fifth Triennial Conference of Archivists for Congregations of Women Religious (A.C.W.R.)** will be held September 28-October 1, 2006, at the Drawbridge Inn, Ft. Mitchell, Kentucky (outside Cincinnati, Ohio). The conference is open to any interested archivists and will have plenary sessions on copyright laws (William Maher, University of Illinois), disaster planning, (Lisa Fox, Missouri State Archives) spirituality for archivists (Regina Bechtel, S.C., theologian, writer, spiritual director) as well as breakout sessions covering oral history, developing a Web site, care of photographs and other topics.

Contact the A.C.W.R. National Office, Trinity University, 125 Michigan Ave., NE, Washington, DC 20017-1094 or acwr@juno.com to request registration materials.

• The **American Catholic History Classroom Project** is pleased to announce that the first of several new Web sites related to the Catholic experience in the United States are now available on-line. Each site possesses 15 to 20 printable primary documents related to a particular topic in Catholic history, document-based questions, a chronology and introduction related to the site topic, broader issue questions aimed at viewing the documents in historical context, elaboration on how the documents can be used to teach within National United States History Standards, and a further readings list. Produced by the American Catholic History Research Center and University Archives, the sites aim to offer teachers and students in Catholic secondary schools previously unavailable materials chronicling American Catholic life. The first site, "Catholic Patriotism on Trial: The Oregon School Case" details the efforts of members of the Oregon Ku Klux Klan and Freemasons to outlaw Catholic Schools in the 1920s. The second site, "The Federated Colored Catholics" presents documents related to the African American Catholic experience in the United States in the 1930s.

Future sites will address a range of topics, including these related to Catholic wage and labor issues in the late 19th and early 20th centuries, Catholics and politics in the New Deal era, and the Catholic missionary experience overseas.

Sites can be accessed through:
<http://libraries.cua.edu/achrcua/packets.html>.

• **The Claretian Archives of Chicago** has microfilmed and indexed the *Voice of St. Jude* (volumes 1-27, January 1935 to June 1961), *St. Jude* (volumes 27-29, July 1961 to August 1963) and *U.S. Catholic* (volumes 29-34, September 1963 to December 1968). The addition of these early issues in conjunction with the issues of *U.S. Catholic* already filmed by Pro Quest Information and Learning (University Microfilms Inc.) since October 1968 to the present, completes the run of this important resource. These 11 rolls of microfilm are available for purchase directly from the archives. The cost of a single roll of the microfilm is \$50 and the full run is \$550. Orders can be placed through the Claretian Archives, 205 West Monroe, Chicago, IL 60606. For further information, contact Malachy R. McCarthy, province archivist, via e-mail at mccarthy@claretians.org, phone 312-236-7782 ext. 412, or fax 312-236-7230.

Recent Research

We welcome notes from colleagues about conferences, current research, professional advancement, or other news that will be of interest to readers of the *American Catholic Studies Newsletter*. Please send your latest news to Paula Brach at pbrach@nd.edu. Thank you!

Archives Report

Last September we received from Judge Paul V. Niemeyer the papers of his father, conservative political philosopher Gerhart Niemeyer. Physically the collection amounts to 23 linear feet, or enough to occupy three four-drawer filing cabinets. Gerhart Niemeyer was born in 1907 and left his native Germany when the Nazis came to power. He came to the United States in 1937, taught at Princeton, worked for the State Department, and served on the faculty of the National War College. He became a professor of government at the University of Notre Dame in 1955 and continued his association with the university until he died in 1997. He wrote about political theory, ideology, communism, totalitarianism, the modern world, and Christianity. He served as an advisor to Barry Goldwater, as a member of the Republican National Committee's Task Force on Foreign Policy, and as chairman of the Board of Foreign Scholarships in the Reagan administration.

The Niemeyer Papers contain correspondence (1965-1997) representing his professional and personal interactions; subject files, including files on Heller, Solzhenitsyn, Voegelin, and Wittfogel; publications, lectures, research notes, and drafts. They document many facets of his life and career, including, as one might suppose, his service with the National War College, his teaching at Notre Dame, and his analysis of modern totalitarianism and communism. But they also show his strong interest in early music, in such instruments as the recorder and the viola da gamba, and his performances as an amateur musician. And they contain evidence of his spiritual development and the process by which he became first an Episcopalian deacon (1973), then an Episcopalian priest (1980), and finally, at the end of his life, a convert to Roman Catholicism. The collection also includes some of his awards, plaques, and medals, and 18 cassette audio tapes, including lectures and one interview.

In March 2005 we received from Peggy Roach five linear inches of material she collected having to do with the career of Msgr. Philip J. Murnion (1938-2003). A sociologist with a Ph.D. from Columbia University, Murnion was the founder and director of the National Pastoral Life Center. We have been making efforts to acquire his papers for the archives.

In December we received from Jay Dolan by way of John McGreevy three reels of microfilm containing the diaries of Rev. Richard L. Burtzell, 1865-1912. Burtzell, a priest of the Archdiocese of New York and defender of the rights of priests, was born in 1840 and died in 1912. He belonged to a circle of progressive priests whom some bishops regarded as troublemakers. In 1890 Archbishop Michael Corrigan removed Burtzell as pastor of the church he had built in New York City and sent him upstate. In 1978 Nelson J. Callahan published an edition of the first three years of the Burtzell diaries, but this microfilm contains the unpublished years as well.

In the last issue of the *American Catholic Studies Newsletter* I acknowledged the efforts of Delores Fain in typing descriptions from our calendar into the computer, but I failed to say that Brother Pascal Tomaszewski, C.S.C., also helped with this effort. Brother Pascal typed the descriptions of all of the undated documents.

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



Baptizing Jim Crow

Walker Percy often pondered New Orleans' distinctive place in urban America. For the celebrated Catholic writer, the Crescent City sat comfortless among the vices and virtues of two worlds. At its best, it infused Anglo-American political morality with Latin racial morality, a utopia of Creole civic virtue. At its worst — and, he lamented, its most typical — white southern juntas deepened the injustices of a society that, by the end of the 19th century, had become decidedly “American” in its racial polarity. Others who have observed New Orleans' racial climate over the past century often reflect on this cruel amalgamation, and on the moments when race relations there might have taken a different turn. For James B. Bennett, it is the historical recovery of these “forgotten possibilities” that “heightens the tragedy associated with segregation.” And, as he demonstrates, it also challenges our understanding of the processes and private actions that shaped the emergence of Jim Crow in America.

Religion and the Rise of Jim Crow in New Orleans (Princeton, 2005) analyzes the highly contested implementation of racial segregation within New Orleans' two most important religious denominations: the Methodist Episcopal (M.E.) and the Roman Catholic churches, both of which “fostered important moments of interracial cooperation” in the aftermath of Reconstruction. Well into the 1890s, Bennett argues, African-American Catholics and Methodists remained confident that their respective religious institutions had the power to shape social relations in New Orleans, and the South generally, against the forces of racial separation. While somewhat narrowed by his institutional approach, Bennett's focus on the fate of

these interracial congregations contributes an essential piece to the study of how religion shaped the contours of race relations in the South.

The “interracial moments” fostered within each denomination followed, as Bennett explains, “strikingly parallel” timelines for their demise. Yet their origins, and the types of opportunities they presented, differed in significant ways. Four chapters examine the rise and fall of interracial Methodism in New Orleans. Though resigned to separate congregations, M.E. members actively forged biracial alliances within the Louisiana Annual Conference. Their interactions fueled resistance from white and black separatists alike. While members of the separatist African Methodist Episcopal ranks accused black M.E. members of “betraying the race,” the latter “remained loyal, testifying to their confidence in a mixed denomination as the best hope for achieving racial equality” (20). Through the *Southwestern Christian Advocate*, the mouthpiece of interracial Methodism, editors like the white Joseph Hartzell and the African-American A.E.P. Albert promised the possibilities of a different social world guided by the M.E. church's unique moral vision.

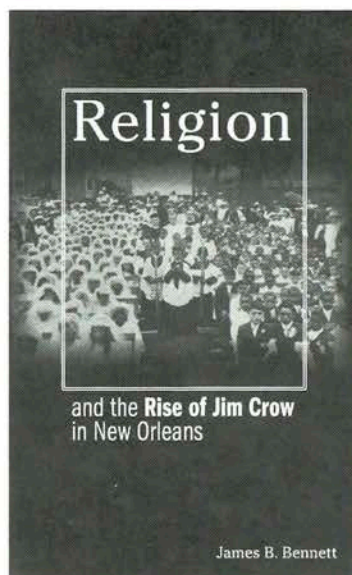
By the 1890s, however, white support for this vision, and African-American interests as a whole, had diminished. At each turn, Bennett examines the constant renegotiations of Black space and white privilege that overwhelmed the Church's message of spiritual unity. Local white congregations were left to realign with exclusive-

ly white regional conferences. M.E. efforts to unify with the all-white Southern Methodist Church also marginalized black congregants, while black demands for an African-American bishop yielded only a modest gain in the appointment of a black bishop to African missions. Albert's persistent protests, meanwhile, caused his removal as editor in 1892. His replacement's affinity for Booker T. Washington-style accommodationism “better suited whites.” The national denominational

body of the M.E. Church, reflecting larger changes in northern attitudes, increasingly capitulated to white southern sensibilities. According to Bennett, efforts to forge class-based alliances within Methodist ranks foundered upon the white South's sustained fear and suppression of Black success.

The remaining three chapters of the book analyze the fate of Catholic interracialism. In stark contrast to M.E. organizations that

saw only “top-down” integration in state conferences, Catholic integration existed only on the local parish level. Additionally, unlike other regions where a critical mass of Black Catholics spurred immediate efforts to erect separate parishes, the archdiocesan officials delayed such tactics. The perpetuation of a beleaguered Creole Catholic identity after Reconstruction combined with clerical apathy and white antipathy toward “equal treatment” to keep the church from establishing a separate Black apostolate. This situation changed considerably with the arrival of Archbishop Francis Janssens. Breaking patterns set by previous and subsequent



French prelates, Janssens fought racial injustice in the New Orleans church. He met with Black Catholics, supported ministerial work among their congregations, and actively supported the ordination of Black clergy. Despite a paternalism characteristic of “even the most liberal racial advocates,” Bennett writes, Janssens emphasized a Catholicism thoroughly rooted “in a gospel that advocated equality over inequity, inclusion over exclusion, and a call to minister to the impoverished and the marginalized” (166).

In Bennett’s nuanced portrait, Janssens embodies the best hopes and worst fears of African-American Catholics. They viewed the prelate’s concern for them as an opportunity to combat racism in the pews and forge a truly unified Catholic world. In the end, however, it was white hostility that shaped the prelate’s response to Black desire. Encouraged by the arrival of religious orders committed to exclusive work among African Americans, the archdiocese established St. Katharine’s Church in 1895. Segregation remained voluntary, but Black resistance to the establishment of St. Katharine’s encapsulated the wider struggle against racial oppression. Blacks boycotted services and flooded the archdiocese with protests. Given the Church’s social influence, its decision to segregate parishes, they charged, threatened their political and civil rights. It also threatened the future of Catholicism itself. The archdiocese followed Janssens’ initiative with a sustained period of neglect for both Black parishes and Black needs. It did not establish another separate parish until 1908.

But these structural changes tell only part of the story. Indeed, in one of the book’s strengths, Bennett guides the reader — albeit briefly — through the shaping of Jim Crow Catholicism in the first quarter of the 20th century. Much more than the M.E. experience, it would seem, the development of this community illuminates the ways the Church shaped and reflected a changing society. With Janssens, and later with Archbishop Shaw, came a truly American — “Romanized” as it was — Church to discipline a largely French world celebrated for its anticlericalism

and slovenly liturgical behavior. The Americanization of a once-defiant French Catholicism also meant the Americanization of race, however, and as Bennett argues, “In church no less than society, white leaders created an American national unity with white racial superiority as its linchpin” (210). Increasingly, a native, Southern-born clergy occupied the pulpits. In their efforts to establish schools and churches, racial concerns remained central. Black Catholics had become mission territory, and the work of outside missionaries from the Josephites and the Sisters of the Blessed Sacrament only contributed to their sense of otherness.

In his emphasis on the private judgments among leaders within Methodist and Catholic churches and the “intentionally foreclosed opportunities” at hand, Bennett takes us into the “complex and highly localized ways that segregation emerged in the South” (49). But another of the book’s strengths is its recovery of this early and significant tradition of Black protest and social outreach at the end of the 19th century. Studies of the Black church often overemphasize the common accommodation-protest framework for analyzing black religious ideology and activity. A number of social and ideological constraints certainly limited African-American Methodist and Catholic range of protest. Early on, for example, Black M.E. members emphasized anti-Catholic rhetoric to solidify interracial Methodist unity. Catholics, meanwhile, consistently struggled from a lack of Black clergymen, an aspect of Catholic bigotry Black Protestants were fond of highlighting.

Yet, as Bennett demonstrates, Black desire to work from within these interracial traditions was anything but “otherworldly” or conciliatory. M.E. members promoted important educational and social provisions, including the foundation of New Orleans University. They successfully challenged a city ordinance that closed Black church services after 10 p.m., an overt measure to suppress political activism. A.E.P. Albert demanded active engagement in political and labor organizations. Additionally, despite their earlier anti-Catholic language, they increasingly

supported Black Catholic initiatives, particularly in one of the most famous struggles to stem the tide of legalized segregation. Composed largely of Creole elites, the Citizens’ Committee pursued the cause of Homer Plessy in the case that institutionalized Jim Crow. Most significantly, the committee soon joined its organizational force with the Black struggle against separate parishes. Drawing from an array of sources that weave together the experiences of Methodist and Catholic activists, Bennett’s discussion of the broad social vision articulated by these interracialists makes the book well worth reading. What follows here, then, are only a few reflections on further possibilities Bennett’s insightful work inspires.

Religion and the Rise of Jim Crow in New Orleans can best be viewed as a social history of institutional religion. As such, it focuses on the “the lived space,” according to Bennett, between practice and belief, institution and theology. In analyzing concrete responses to white prejudice, he avoids — somewhat mercifully — trendy evaluations of how congregants constructed “whiteness” in their efforts to segregate pews and conference tables. Bennett also deliberately sidesteps the attention many Civil Rights scholars have recently given to “theologies of segregation and integration.” His emphasis on the conduct white racism inspired within church walls, and the ways institutional reconstructions paralleled broader social trends, fills an important void in our understanding of the halting and painful process of segregation between Reconstruction and the 1920s. But there are advantages to these missed opportunities that bear mentioning. I would argue that the ways religious belief shaped, and more importantly was shaped by, white supremacy constitute a crucial element in understanding the rise of Jim Crow.

A focus on the Southern white “mind” would certainly reorient the narrative of “interracial Catholicism” presented here. Bennett sees in the maintenance of interracial religious services a preservation of “religious space where Black Catholics could uphold their belief and hope in a Catholic Church that welcomed all

regardless of race" (161). Bennett also shows us how white clergy and laity drew on "long-standing prejudices" to persecute Blacks within religious spaces. Priests refused absolution for those denying the "mortal sin" of Emancipation. White nuns sectioned off Black nuns in the rear of St. Louis Cathedral, even launching an effort to remove their habits. Ushers shuffled Black congregants to narrow benches in the rear. The attitudes that underlay such actions merit further analysis. In this religious setting, these "petty persecutions," as one church leader described, bespoke the deeply religious terms with which white southerners interpreted southern defeat, Reconstruction, and African-American politicization. Interracial Masses thus encapsulated conflicting narratives of racial empowerment. They became privileged venues for exertions of white dominance as much as moments of Black resistance. This is more of an alternative reading than a criticism. Bennett does not deny this, but he focuses his attention elsewhere. The result is an analysis of how racism shaped religious reorganization rather than a study of how religious beliefs and practices interacted with conceptions of racial difference and tactics for oppression. The former is certainly essential, but the reader remains unsatisfied when attempting to understand the white dynamics of Jim Crow.

An inward focus on religious ideas may also direct an outward attention to the ways religion interacted with other social forces, especially labor. New Orleans was unique among Deep South cities for the opportunities it offered

organized labor. As Bennett notes, the interracial labor strike in 1892, as well as the riot over the use of Black longshoremen two years later, paralleled the increasing polarization of race within both the M.E. and Catholic Church. It also corresponded with the emergence of a Catholic social tradition shaped by issues of labor and class conflict more generally. One wonders how this unique climate of labor relations might have shaped New Orleans Catholic responses to the "social question," particularly in light of the 1891 encyclical *Rerum Novarum*. What emerges here, it seems, is yet another "lost opportunity" in the 1890s. Catholic attention to labor reform, as many historians have noted, was not mirrored by any creative theology of racial reform. But by the 1930s and 1940s, Josephites, insisting that Catholic sources provided the best means of solving the American dilemma of race, exhorted Black Catholics to embrace the Catholic social tradition embodied in *Rerum Novarum*. New Orleans offers an interesting opportunity to examine the important interaction of class-conscious social doctrine and the race question in an earlier period.

These brief considerations aside, *Religion and the Rise of Jim Crow in New Orleans* is a remarkable analysis of the complex and competing forces that shaped the South at the turn of the century. Bennett is certainly right in asserting that an examination of these moments of possibility, these opportunities for a social world that did not arise, intensify our awareness of the social order that did. As historian Pete Daniel writes about the revolutionary atmos-

phere of the 1950s South, a convergence of social forces opened windows to alternative visions of society. But, as at the turn of the century, the South had to await future, and often unlikely, visionaries. Thanks to Bennett's elegantly written and engaging book, I have an even deeper appreciation for this dynamic religious world of New Orleans and its own lost revolutions.

If only Percy had been right. If only New Orleans were different. Until six months ago, many still considered the city an exotic sideshow in the grand narrative of American history, particularly the study of race and civil rights. But when Hurricane Katrina washed away the lives and homes of many of the city's most vulnerable citizens, it revealed in its wake a very American story of urban decline and social neglect. Such devastating and widespread effects of a Jim Crow system that took hold at the turn of the 20th century force us to examine how religion has and will continue to shape our national values. Now as then, the Church remains crucial to the way we not only understand but also respond to social conflict and human tragedy. For all their losses, the protagonists in Bennett's important story maintained a deep belief in the transformative power of interracial religious congregations. To the faithful, the Church embodied a spiritually transcendent and socially enlivening message. It offered a vision of what was possible. Here's hoping it still does.

—Justin D. Poché

Recent publications of interest include:

John L. Allen, Jr., *Opus Dei: An Objective Look behind the Myths and Reality of the Most Controversial Force in the Catholic Church* (Doubleday, 2005). Opus Dei is an international Catholic association of 84,000 members from 80 countries who seek personal Christian perfection and strive to implement Christian ideals in their work and throughout society as a whole. Granted unlimited access to the prelate who heads the organization and to its centers throughout the world, Allen draws on interviews with current members — as

well as highly-critical ex-members — to create an unprecedented portrait of the association's remarkable power, its activities and practices, and the intentions behind its veil of secrecy.

Raymond Arroyo, *Mother Angelica: The Remarkable Story of a Nun, Her Nerve, and a Network of Miracles* (Doubleday, 2005). This book is a comprehensive biography of Mother Angelica, a cloistered nun who created the multimillion-dollar Eternal Word Television Network and was called "the most influential Catholic woman in America"

by *Time* magazine. Among other topics, the book covers Mother Angelica's efforts to establish EWTN when she was 58 years of age, her close relationship with Pope John Paul II, her conflict with Cardinal Roger Mahony of Los Angeles in 1997, and the Vatican investigation that threatened her community and her television network.

Randall Balmer and Mark Silk, eds., *Religion and Public Life in the Middle Atlantic Region: Fount of Diversity* (AltaMira, 2006). The Middle Atlantic region's religious diversity began in the

17th century and continues today. European religious minorities recognized the need to tolerate other faiths if they themselves were to be tolerated. From Quaker Pennsylvania to English Catholic Maryland to New York with no state religion, the Middle Atlantic colonies inspired the framers of the Constitution to keep a wall of separation between religion and government. But the religious diversity of the region is tempered by the many religious institutions that have centers in the area, especially in Washington, D.C., and New York City. Protestant, Catholic, and Jewish traditions function alongside one another here and they accommodate the religious traditions of new immigrants.

Gregory Baum, *Amazing Church: A Catholic Theologian Remembers a Half-Century of Change* (Orbis, 2005). One of the world's most eminent theologians offers a loving reflection on the Church he has served for over 60 years. From the Church's attitude toward democracy and religious freedom to the option for the poor and the recognition of religious pluralism, Baum describes a number of breathtaking developments in Catholic teaching. His reflections are peppered with autobiographical references to his own career as a witness and participant in this evolving and engaging story.

Edward J. Blum, *Reforging the White Republic: Race, Religion, and American Nationalism, 1865-1898* (Louisiana State, 2005). During Reconstruction, former abolitionists in the North had a golden opportunity to pursue true racial justice and permanent reform in America. Why did the moment slip away, leaving many whites throughout the country more racist than before? Blum takes a fresh look at this question, going beyond issues of economics, gender, and historical memory to focus on the vital role that religion played in reunifying northern and southern whites into a racially segregated society. According to Blum, the Civil War had torn apart all sense of what it meant to be an "American," leaving northern and southern whites feeling isolated from each other. In this political climate, the pleas of reformers were stifled by reli-

gious leaders who evoked a unifying image of the country, one that conflated whiteness, godliness, and nationalism. This image of the white republic helped mend the North-South rift while lending moral purpose to the government's imperialist ambitions. By 1900 the United States felt divinely sanctioned in subjugating peoples of color at home and abroad.

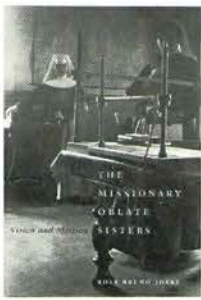
Edward J. Blum and R. Scott Poole, *Vale of Tears: New Essays on Religion and Reconstruction* (Mercer, 2005). A time of both peril and promise, Reconstruction in America became a cauldron of transformation and change. Contributors to this collection argue that religion provided the idiom, symbol, and often the very substance of those changes. They examine how African Americans and white Southerners, New England Abolitionists and former Confederate soldiers, Catholics and Protestants on both sides of the Mason-Dixon line, brought their sense of the sacred into collaboration and conflict. Interdisciplinary in scope and content, the book challenges many of the traditional parameters of Reconstruction historiography.

James D. Bratt, ed., *Antirevivalism in Antebellum America* (Rutgers, 2005). Religious revivals not only became a defining mark of American religion but also played a central role in the nation's developing identity, independence, and democratic principles. But revivalism has always generated opposition, too, even in its century of glory. In this book, Bratt offers extensive introductions to primary antirevivalist documents. These works range from the Philadelphia Methodist John F. Watson's protests against camp meetings in 1819 to Elizabeth Cady Stanton's *Eighty Years and More*, written in 1898, in which she recalls her youthful encounter with revival preaching and her rebound into political activism and religious agnosticism. Through the recovered voices of antebellum religious critics, Bratt shows how American culture was already being reshaped a generation before the Civil War. He posits that evangelical religion stood at the center of a "culture war": if revivals typified the era when Americans launched and defined their new nation,

then objections to these revivals embodied the growing discontent at what the nation had become.

Douglas Brinkley and Julie M. Fenster, *Parish Priest: Father Michael McGivney and American Catholicism* (Harper Collins, 2006). Father Michael McGivney (1852-1890) was born and raised by Irish immigrants in a Connecticut factory town. In 1882, he founded the Knights of Columbus, an organization that has helped to save countless families from the indignity of destitution. From its uncertain beginnings, when Father McGivney was the only person willing to work toward its success, it has grown to an international membership of 1.7 million men. *Parish Priest* re-creates the life of Father McGivney and chronicles the process of canonization that would make Father McGivney the first American-born parish priest to be declared a saint by the Vatican.

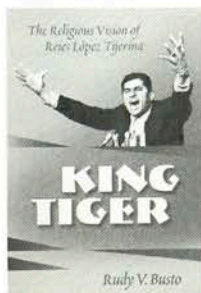
Suzanne Brown-Fleming, *The Holocaust and Catholic Conscience* (Notre Dame, 2005). American-born Cardinal Aloisius Muench (1889-1962) was a key figure in German and German-American Catholic responses to the Holocaust, Jews, and Judaism between 1946 and 1959. He was arguably the most powerful American Catholic figure and an influential Vatican representative in occupied Germany and in West Germany after the war. Drawing on Muench's collected papers, Brown-Fleming offers the first assessment of Muench's legacy and provides a rare glimpse into his commentary on Nazism, the Holocaust, and surviving Jews. She argues that Muench helped legitimize the Catholic Church's failure during the 1940s and 1950s to confront the nature of its own complicity in Nazism's anti-Jewish ideology. This fascinating story of Muench's role in German Catholic consideration — and ultimate rejection — of guilt and responsibility for Nazism in general, and the persecution of European Jews in particular, is an important addition to scholarship on the Holocaust and to church history.



Rosa Bruno-Jofré, *The Missionary Oblate Sisters: Vision and Mission* (McGill-Queens, 2005). Drawing extensively from private archives and

oral histories, this book offers a feminist perspective on how the Missionary Oblate Sisters, a bilingual teaching congregation in Manitoba, dealt with both the larger patriarchal structures and the differing views, traditions, and attitudes of sisters from disparate French Canadian communities in Manitoba, Quebec, Saskatchewan, Ontario, and the United States. The author demonstrates that the sisters played an important role in building a French-Canadian identity in Manitoba and Quebec and provides a glimpse into their complex relationship with the Oblate fathers, including their role as auxiliaries in residential schools. The book concludes with an analysis of the efforts of the congregation to reformulate its vision and mission within the framework of Vatican II.

Richard Lyman Bushman, *Joseph Smith: Rough Stone Rolling* (Knopf, 2005). Moving beyond popular stereotypes of the founder of Mormonism, this book explores Smith's personal piety, his temper, his affection for family and friends, and his determination. The book gives more attention to Smith's innovative religious thought than any previous biography. Some of the teachings were controversial, such as property redistribution and plural marriage, but Smith's revelations also delved into cosmology and the history of God. They spoke of the origins of the human personality and the purpose of life. While he claimed to be thoroughly Christian, Smith radically reconceived the relationship between humans and God. The book evaluates Smith's bold contributions to theology and situates him culturally in the modern world.



Rudy V. Busto, *King Tiger: The Religious Vision of Reyes López Tijerina* (New Mexico, 2005). Reyes López

Tijerina was one of the most influential leaders in the Chicano movement of the 1960s. This book details Tijerina's life and efforts — those real, rumored, and mythologized — in the first systematic study of the origin of his political ideas. Busto shows how one of Tijerina's powerful mystical visions led him to northern New Mexico to fight to restore land to those who lost it during various 19th-century land grant title conflicts. More than three decades after the infamous 1967 Tierra Amarilla County courthouse raid, Tijerina remains an important touchstone for all New Mexicans. In his life and activism are found the interdependent issues of land, water, language, economic development, sovereignty, political power, and rights to cultural formation in the Southwest.

Patrick W. Carey, ed. *The Early Works of Orestes A. Brownson, Volume VI: Life by Communion, 1842* (Marquette, 2005).

The sixth volume in a series covers Brownson's essays and reviews from 1842, a year of significant religious and intellectual changes in his life. The writing in this volume illustrates not only a religious movement away from Brownson's "spiritual father," William Ellery Channing, but also a gradual shift in his theories of government, politics, society and communal living, and philosophy. The transformations made explicit or hinted at in this volume will become much more radical in 1843 and 1844, years to be covered in volume seven.

James W. Coleman, *Faithful Vision: Treatments of the Sacred, Spiritual, and Supernatural in Twentieth-Century African American Fiction* (Louisiana State, 2006). In his examination of African-American novels written during the last half of the 20th century, Coleman demonstrates that religious vision not only informs Black literature but also serves as a foundation for Black culture generally. The Judeo-Christian tradition, according to Coleman, is the primary component of the African American spiritual perspective, though its syncretism with voodoo/hoodoo, a religion transported from West Africa through the West Indies and New Orleans to the rest of Black America, also figures largely. Coleman explores how Black authors have addressed the relevance of faith, especially as it relates to the oppression experienced in

Christian churches. He shows that their novels — no matter how critical of the sacred or supernatural, or how skeptical the characters' viewpoints — ultimately never reject the vision of faith.

Danny Duncan Collum, *Black and Catholic in the Jim Crow South: The Stuff that Makes Community* (Paulist Press, 2006). Amid the racially-motivated murders and brutal repression of the movement to register Black voters throughout Mississippi, an African-American Catholic parish and its white priest chose to stand at the center of the African-American freedom movement. Based on oral histories of Holy Family Church in Natchez, this book tells the story of Black Catholics' 20th-century struggle through the voices of the people who lived through it. It traces Holy Family Church from its origins as a place of worship for Black slaves to its emergence as a center for struggle and hope during the Civil Rights movement. Providing vivid interviews with members of Holy Family parish who lived through the Civil Rights struggles, the book documents the courageous stand taken by both this parish and by the Catholic hierarchy against the supporters of segregation, ranging from the state government to the Ku Klux Klan.

Joseph A. Conforti, *Saints and Strangers: New England in British North America* (Johns Hopkins, 2006). In the first general history of colonial New England to be published in over 25 years, Conforti synthesizes current and classic scholarship to show how Puritan "saints" and "strangers" to Puritanism participated in the making of colonial New England. In a concise volume aimed at general readers and college students as well as historians, Conforti shows that New England was neither as Puritan nor as insular as most familiar stories imply. Natives, African slaves, and non-Puritan white settlers joined the Puritan elect in creating colonial New England. Conforti discusses how these subcommunities of white, red, and black strangers to Protestant piety retained their own cultures, coexisted, and even thrived within and beyond the domains of Puritan settlement, creating tensions and pressure points in the later development of early America.

Donald T. Critchlow, *Phyllis Schlafly and Grassroots Conservatism: A Woman's Crusade* (Princeton, 2005). Longtime activist, author, and antifeminist leader Phyllis Schlafly is for many the symbol of the conservative movement in America. Critchlow sheds new light on Schlafly's life and on the unappreciated role her grassroots activism played in transforming America's political landscape. Based on exclusive and unrestricted access to Schlafly's papers as well as 60 other archival collections, the book takes us from Schlafly's political beginnings in the Republican Right after World War II through her years as an anticommunist crusader to her more recent efforts to thwart same-sex marriage and stem the flow of illegal immigrants. In the process, this book casts new light on a major shift in American politics, the emergence of the Republican Right.

James D. Davidson, *Catholicism in Motion: The Church in American Society* (Liguori, 2005). This collection of articles by sociologist James D. Davidson examines several issues facing Catholics in the United States. The book looks at the state of Catholicism in America past, present, and future, and at the average American Catholic from economical, political, social, and cultural standpoints. Part II examines opportunities and challenges facing contemporary Catholics, including clergy issues and parish education. The final section is devoted to current beliefs and practices of American Catholics. Offering Church leaders and Catholics generally a collection of important data, *Catholicism in Motion* includes graphs and indices for easy interpretation.

Ron Ebest, *Private Histories: The Writing of Irish Americans, 1900-1935* (Notre Dame, 2005). In this literary history of the American Irish during the first third of the 20th century, Ebest analyzes themes of particular importance to early 20th-century Irish Americans, including religion, marriage, family, economic hardship, social status, and education. He analyzes the work of famous writers, like F. Scott Fitzgerald and Eugene O'Neill, as well as lesser-known authors such as the *Vanity Fair* satirist Anne O'Hagan, labor activist and novel-

ist Jim Tully, muckraking journalist Clara Laughlin, and mystery writer John T. McIntyre.

Penny Edgell, *Religion and Family in a Changing Society* (Princeton, 2005). This book examines how religious congregations in America have responded to changes in family structure, and how families participate in local religious life. Based on a study of congregations and community residents in upstate New York, sociologist Edgell argues that while some religious groups may be nostalgic for the "Ozzie and Harriet" days, others are changing, recognizing that fewer and fewer families fit this traditional pattern. In order to keep members with nontraditional family arrangements within the congregation, these innovators have sought to emphasize individual freedom and personal spirituality and to welcome single adults and those from nontraditional families.

Maureen Fitzgerald, *Habits of Compassion: Irish Catholic Nuns and the Origins of the Welfare System, 1830-1920* (Illinois, 2006). This book analyzes the charitable work of Irish Catholic sisters in New York City from the famine through the early 20th century. Fitzgerald argues that it was these nuns' championing of the rights of the poor — especially poor women — that resulted in an explosion of state-supported services and programs. Unlike Protestant reformers who argued that aid should be meager and provisional to avert widespread dependence, Irish Catholic sisters argued instead that the poor should be aided as an act of compassion. Positioning the nuns' activism as resistance to the cultural hegemony of Protestantism, Fitzgerald contends that Catholic sisters offered strong and unequivocal moral leadership in condemning those who punished the poor for their poverty and unmarried women for their sexual transgressions. Fitzgerald discusses the communities of women to which the nuns belonged, the class-based hierarchies within the convents, the political power wielded by these female leaders in the city at large, and how, in conjunction with an Irish Catholic political machine, they expanded public charities in the city on an unprecedented scale.

Elizabeth Fox-Genovese and Eugene D. Genovese, *The Mind of the Master Class: History and Faith in the Southern Slaveholders' Worldview* (Cambridge, 2005). Presenting many slaveholders as intelligent, honorable and pious men and women, this study asks how people who were admirable in so many ways could have presided over a social system that inflicted gross abuse on slaves. The South had formidable proslavery intellectuals who participated fully in transatlantic debates and boldly challenged an ascendant capitalist ("free-labor") society. Blending classical and Christian traditions, they forged a moral and political philosophy designed to sustain conservative principles in history, political economy, social theory, and theology, while translating them into political action.

Alice Gallin, O.S.U., ed., *Ex Corde Ecclesiae: Documents Concerning Reception and Implementation* (Notre Dame, 2006). The publication of the apostolic letter *Ex Corde Ecclesiae* on August 15, 1990, began a new chapter in American Catholic higher education. In this book Gallin presents a documentary history of the Implementation Committee of the National Conference of Catholic Bishops who worked between 1991 and 2001 to apply the apostolic letter to the educational circumstances of the United States. Gallin, a leader in American Catholic education who served as a resource person on the committee, offers a set of the principal documents produced by the committee or presented to it as significant material for its deliberations. Her introductory essay describes important events in the life of the committee as it moved through the long and complex process.

Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Baker Academic, 2005). Across the religious landscape, profound changes are creating new spiritual maps and reconfiguring churchgoing constituencies. Whereas many traditional denominations are losing young people, a growing number of frontier churches are successfully recapturing nonpracticing Christians and the never-churched.

Based on extensive observation and field research in both the United States and the United Kingdom, this book considers patterns in leadership, worship, mission, spiritual practices, and cultural engagement in the emerging church phenomenon.

Stephen Gottschalk, *Rolling Away the Stone: Mary Baker Eddy's Challenge to Materialism* (Indiana University, 2005). In the first biography to make full use of the resources of the Mary Baker Eddy Collection in Boston, this book focuses on her long-range legacy as a Christian thinker, specifically her challenge to the materialism that continues to threaten religious belief and practice. Hoping to retire in 1889 after seven turbulent years founding the Christian Science movement, Eddy believed the demands upon her would ease. Instead, during the 1890s and 1900s, she entered into the most active and fruitful period of her long life, becoming an internationally known and controversial figure.

Rebecca Kneale Gould, *At Home in Nature: Modern Homesteading and Spiritual Practice in America* (California, 2005). Motivated variously by the desire to reject consumerism, to live closer to the earth, to embrace voluntary simplicity, or to discover a more spiritual path, homesteaders have made the radical decision to go "back to the land," rejecting modern culture and amenities to live self-sufficiently and in harmony with nature. Drawing from vivid firsthand accounts as well as from rich historical material, this study of homesteading in America from the late 19th century to the present examines the lives and beliefs of those who have ascribed to the homesteading philosophy, placing their experiences within the broader context of the changing meanings of nature and religion in modern American culture.

James N. Gregory, *The Southern Diaspora: How the Great Migrations of Black and White Southerners Transformed America* (North Carolina, 2005). Between 1900 and the 1970s, 20 million Southerners migrated north and west. Weaving together for the first time the histories of these Black and white migrants, Gregory traces their paths and experiences in a comprehensive new study that demonstrates how this regional diaspora reshaped America by "southernizing" communities and trans-

forming important cultural and political institutions. Challenging the image of the migrants as helpless and poor, Gregory shows how both Black and white Southerners used their new surroundings to become agents of change. Combining personal stories with cultural, political, and demographic analyses, he argues that the migrants helped create both the modern civil rights movement and modern conservatism. Gregory argues that the Southern diaspora was crucial to transformations in the relationship between American regions, in the politics of race and class, and in the roles of religion, the media, and culture.

Jan Nordby Gretlund and Karl-Heinz Westarp, eds., *Flannery O'Connor's Radical Reality* (South Carolina, 2006). Contributors to this collection explore the sources of O'Connor's concern with existential uncertainty and fear, relating it to the stark political light of the 1950s and 1960s, to church history and theology and to social issues that preoccupied her, such as racial inequality.

David S. Gutterman, *Prophetic Politics: Christian Social Movements and American Democracy* (Cornell, 2005). What are the relationships among religion, politics, and narratives? What makes prophetic political narratives congenial or hostile to democratic political life? Gutterman explores the prophetic politics of four 20th- and 21st-century American Christian social movements: the Reverend Billy Sunday and his vision of "muscular Christianity"; Dr. Martin Luther King, Jr., and the Civil Rights movement; the conservative Christian male organization Promise Keepers; and the progressive anti-poverty organization Call to Renewal. He develops a theory based on the work of Hannah Arendt and others and employs this framework to analyze expressions of the prophetic impulse in the political narratives of the United States.

Marci A. Hamilton, *God vs. the Gavel: Religion and the Rule of Law*, Foreword by Edward R. Becker (Cambridge, 2005). This book challenges the pervasive assumption that all religious conduct deserves constitutional protection. While religious conduct provides many benefits to society, it is not always benign. The thesis of the book is that anyone who harms another person should be governed by the laws that

govern everyone else. While this may not sound like a radical proposition, Hamilton argues that it has been under assault since the 1960s. According to Hamilton, the majority of academics and many religious organizations would construct a fortress around religious conduct that would make it extremely difficult to prosecute child abuse by clergy, medical neglect of children by faith healers, and other socially unacceptable behaviors.

Kristin E. Heyer, *Prophetic and Public: The Social Witness of U.S. Catholicism* (Georgetown, 2006). Heyer employs the discourse of public theology to consider what constitutes appropriate religious-political engagement. She posits that public theology connects religious faith, concepts, and practices to their public relevance for the wider society. Heyer approaches the relationship between public morality and religious commitment through the example of the Catholic Church. She looks at two prominent Catholics — Michael Baxter and Bryan Hehir — as a way of discussing norms for the practice of public theology. Heyer also analyzes case studies of three U.S. Catholic advocacy groups: the U.S. Conference of Catholic Bishops, NETWORK, and Pax Christi USA.

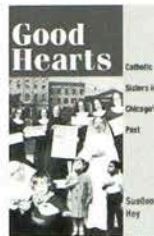
John Hoerr, *Harry, Tom, and Father Rice: Accusation and Betrayal in America's Cold War* (Pittsburgh, 2005). John Hoerr tells the story of three men — his uncle, Congressman Harry Davenport, union leader Tom Quinn, and Reverend Charles Owen Rice — whose lives became intertwined during the anti-Communist witch hunts of the McCarthy Era. Writing from personal experience with the title characters, as well as archival research, Hoerr recreates the events of the 1949 HUAC hearings, where rigged testimony by a few workers cast suspicion on their union brothers. Hoerr traces the paths followed by Davenport, Quinn, and Rice and relates their individual experiences to the great conflict between anti-Communist and Communist forces in the American labor movement.

Dean R. Hoge and Aniedi Okure, eds., *International Priests in America: Challenges and Opportunities* (Liturgical Press, 2006). Only from 1940 to 1960 did the U.S. Catholic Church produce enough native-born priests to serve its

parishes. In the past, those priests usually came from Europe, most notably Ireland. In the future, most of the world will be served by priests from Asia, Africa, and Latin America, particularly India and Nigeria. Sixteen percent of the priests serving in the United States since 1985 are foreign-born and the number is rising. But many Americans prefer not to have them in their churches, citing insurmountable language and cultural differences and inadequate screening. In this study, parishioners, lay ministers, diocesan leaders, and priests offer perspectives on this phenomenon.

David L. Holmes, *The Religion of the Founding Fathers* (Oxford, 2006). This book offers an illuminating look at the spiritual beliefs of our founding fathers. Holmes begins with an informative account of the religious culture of the late colonial era, surveying the religious groups in each colony. In particular, he sheds light on the various forms of Deism that flourished in America, highlighting the profound influence this intellectual movement had on the founding generation. Holmes then examines the individual beliefs of a variety of men and women who loom large in our national history. He finds that some, like Martha Washington, Samuel Adams, John Jay and Patrick Henry, held orthodox Christian views. But many of the most influential figures, including Benjamin Franklin, George Washington, John and Abigail Adams, Thomas Jefferson, James and Dolley Madison, and James Monroe, were believers of a different stripe. Respectful of Christianity, they admired the ethics of Jesus, and believed that religion could play a beneficial role in society. But they tended to deny the divinity of Christ, and a few seem to have been agnostic about the very existence of God. Although the founding fathers were religious men, Holmes shows that it was a faith quite unlike the Christianity of contemporary evangelicals.

Suellen Hoy, *Good Hearts: Catholic Sisters in Chicago's Past* (Illinois, 2006). *Good Hearts* describes and analyzes the activities and contributions of Catholic nuns in Chicago. Beginning with the arrival of women religious in 1846 and ending with the sisters' social activism in



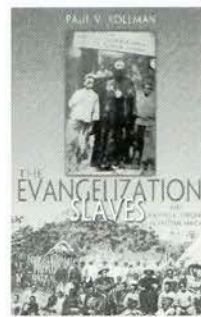
the 1960s, *Good Hearts* traces the development and evolution of the sisters' work and ministry that included education, health care, and social services.

Contrary to conventional portrayals of religious as reclusive and conservative, the nuns in this book are revealed as dynamic, powerful agents of change. Catholic nuns lived on the edge, serving sick and poor immigrants as well as those racially and religiously unlike themselves, such as the uneducated Black migrants from the South. At all times, the sisters emphasized the importance of education to social mobility and equality. Hoy makes extensive use of primary documents, secondary sources, and personal interviews, as well as a series of revealing photographs to document their work. She argues that while their contributions were regularly unappreciated by male church leaders, the sisters' lives and accomplishments were unique and generous, often saving those most at risk in a growing city.

James H. Hutson, *The Founders on Religion: A Book of Quotations* (Princeton, 2005). This compendium of the founders' own remarks on religious matters includes quotations from the piously evangelical to the steadfastly unorthodox. Some were such avid students of theology that they were treated as equals by the leading ministers of their day. Others vacillated in their conviction. James Madison's religious beliefs appeared to weaken as he grew older. Thomas Jefferson, on the other hand, seemed to warm to religion late in life. This compilation offers the founders' religious perspectives on more than 70 topics, including the relationship between church and state, the status of women, the afterlife, divorce, child-rearing, the reliability of biblical texts, and the nature of Islam and Judaism.

Rosemary Skinner Keller and Rosemary Radford Reuther, eds., *Encyclopedia of Women and Religion in North America* (Indiana, 2006). Including contributions from over 150 scholars, this encyclopedia provides the most comprehensive description and analysis of women and religion in

North America. Interreligious, interracial, and multicultural, the volume is aimed at a general audience. Authors focus on institutions, movements, and ideas, and weave biographical sketches into their entries. Collectively these essays demonstrate that neither the story of women nor the story of religion in North America can be accurately told unless the religious experience of women is integrated into the center of women's and religious history.



Paul V. Kollman, *The Evangelization of Slaves and Catholic Origins in Eastern Africa* (Orbis, 2006). A pioneering work on the history of African

Catholicism that unearths the way 19th-century French missionary policies toward evangelizing slaves shaped the future of the Catholic Church in Africa. Rich in historical detail and anthropological insight, Kollman shows a long-forgotten world vital and present in eastern Africa.

Sang Hyun Lee, *The Princeton Companion to Jonathan Edwards* (Princeton, 2005). This volume introduces and interprets key aspects of Edwards' thought as a whole, offering a concise and comprehensive work that will reach students and scholars of American religion and theology as well as of literature, philosophy, and history.

Paul Lichterman, *Elusive Togetherness: Church Groups Trying to Bridge America's Divisions* (Princeton, 2005). Many scholars and citizens alike have counted on civic groups to create broad ties that bind society. While some hope that faith-based civic groups will expand as government contracts, few studies have asked how, or whether civic groups can reach out to a wider community in order to create broad, empowering social ties in an unequal and diverse society. Combining insights from Alexis de Tocqueville, John Dewey, and Jane Addams with contemporary sociology, *Elusive Togetherness* addresses enduring questions about civic and religious life

that elude the popular “social capital” concept.

George Marsden, *Fundamentalism and American Culture*, second edition (Oxford, 2006). Many contemporary Americans today are taking note of the political strength of the religious right. Controversial decisions by the government are met with hundreds of lobbyists, millions of dollars of advertising spending, and a powerful grassroots response. How has the fundamentalist movement managed to resist the pressures of the scientific community and the draw of modern popular culture to hold on to their ultra-conservative Christian views? Understanding the movement’s history is key to answering this question. *Fundamentalism and American Culture* has long been considered a classic in religious history, and to this day remains unsurpassed. For this new edition, a major new chapter compares fundamentalism since the 1970s to the fundamentalism of the 1920s, looking particularly at the extraordinary growth in its political emphasis and power.

Mark G. McGowan, *Michael Power: The Struggle to Build the Catholic Church on the Canadian Frontier* (McGill-Queens, 2005). From his role in the devotional revolutions of the 19th century to tending the Irish famine migrants in the fever sheds of Toronto, Michael Power’s extraordinary life provides glimpses into the role of the Church during the most important events in 19th-century Canadian history. McGowan sets his account against the dramatic backdrop of pre-Confederation Canada, tracing the challenges Power faced as a young priest helping to establish and sustain the Catholic Church in the newly settled areas of the continent. Appointed first bishop of Toronto in 1841, Power became an ardent proponent of the ultramontane reforms and disciplines that were to revitalize the Roman Catholic Church. McGowan explores the ways in which Power established frameworks for Catholic institutions, schools, and religious life that are still relevant to English Canada today.

Birgit Meyer and Annelies Moors, eds., *Religion, Media, and the Public Sphere* (Indiana, 2005). Increasingly, Pentecostal, Buddhist, Muslim, Jewish, Hindu, and indigenous movements all over the

world make use of a great variety of modern mass media, both print and electronic. Through religious booklets, radio broadcasts, cassette tapes, television talk shows, soap operas, and documentary film these movements address multiple audiences and offer alternative forms of belonging, often in competition with the postcolonial nation-state. Combining rich empirical detail with theoretical reflection, these essays offer new perspectives on a variety of media, genres, and religions.

Richard F. Nation, *At Home in the Hoosier Hills: Agriculture, Politics, and Religion in Southern Indiana, 1810-1870* (Indiana, 2005). This book explores the lives and worldviews of Indiana’s southern hill-country residents during much of the 19th century. Focusing on local political, economic, and religious institutions, it gives voice to the plain farmers of the region and reveals the world as they saw it. For them, faith in local institutions reflected a distrust of distant markets and politicians. Localism saw its expression in the Democratic party’s anti-federalist strain and in economic practices such as “safety-first” farming which focused on taking care of the family first. Nation argues that localism was both a means of resisting changes and the basis of a worldview that helped Hoosiers of the hill country negotiate these changes.

John J. O’Brien, *George G. Higgins and the Quest for Worker Justice: The Evolution of Catholic Social Thought in America* (Rowman and Littlefield, 2005). Examining the life, career, writings, and ministry of Monsignor George G. Higgins, O’Brien explores the Catholic Church’s involvement in social issues from the late 19th to the end of the 20th century. Inspiring to both the clergy and laity, Higgins put a human face on the institutional commitments of the Church, advocated the role of the laity, remained loyal to the vision of the Second Vatican Council, and took the side of the working poor in his movement with organized labor.

William Pencak, *Jews and Gentiles in Early America, 1654-1800* (Michigan, 2005). Though the first national census in 1790 counted barely three thousand Jews, the Jewish community was far more important in the history of early America than their numbers suggest.

Rich in colorful narrative and animated with scenes of early American life, this book tells the story of the five communities — New York, Newport, Charleston, Savannah, and Philadelphia — where most of colonial America’s small Jewish population lived. Pencak examines the rise and fall of these communities, their interaction with the gentile population, and the persistence of European anti-semitism in the pre-Revolutionary era.

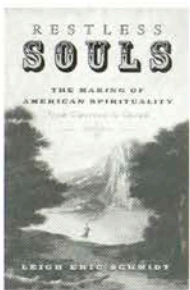
John F. Pollard, *Money and the Rise of the Modern Papacy: Financing the Vatican, 1850-1950* (Cambridge, 2005). A leading historian of the papacy explores the transformation of the Vatican into a major financial power and the part money played in the development of the modern papacy. Using previously unexplored sources, he sheds new light on tensions between the Vatican’s engagement with capitalism and the Church’s social teaching, and conflicts between the Vatican and the Allies during the Second World War and the early Cold War.

Jean Richardson, *A History of the Sisters of Charity Hospital, Buffalo, New York, 1848-1900* (Mellon Press, 2005). In 1848, the Sisters of Charity founded and operated the first hospital in the city of Buffalo. By 1900, the congregation had adapted to the tremendous changes in medical knowledge without destroying their authority over the hospital. This study seeks to further our understanding of the role of hospitals in the emergence of “new” antebellum commercial cities, as well as the transition of medicine to its modern practice and the role of women in 19th-century hospital management. It analyzes how the sister administrators/nurses maintained control and exercised “real” authority within the context of a patriarchal church and throughout the 19th-century professionalization and modernization of health care.

Wade Clark Roof and Mark Silk, eds., *Religion and Public Life in the Pacific Region: Fluid Identities* (AltaMira, 2005). Although influenced by Mexican Catholicism, Native American traditions, Asian religions, and Euro-American Christianity, no religious tradition dominates the Pacific region, and a secular ethos usually reigns. But this very religious indifference makes California and

the rest of the region open to all sorts of missionary movements and religious innovations. New organizational forms, new spiritual therapies, and new religious hybrids all compete for residents' attention along with secular ways for making meaning. With all these options, residents of the region mix, match, and move between religious identities more than other Americans. Without ignoring its diversity, *Religion and Public Life in the Pacific Region* highlights key aspects of the region's fluctuating religions and spirituality's impact on political life.

Vicki L. Ruiz and Virginia Sánchez Korrol, eds., *Latinas in the United States: A Historical Encyclopedia* (Indiana, 2006). This comprehensive compilation of scholarship on Latinas records the contribution of women of Latin American birth or heritage to the economic and cultural development of the United States. In over 580 entries, authors explore Latinas as settlers, *comadres*, landowners, organizers and nuns. Themes and topics include mestizo settlement, pioneer life, the early-19th-century migration of Puerto Ricans and Cubans, 20th-century issues of migration, cultural traditions, labor, gender roles, community organization, politics, and profiles of individual women.



Leigh Eric Schmidt, *Restless Souls: The Making of American Spirituality* (Harper San Francisco, 2005). Since the 1960s, our expanded and enhanced spiritual

explorations have changed us from a nation of churchgoers into a culture of seekers. According to Schmidt, the American fascination with mystical experience and churchless spirituality antedates the psychedelic era. He traces the American romance with the interior life from transcendentalist Ralph Waldo Emerson to television host Oprah Winfrey, from poet Walt Whitman to Senator Barak Obama, from questing psychologist William James to Zen basketball coach Phil Jackson. This book places the most recent spiritual upsurge

in the context of a broader cultural and intellectual history.

David J. Silverman, *Faith and Boundaries: Colonists, Christianity, and Community among the Wampanoag Indians of Martha's Vineyard, 1600-1871* (Cambridge, 2005). This book uses the story of Martha's Vineyard Wampanoags to examine how it was possible for Indians and Europeans to live peacefully in early America and for Indians to survive as distinct communities. On an island marked by centralized English authority, missionary commitment, and an Indian majority, the Wampanoags' adaptation to English culture, especially Christianity, checked violence while safeguarding their land, community, and customs. Yet the colonists' exploitation of Indian land and labor exposed the limits of Christian fellowship and thus hardened racial division. The Wampanoags learned about race through this rising bar of "civilization" — every time they met demands to reform, colonists moved the bar higher until it rested on biological difference. Under the right circumstances, he argues, religion could bridge wide difference between the peoples of early America, but its transcendent power was limited by the divisiveness of race.

Patricia Simpson, *Marguerite Bourgeoys and the Congregation of Notre Dame, 1665-1700* (McGill-Queens, 2005). Marguerite Bourgeoys (1620-1700) was canonized in 1982. Simpson goes beyond myth and hagiography to explore Bourgeoys's dream of establishing a radically new religious community of women, recounting her 30-year struggle to obtain official recognition for the Congregation of Notre Dame. Simpson shows that the order faced great resistance from the church hierarchy despite the fact that the pioneer society depended on the work of the congregation. The order was particularly important in assuming the guardianship of many *filles du roi* — young women sent to New France under royal auspices to be married to the men of the colony. Simpson also examines the many difficulties the congregation faced, which included natural disasters and the dangers faced in trying to reach women and

children in settlements throughout New France, as far away as Acadia.

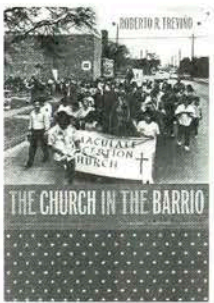
Gregory E. Smoak, *Ghost Dances and Identity: Prophetic Religion and American Indian Ethnogenesis in the Nineteenth Century* (California, 2006). This book examines wide-ranging issues of religion, politics, and identity through an analysis of the American Indian Ghost Dance movement and its significance for two little-studied tribes: the Shoshones and Bannocks. The Ghost Dance has become a metaphor for the death of American Indian culture, but as Smoak argues, it was not the desperate fantasy of a dying people but a powerful expression of a racialized "Indianness." While the Ghost Dance did appeal to supernatural forces to restore power to native peoples, on another level it became a vehicle for the expression of meaningful social identities that crossed ethnic, tribal, and historical boundaries.

Lucas Swaine, *The Liberal Conscience: Politics and Principle in a World of Religious Pluralism* (Columbia, 2006). In recent years, the battle between liberalism and theocracy has taken center stage around the globe. To many it is a dispute that can only end in a confrontation of competing values and worldviews. Swaine combines discussions of political philosophy and real-world events to provide solutions to this seemingly intractable conflict. By opening a dialogue between theocracy and liberalism, Swaine offers new and vital perspectives on the role of religion in liberal, multicultural societies.

Cynthia Taylor, *A. Philip Randolph: The Religious Journey of an African American Labor Leader* (New York, 2005). A. Philip Randolph, founder of the Brotherhood of Sleeping Car Porters, was one of the most effective Black trade unionists in America. Once known as "the most dangerous black man in America," he was a radical journalist, a labor leader, and a pioneer of civil rights strategies. While scholars have traditionally portrayed Randolph as an atheist and anti-religious, Taylor situates Randolph within the context of American religious history and uncovers his complex relationship to African-American religion. She demonstrates

that Randolph's religiosity covered a wide spectrum of liberal Protestant beliefs, from a religious humanism on the left, to orthodox theological positions on the right, never straying far from his African Methodist roots.

Craig D. Townsend, *Faith in Their Own Color: Black Episcopalians in Antebellum New York City* (Columbia, 2005). Townsend tells the remarkable story of St. Philip's, the first African-American Episcopal Church in New York City, and its struggle for autonomy and independence. His work unearths a forgotten chapter in the history of New York City and African Americans and sheds new light on the ways religious faith can both reinforce and overcome racial boundaries. Founded in 1809, St. Philip's endured a fire; a riot by anti-abolitionists that nearly destroyed the church; and more than 40 years of systematic discrimination by the Episcopalian hierarchy. In contrast to the majority of African Americans, who were flocking to evangelical denominations, the congregation of St. Philip's sought to define itself within an overwhelmingly white hierarchical structure. Their efforts reflected the tension between their desire for self-determination, on the one hand, and acceptance by a white denomination, on the other. The history of St. Philip's Church also illustrates the racism and extraordinary difficulties African Americans confronted in antebellum New York City, where full abolition did not occur until 1827.



Roberto R. Treviño, *The Church in the Barrio: Ethno-Catholicism in Houston* (North Carolina, 2006). From the founding of immigrant parishes in the early 20th century

to the rise of the Chicano civil rights movement in the early 1970s, Mexican Americans in Houston have fused ethnic identity and Catholic faith to overcome adversity and find a place for themselves. Houston's native-born and immigrant Mexicans alike found solidarity and sustenance in their Catholicism, a distinctive style that evolved from the blending of the religious sensibilities and practices of Spanish Christians and New World indigenous peoples. Employing

church records, newspapers, family letters, mementos, and oral histories, Treviño reconstructs the history of several predominately Mexican-American parishes in Houston. He explores Mexican-American Catholic life from the most private and mundane, such as home altar worship and everyday speech and behavior, to the most public and dramatic, such as neighborhood processions and civil rights marches. He demonstrates how Mexican Americans' religious faith helped to mold and preserve their identity, structured family and community relationships as well as institutions, provided both spiritual and material sustenance, and girded their long quest for social justice.

David W. Wills, *Christianity in the United States* (Notre Dame, 2005). In this brief but comprehensive study, Wills provides both a broad interpretation and a wealth of factual information on the history of Christianity in the United States. Though Wills gives much attention to the diversity of American Christianity, charting the growth of American religious pluralism is only one of his goals. He also emphasizes Christian efforts to build a "holy commonwealth" and the role of religion in America's still unresolved effort to come to terms with the realities of race. Wills places the history of Christianity in the United States in the larger context of the globalization of the Christian religion. Linking the rise of African-American Christianity with the emergence of Christianity in the non-western world, he argues that the history of Christianity in the United States concerns itself in a central way with the relation of religious ideas, institutions, constituencies, and practices to the creation and exercise of political power.

Robert Wuthnow, *America and the Challenges of Religious Diversity* (Princeton, 2005). Muslims, Hindus, Buddhists, and adherents of other non-Western religions have become a significant presence in the United States in recent years. Yet many Americans continue to regard the United States as a Christian society. Drawing from a new national survey and hundreds of in-depth qualitative interviews, this book looks not only at how we have adapted to diversity in the past, but at the ways rank-and-file Americans, clergy, and other community leaders are responding

today. The results, Wuthnow argues, are encouraging because most Americans do recognize the right of diverse groups to worship freely, but sobering because few Americans have bothered to learn much about religions other than their own or to engage in constructive interreligious dialogue. Wuthnow contends that responses to religious diversity are fundamentally deeper than polite discussions about civil liberties and tolerance would suggest. Rather, he writes, religious diversity strikes us at the very core of our personal and national theologies. Only by understanding this important dimension of our culture will we be able to move toward a more reflective approach to religious pluralism.

Robert Wuthnow, *American Mythos: Why Our Best Efforts to Be a Better Nation Fall Short* (Princeton, 2006). America was built on stories: tales of grateful immigrants arriving at Ellis Island, Horatio Alger-style transformations, self-made men, and the Protestant work ethic. This book examines these most American of stories — narratives about individualism, immigration, success, religion, and ethnicity — through the eyes of recent immigrants. In doing so, he demonstrates how the "American mythos" has both legitimized American society and prevented it from fully realizing its ideals. *American Mythos* documents a disconnect between the stories we tell and the reality we face. Examining how cultural narratives may not, and often do not, reflect the reality of today's society, it challenges readers to become more reflective about what it means to live up to the American ideal.

Mark and Louise Zwick, *The Catholic Worker Movement: Intellectual and Spiritual Origins* (Paulist, 2005). From a bohemian circle that included Eugene O'Neil to her controversial labor politics to the founding of the Catholic Worker Movement, Dorothy Day lived out a civil rights pacifism with a spirituality that took the radical message of the Gospel to heart. Peter Maurin has been less celebrated but was equally important to the movement that embraced and uplifted the poor among us. In this book Mark and Louise Zwick explore the influence of Dostoevsky, Catherine of Siena, Teresa of Avila, Francis of Assisi, Therese of Lisieux, Jacques and Raissa Maritain, and many others on Maurin and Day.

Steven M. Avella, "Building the Latino/a Catholic Presence in Sacramento, California," *U.S. Catholic Historian* 23, no. 4 (fall 2005): 17-38.

R. Bryan Bademan, "'Monkeying with the Bible': Edgar J. Goodspeed's *American Translation*," *Religion and American Culture* 16, no. 1 (winter 2006): 55-93.

James R. Barrett, "Vatican II Comes to the West Side: An Experiment in Catholic Autobiography and the Historiography of Race and Class," *U.S. Catholic Historian* 23, no. 4 (fall 2005): 95-119.

Jeffrey M. Burns, "Prelude to Reform: The Church in San Francisco Before the Council," *U.S. Catholic Historian* 23, no. 4 (fall 2005): 1-16.

Anne M. Butler, "There are Exceptions to Every Rule: Adjusting the Boundaries — Catholic Sisters and the American West," *American Catholic Studies* 116, no. 3 (fall 2005): 1-22.

Wendy Cadge and Lynn Davidman, "'Ascription, Choice, and the Construction of Religious Identities in the Contemporary United States,'" *Journal for the Scientific Study of Religion* 45, no. 1 (March 2006): 23-38.

Michael P. Carroll, "How the Irish Became Protestant in America," *Religion and American Culture* 16, no. 1 (winter 2006): 25-54.

Joseph P. Chinnici, O.F.M., "Changing Religious Practice and the End of Christendom in the United States 1965-1980," *U.S. Catholic Historian* 23, no. 4 (fall 2005): 61-82.

Michael G. L. Church, "The Rage of Caliban: The Common Service, the Book of Common Prayer, and the Catholic Revival," *Anglican and Episcopal History* 74, no. 3 (September 2005): 357-83.

Michael J. Cieslack, "The Lack of Consensus Among Catholics for Establishing New Elementary Schools," *Review of Religious Research* 47, no. 2 (December 2005): 175-89.

John Corrigan, David Morgan, Mark Silk, and Rhys H. Williams, "Forum: Electronic Media and the Study of American Religion," *Religion and American Culture* 16, no. 1 (winter 2006): 1-24.

J. Kevin Coyle, "From Homily to Sermon to Homily: The Content of Christian Liturgical Preaching in Historical Perspective," *Liturgical Ministry* 15 (winter 2006): 1-9.

Guerric DeBona, O.S.B., "Toward the Open Text: Ron Hansen's Parables of Redemption and Grace," *U.S. Catholic Historian* 23, no. 3 (summer 2005): 121-36.

Roy Palmer Domenico, "'For the Cause of Christ Here in Italy': America's Protestant Challenge in Italy and the Cultural Ambiguity of the Cold War," *Diplomatic History* 29, no. 4 (September 2005): 625-54.

Elaine Howard Ecklund, "Different Identity Accounts for Catholic Women," *Review of Religious Research* 47, no. 2 (December 2005): 135-49.

Charles Fanning, "James T. Farrell's Fiction and American Catholicism," *U.S. Catholic Historian* 23, no. 3 (summer 2005): 41-56.

Thomas J. Ferraro, "'Of 'Lascivious Mysticism' and Other Hibernian Matters,'" *U.S. Catholic Historian* 23, no. 3 (summer 2005): 1-18.

Tracy Fessenden, "F. Scott Fitzgerald's Catholic Closet," *U.S. Catholic Historian* 23, no. 3 (summer 2005): 19-40.

Tracy Fessenden, "From Disestablishment to 'Consensus': The Nineteenth-Century Bible Wars and the Silencing of Dissent," *Church History* 74, no. 4 (December 2005): 784-811.

Nicole von Germeten, "A Century of Promoting Saint Peter Claver and Catholicism to African Americans: Claverian Historiography from 1868-1965," *American Catholic Studies* 116, no. 3 (fall 2005): 23-38.

Maura Hearden, "Catholic America's Love Affair with the Little Flower," *American Catholic Studies* 116, no. 3 (fall 2005): 39-54.

Thomas C. Henthorn, "A Catholic Dilemma: White Flight in Northwest Flint," *Michigan Historical Review* 2005 31(2): 1-42.

Andrew Hoberek, "Liberal Antiliberalism: Mailer, O'Connor, and the Gender Politics of Middle-Class Ressentiment," *Women's Studies Quarterly* 33, no. 3/4 (fall/winter 2005): 24-47.

Nathan J. Kelly and Jana Morgan Kelly, "Religion and Latino Partisanship in the United States," *Political Research Quarterly* 58, no. 1 (March 2005): 87-95.

Amy Koehlinger, "'Race relations needs the Nun': Sources of Continuity and Change in the Racial Apostolate of the 1960s," *U.S. Catholic Historian* 23, no. 4 (fall 2005): 39-60.

Paul J. Levesque and Stephen M. Siproth, "The Correlation Between Political and Ecclesial Ideologies of Catholic Priests: A Research Note," *Sociology of Religion* 66, no. 4 (winter 2005): 419-29.

Soledad Loaeza, "Mexico in the Fifties: Women and Church in Holy Alliance," *Women's Studies Quarterly* 33, no. 3/4 (fall/winter 2005): 138-60.

Kathryn E. Lofton, "The Preacher Paradigm: Promotional Biographies and the Modern-Made Evangelist," *Religion and American Culture* 16, no. 1 (winter 2006): 95-123.

Michael T. Marsden, "The Fiction of Andrew Greeley: The Sacramentality of Storytelling," *U.S. Catholic Historian* 23, no. 3 (summer 2005): 137-44.

Gerald McKevitt, S.J., "Northwest Indian Evangelization by European Jesuits, 1841-1909," *The Catholic Historical Review* 91, no. 4 (October 2005): 688-713.

Todd M. Michney, "Race, Violence, and Urban Territoriality: Cleveland's Little Italy and the 1966 Hough Uprising," *Journal of Urban History* 32, no. 3 (March 2006): 404-28.

Andrew S. Moore, "Anti-Catholicism, Anti-Protestantism, and Race in Civil Rights Era Alabama and Georgia," *Journal of Southern Religion* 8 (December 2005): on-line at <http://jsr.fsu.edu>.

Alexander Nava, "Teresa Urrea: Mexican Mystic, Healer, and Apocalyptic Revolutionary," *Journal of the American Academy of Religion* 73, no. 2 (June 2005): 497-519.

L. Lamar Nisly, "Presbyterian Pennsylvanians at a Louisiana Sawmill, or Just How Catholic is Gautreaux's *The Clearing?*" *U.S. Catholic Historian* 23, no. 3 (summer 2005): 109-20.

David J. O'Brien, "The Renewal of American Catholicism: A Retrospective," *U.S. Catholic Historian* 23, no. 4 (fall 2005): 83-94.

Neil Ormerod, "A Dialectical Engagement with the Social Sciences in an Ecclesiological Context," *Theological Studies* 66, no. 4 (December 2005): 815-40.

Paul Perl, "Are Former Catholic Women Over-represented Among Protestant Clergy?" *Sociology of Religion* 66, no. 4 (winter 2005): 359-80.

Stafford Poole, C.M., "The Diplomatic Missions of Bishop Joseph Rosati, C.M.," *The Catholic Historical Review* 91, no. 4 (October, 2005): 633-87.

John E. Quinn, "The Rise and Fall of Repeal: Slavery and Irish Nationalism in Antebellum Philadelphia," *Pennsylvania Magazine of History and Biography* 130, no. 1 (January 2006): 45-78.

James Silas Rogers, "Edwin O'Connor's *The Edge of Sadness*: Grace, Duality, and Words of Blessing," *U.S. Catholic Historian* 23, no. 3 (summer 2005): 57-70.

Marian Ronan, "A Sliver of Dry Land: Reconfigurations of Catholicism in the Works of Mary Gordon," *U.S. Catholic Historian* 23, no. 3 (summer 2005): 71-92.

Gerald J. Russello, "Catholics, Democracy, and Governing the Church," *Review of Politics* 67, no. 3 (summer 2005): 539-50.

Jame Schaefer, "Valuing Earth Intrinsically and Instrumentally: A Theological Framework for Environmental Ethics," *Theological Studies* 66, no. 4 (December 2005): 783-814.

Dan Smail, "In the Grip of Sacred History," *American Historical Review* 110, Supplement (December 2005): 1336-61.

James V. Spickard, "Ritual, Symbol and Experience: Understanding Catholic Worker House Masses," *Sociology of Religion* 66, no. 4 (winter 2005): 337-58.

Margaret O'Brien Steinfelds, "The Archaeology of Yearning: Alice McDermott," *U.S. Catholic Historian* 23, no. 3 (summer 2005): 93-108.

Samuel J. Thomas, "A 'final disposition...one way or another': The Real End of the First Curran Affair," *Catholic Historical Review* 91, no. 4 (October 2005): 714-742.



UPCOMING EVENTS AT THE CUSHWA CENTER

Cushwa Center Lecture

Lecture on Catholic Tradition and traditions
Francis Sullivan, S.J., Boston College
Date: TBA

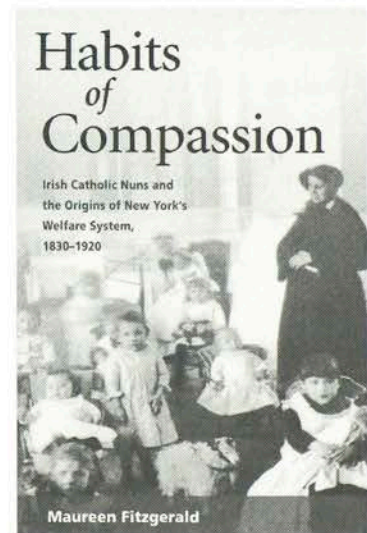
American Catholic Studies Seminar

"Marriages of Conscience"
Diana Williams, Harvard University
October 5, 2006
4:15 p.m.
1140 Flanner Hall

Seminar in American Religion

Habits of Compassion: Irish Catholic Nuns and the Origins of the Welfare System, 1830-1920 (Illinois, 2005)

Maureen Fitzgerald,
College of William and Mary
Commentators
Mary Oates, Regis College
Gail Bederman, University of Notre Dame
Saturday, September 23, 2006
9:00 a.m. - noon
McKenna Hall Center for Continuing Education



Cushwa Center Conference

Guadalupe, Madre de América: Narrative, Image, and Devotion

Cushwa Center for the Study of American Catholicism and the Institute for Latino Studies

November 9-11, 2006, University of Notre Dame

Thursday, November 9

Opening Event (7:00 p.m.)

Keynote Address

Carlos Fuentes

Author, Statesman, Scholar

Flor y Canto: Nahuatl Songs in Honor of Guadalupe

SAVAE — San Antonio Vocal Arts

Ensemble

Christopher Moroney, artistic director

Friday, November 10

Session One (8:30 a.m.)

America's Sacred Mountain of Sustenance: Tēpeyac and la Virgen de Guadalupe

David Carrasco, Ph.D.

Harvard University

Session Two (10:15 a.m.)

Poetic Memory: The Nican Mopohua as Sacred Text

Moderator:

Ana María Pineda, R.S.M., Ph.D.

Santa Clara University

Michelle González, Ph.D.

University of Miami

Diana Hayes, Ph.D., S.T.D.

Georgetown University

Maxwell Johnson, Ph.D.

University of Notre Dame

Jeanette Rodriguez, Ph.D.

Seattle University

Session Three (2:00 p.m.)

Subversive Beauty: Guadalupe Images in Art and Literature

Moderator: John Phillip Santos

Visiting Fellow, Brown University

Guadalupe on the Road to Aztlán

Yolanda M. López, M.F.A.

Visual Artist

Eldergivers/Art With Elders

San Francisco, California

Guadalupe Comes Home: Agency and the Embodiment of La Virgen in the Visual Arts

Amelia Malagamba, Ph.D.

University of Texas

Guadalupe: The Virgin in the Backpack

María Amparo Escandón, novelist

University of California at Los Angeles

Writing La Lupe

Theresa Delgadillo, Ph.D.

University of Notre Dame

Dramatic Presentation (7:30 p.m.)

The Encuentro: Juan Diego and the Virgin of Guadalupe

José Rubén De León

San Antonio, Texas

Saturday, November 11

Mañanitas Morning Prayer Service (8:30 a.m.)

Mañanitas: Serenading a Revered Mother

Campus Ministry and Coro Primavera

de Nuestra Señora

University of Notre Dame

Session Four (9:00 a.m.)

Generations That Called Her Blessed: The Rise of Guadalupean Devotion and Theology

Moderator: Kathleen Sprows

Cummings, Ph.D.

University of Notre Dame

From Patroness of New Spain to the Banner of Mexican Independence: Guadalupe and Ecclesial Transformations, 1754-1810

Teresa Maya Sotomayor, C.C.V.I., Ph.D.

Chihuahua, Mexico

Finding Our Lady of Guadalupe in Eighteenth-Century Mexico

William Taylor, Ph.D.

University of California, Berkeley

The Theology of Guadalupe: From Miguel Sánchez's Imagen de la Virgen María (1648) to Pope John Paul II

Timothy Matovina, Ph.D.

University of Notre Dame

Session Five: Workshops in Breakout Rooms (11:00 a.m.)

A Life-Giving Tradition

Flor y Canto: Catechesis and Theology in Popular Guadalupe Songs

Mary Esther Bernal

San Antonio, Texas

Virgilio Elizondo, Ph.D.

University of Notre Dame

La Espiritualidad de San Juan Diego

Eduardo Chávez Sánchez, Ph.D.

Instituto Superior de Estudios

Guadalupeños, Mexico City

Preaching Guadalupe

Allan Figueroa Deck, S.J., Ph.D., S.T.D.

Loyola Institute for Spirituality, Orange, California

Exégesis del Nican Mopohua

Monsignor José Luis Guerrero

Basilica de Nuestra Señora de

Guadalupe, Mexico

Tour of Art Displays at the Snite Museum of Art

Amelia Malagamba, Ph.D.

University of Texas

Daniel Groody, C.S.C., Ph.D.

University of Notre Dame

Imaging Guadalupe and the Quest to be Fully Human

Nancy Pineda-Madrid, Ph.D.

Boston College

Cultural Memory: Resistance, Faith, and Identity

Jeanette Rodriguez, Ph.D.

Seattle University

Session Six: Workshops in Breakout Rooms (1:30 p.m.)

A Life-Giving Tradition

(repeat 11:00 a.m. workshop sessions)

Session Seven (3:00 p.m.)

Madre del Sol, Madre de América

Virgilio Elizondo, Ph.D.

University of Notre Dame

Eucharist (5:00 p.m.)

President: Rev. John I. Jenkins, C.S.C., D.Phil.

President, University of Notre Dame

Art Exhibits on Campus during Conference

Snite Museum of Art:

Caras Vemos, Corazones No Sabemos: The Human Landscape of Mexican Migration to the United States

Curator: Amelia Malagamba, Ph.D.

University of Texas

Altar a la Virgencita impresa en las camisetas de los Chicanos

Artist: Esperanza Gama

Chicago, Illinois

Galeria América, Institute for Latino Studies:

Del Corazón del Pueblo

Curator: Brookes Ebetsch

University of Notre Dame



AMERICAN CATHOLIC STUDIES NEWSLETTER

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