



# AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## *God on the Waterfront*

**D**uring the Great Depression of the 1930s, hundreds of Americans joined the Communist Party or became involved in one of the many “popular front” organizations it sponsored. Intellectuals and artists opposed to fascism were particularly attracted to the party’s ostensible commitment to social justice.

After World War II, anxieties about communist infiltration grew in the United States, and the House Un-American Activities Committee turned its attention to Americans who had been involved with the party in the '30s. The entertainment industry — packed with liberals and left-leaning idealists — offered a compelling target. Dozens of actors, screenwriters and directors were subpoenaed to appear before HUAC, where they had to either “name names,” or risk the blacklist and the loss of their livelihoods.

For some, guilt-ridden at having been “duped” by the party, confessing before HUAC offered a welcome moment of catharsis. For others, testifying was tantamount to betraying friends and acquaintances to a system that, in the words of the Senate’s own Tydings Committee, ignored “the most elementary rules of evidence and fair play,” trafficking in “gossip, distortion, hearsay” and “guilt by accusation alone.”

The emotions aroused during this controversial period reverberate half a century later. Earlier this year a storm of protest greeted the announcement that renowned director Elia Kazan would receive a lifetime achievement award from the Academy of Motion Picture Arts and Sciences. Kazan belonged to the party for about 18 months early in the 1930s. Subpoenaed by HUAC in 1952, he chose to name names. For many, this moment taints his entire career. In particular, Kazan’s highly acclaimed 1954 film, *On the*

*Waterfront* — which presents testifying before a government commission as an act of heroism — has been singled out as a transparently self-serving attempt to justify his testimony before HUAC.

As historian James T. Fisher explained in a lecture on March 26, “Recovering the Waterfront: The Hidden History of a Film Classic,” that interpretation misses the real story behind *On the Waterfront*. Fisher, who teaches theology and history at St. Louis University, is also a faculty fellow with the Cushman Center’s “Catholicism in 20th-Century America” research initiative; he is working on a history of the working-class, ethnic Catholic subculture among dockworkers and their families along the New York-New Jersey waterfront during the middle of the century.

The real story behind *On the Waterfront*, says Fisher, is not McCarthyism but a conflict during the late 1940s and early '50s between the Jesuit labor priest John M. Corridan and fellow Catholic Joseph P. Ryan, “president for life” of the International Longshoremen’s Union (ILA), whose rank and file was more than 90 percent Catholic.

Assigned to the Xavier Labor School of Manhattan in 1946, Corridan joined the Jesuit fight against the communist threat. The Jesuits offered a positive program for reforming American socio-economic conditions, and

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## *Catholicism in 20th-Century America*

On March 26–28, participants in the Cushwa Center’s “Catholicism in 20th-Century America” research initiative convened for a conference at the University of Notre Dame. More than 30 scholars met to discuss their research, offer critiques and suggestions, and engage in extended conversations about the broader themes and intentions of the project.

During the conference, the “Public Presences,” “Catholic Women,” and “Catholic Practices and Identity” working groups gathered in separate sessions to review and discuss in detail progress reports submitted by each of the faculty and dissertation fellows. (The “Latino Popular Religion” group met separately in Los Angeles in January.) During several plenary sessions scholars were able to discuss their research with the entire group. These sessions also offered an opportunity to air some of the larger methodological and interpretive questions relevant to the study of American Catholicism.

Several common themes emerged during these discussions. Many scholars are focusing on the importance of place in the history of Catholic communities. Ecclesiastical leadership, ethnic composition, and the nature of the larger society with whom Catholics have interacted, varied from Pittsburgh to Birmingham, St. Paul to Washington, D.C., and Puerto Rico to Chicago. Like politics, religion has a local dimension, and the understanding and reception of liturgical reform, a controversial encyclical such as *Humanae Vitae*, or the emphasis on the social justice imperatives of the Gospel, has differed from place to place. Several of the initiative’s fellows are working on closely-observed community studies that will offer new interpretations of the major aspects of the Catholic experience when viewed in light of specific tensions and concerns.

Work is another theme common to several projects. Whether as members of craft and trade unions, as women negotiating the workplace for the first

time after World War II, as nuns and social workers educating the children of the working-class, or as priests ministering to congregations for whom the demands of making a living often disrupted older patterns of religious devotion and practice, Catholics have negotiated the workplace. Gender figures prominently in analyzing the Catholic experience of work: Where men have often faced the conflicting values of Church and workplace, women have struggled against traditional images that have seemed to deny them careers. Exploring how Catholics have experienced these tensions, as well as ways in which Catholicism has supported workers through education, labor activism, and by providing spiritual resources, is an important part of the history of this century.

Finally, changes in liturgy, theology and social ethics during the 20th century have intersected in complex ways with larger cultural developments. Thinking on education, sexual morality, as well as the civil rights and women’s movements and politics combined with changes in the religious and devotional culture of the Catholic community. After World War II, the new theology coming out of Europe coincided with a fresh interest in other spheres of learning such as psychology and the social sciences, leading to significant changes in Catholic intellectual life. Disentangling these different elements, distinguishing their respective effects, and identifying overlooked precedents and continuities are among the most exciting and challenging tasks facing scholars of 20th-century Catholicism.

Also at the spring 1999 meeting, the “Catholic Women” working group awarded four dissertation fellowships to junior scholars. The new members of the “Catholic Women” group include:

- *Amy Koehlinger*, a Ph.D. candidate at Yale University, working with Jon Butler and Harry Stout (Ms. Koehlinger also wrote a senior honors thesis at Indiana University under Robert Orsi). Koehlinger is researching “Social Activism among American Women Religious in the Civil Rights Era.” She will explore and clarify the

effect of activism for racial justice on congregations during the post-conciliar period, identify ideological and political sources of the changing forms of religious life after Vatican II, and examine controversies over the nature of religious authority and the role of women religious in contemporary society.

Koehlinger’s study goes beyond simply recounting women religious and their social activism, demonstrating how these activities and experiences challenged and ultimately transformed their views of themselves, their communities, and their vocations. As a result of their participation in the struggle for racial justice during the Civil Rights era, women religious were moved to challenge the structural insularity of their communities, to suggest new ways of conceptualizing the meaning and goals of religious life, and to reconceptualize power and authority. As Koehlinger puts it, “worlds of religious meaning and institutional purpose were destroyed and then remade” during the struggle for social and racial justice, and her work will constitute an important chapter in the under-studied history of American Catholic women religious.

- *Darra Mulderry*, a doctoral candidate at Brandeis University working with James T. Kloppenberg. Ms. Mulderry is writing on “American Catholic Sisters: A History of Ideas, 1950–1995.” In response to Vatican II’s call for a renewal of religious life in the mid-1960s, American women religious initiated a re-examination and reform of their constitutions, lifestyles, and purposes. By the early 1970s, these reforms amounted to a virtual revolution in religious life, as congregations dramatically altered their organization, philosophy and activities. Traditional codes of dress, obedience to superiors, and separation from the world were reformed or abandoned, as were customs such as silent meals, prescribed prayers and the prohibition on close friendships. Sisters moved beyond the cloister to engage the world in new forms of community, ministry and service; they joined in the struggle for social justice and marched to protest the war in Vietnam; and they experimented with new forms of

organization and spirituality that granted greater freedom and responsibility to the individual.

Mulderry's research addresses the intellectual climate surrounding these vivid changes in religious life. Beginning with a genealogy of the ideological sources of renewal in the Sister Formation Conference in the 1950s, she examines the influential thinkers of the 1960s and their impact on debates and discussions among sisters during the era of renewal, and pursues the life stories of sisters engaged in spiritual direction, social activism, the arts, and theology in the decades since the great surge of renewal forever altered the landscape of religious vocations. Her study will illuminate the ways in which Catholic women religious have grappled with a larger problem of how to balance individualism with communitarian commitments and values.

• *Laura Murphy*, a graduate student at the State University of New York at Binghamton working with Kathryn Kish Sklar. Ms. Murphy's research is on "Catholic Social Thought and Action in the U.S.: The Minimum Wage Campaign for Women, 1891–1913." Her study will contribute to an understanding of the ways in which the Catholic social justice tradition has influenced public policy in the United States. Specifically, she will demonstrate ways in which Irish-American working women, priests, and labor organizers championed the right of women workers to a higher wage, leading to the passage of state-sponsored minimum wage laws for women in 15 states by 1920, and ultimately to a federal minimum wage law for all workers in 1938. Her strategy is to uncover the heretofore neglected story of efforts to improve the working conditions of Irish-Catholic women by the Church hierarchy, socially concerned priests, women labor organizers, and wage-earning women.

Murphy finds that in most cases the success of Catholic reform efforts depended on dialogue and cooperation with middle-class Protestant reformers. Her research will contribute to our knowledge of the depth and scope of networks of activism within the Catholic Church, and show where those networks encountered and interacted with similar efforts on the part of reformers working in different religious

traditions. Her dissertation will provide an important perspective on the religious contribution to public policy debates.

• *Gina Marie Pitti*, a Ph.D. candidate at Stanford University working with Albert Camarillo and Estelle Freedman. Ms. Pitti's study is entitled "Pá el derecho": Gender, Church and Community Organizing in Bay Area Mexican American Colonias, 1945–1970." While the devotional aspects of Mexican-American Catholicism are beginning to receive the kind of scholarly attention they deserve, the significance of the Catholic Church in the political history of Mexicans and Mexican-Americans in the United States is only beginning to be written. Pitti will show how volunteer work in parish ministries and community service projects prepared Mexican-Americans for the struggle for civil rights and social justice. She will also demonstrate that scholarly assumptions about the preoccupation of Mexican-American women with family and devotional concerns to the supposed neglect of public, political issues, is unfounded. Mexican Catholic women linked spiritual services with material and political needs in their efforts to evangelize their communities and promote the social and temporal welfare of the population.

Mexican women justified their activism through appeals to "political familism" that affirms the family as the basis for political identity, and successfully merged their private and public roles by working simultaneously to maintain their families and improve their communities. Single and childless women, as well as teenagers, joined these struggles, adding a more individualistic perspective to cooperative efforts for justice. Church-based activism affected policy, altering the shape of the public sphere in California; it also carved a public space for the ethnic culture of Mexican-Americans in civic life. Pitti's study promises to enrich our understanding of the vital intersection of religion, ethnicity and public policy.

Participants will convene again in October 1999, when all scholars supported by the project will present formal reports on their research for further discussion, and to prepare for a national conference to be held at the University of Notre Dame on March 10–12, 2000.

## American Catholic Studies Seminar

On November 5, Mary Lethert Wingerd presented a paper entitled "Revisiting 'Great Man' History, or How the Irish Captured the City of St. Paul." Ms. Wingerd recently earned her Ph.D. in American history at Duke University. A faculty fellow with the Cushwa Center's "Catholicism in 20th-Century America" research initiative, her larger study is titled "City Limits: Class, Culture, and the Making of an Irish-Catholic Town, St. Paul, Minnesota." Father Marvin O'Connell of the history department at Notre Dame, John Ireland's biographer and a native Minnesotan, served as commentator.



Mary Wingerd

Wingerd described three figures important to St. Paul's development during the 19th century: Protestant railroad magnate James J. Hill, Archbishop John Ireland, and Mary Mehegan, who later became Hill's wife. Social history, Wingerd says, has put ordinary people at the center of its narratives, but neglected influential figures. Wingerd sets her study within a reconsideration of what used to be called "great man" history, paying close attention to the ways in which influential individuals have shaped political, social and cultural environments.

Wingerd contends that together the Hills and Ireland altered the ethnic and religious landscape of St. Paul. Apart from their influence, she says, the Irish would not have played the prominent

role they have in St. Paul's history. All three came to St. Paul in the early 1850s, when religious institutions were welcomed as important moral forces in an unruly frontier town. James Hill and John Ireland were by temperament and ambition both empire builders. Mary Mehegan came from a destitute fatherless family that was saved by the intervention of local priests and the Sisters of St. Joseph, creating in her "a fierce devotion to Catholicism and an unshakable loyalty to the priests and nuns" who had done so much for her.

When Hill met Mehegan in 1863 he was one of the promising young men of St. Paul, and might have been expected to marry into one of the city's wealthier families. Instead he chose to marry poor, Irish and Catholic Mary Mehegan, a waitress at the hotel where he ate. Once married, Hill took slurs against the Catholic Church or the Irish personally, and those eager to please this increasingly powerful man expressed any prejudices they might have at their own risk. As Hill's wealth and power grew, he recruited his political and business assistants from Irish ranks.

Father Louis Caillet, Mary's spiritual protector, approved of her marriage to James Hill, despite the latter's Protestantism. John Ireland also took note. He had been a childhood playmate of Mary's, and saw in the union "an opportunity for Catholic and Irish advancement, and possibly a boon for his personal ambitions as well." Ireland had painful memories of the discrimination his family had suffered, and unabashedly promoted the welfare of St. Paul's Irish, particularly within the ranks of the clergy.

Ireland and Hill established a symbiotic relationship, the bishop promoting Irish immigration and settlement, the businessman employing the newcomers and loaning money to the Irish colonies. Hill was lavish with his donations to the Catholic Church, valuing its many contributions to maintaining civil order among the working class. After Hill suffered a debilitating strike led by Eugene Debs in 1894, he generously endowed the St. Paul Seminary; the terms of the gift, however, stipulated that Hill would have "final oversight of the seminary's management."

While Ireland promoted Irish advancement within the Church, Hill saw that they received their share of positions in politics and business. Hill favored Irish-owned contractors for the many construction jobs generated by his railroad. But placement in parishes and construction contracts were one thing, access to elite circles was another. Mary Hill played a critical role in ensuring that Irish-Catholics would achieve access to the upper echelons of St. Paul society: her devotion to the Catholic Church was well-known, as was her generally retiring nature, and St. Paul's elite soon found that the best way to assure her attendance at a function was to invite representatives from the Catholic clergy.

As a consequence, St. Paul's upper class was open to Catholics and the Irish in a way that high society in neighboring Minneapolis, for example, was not. Irish Catholics were able to establish a network that extended into the upper echelons of political and financial power, at one end, and the city's working class, at the other. While religious and ethnic tensions did not disappear entirely, class divisions became the dominant social markers in St. Paul. The city's middle class — and aspirants thereto — mingled at social functions and joined clubs that attracted representatives from every ethnic and religious group.

Proximity to the centers of political and financial power elevated the Irish-Catholic community to a place of prominence in St. Paul, and no one worked harder at turning that power to the benefit of the Church than John Ireland. While Hill endowed the St. Paul Seminary with the intention that it would serve his business interests, Ireland established control over recruitment and the curriculum, and appointed one of American Catholicism's chief advocates of economic justice, John Ryan, as professor of moral theology.

Catholic social teaching spread beyond the precincts of the seminary. During a plumbers strike in 1903, for example, contractors requested that a judge present the strikers with an injunction, which he refused to do. In his ruling, the judge referred to Leo XIII's encyclical on the rights of labor, *Rerum*

*Novarum*. In the end, says Wingerd, the Catholic social justice movement nurtured by John Ryan at St. Paul Seminary, which came to fruition during the 1930s, derived from "James Hill's single most substantial investment in social control." St. Paul's reputation as a "conservative" town where the Catholic Church controls the working class is an over-simplification of a complex social compact that was inclusive of workers' interests.

Marvin O'Connell raised several objections to Wingerd's interpretation of John Ireland, but he agreed that place is important, and that Irish Catholicism in St. Paul looks very different than it does elsewhere. This is due in part to the presence of the figures Wingerd discussed, and should remind us of the critical if unpredictable role played by accident in shaping the social environment.

### ***American Catholic Studies Seminar: Panel Discussion***

On March 4, the Cushwa Center featured a panel discussion of *The Missionary Movement in American Catholic History* (Orbis Books, 1998), by Angelyn Dries, O.S.F., associate professor of religious studies at Cardinal Stritch College in Milwaukee, Wisconsin. In addition to Professor Dries, the panelists consisted of three faculty from the University of Notre Dame: Philip Gleason, professor emeritus of history; Robert Pelton, C.S.C., a specialist in Latin America who teaches in the theology department and at the Kellogg Institute for International Studies; and Bradley Malkovsky, who teaches comparative theology, also in the theology department.

Philip Gleason opened the discussion by stressing the surprising degree to which historians of American Catholicism have ignored the subject of missions. For whatever reason, he said, missions have simply not appeared on their radar screens until now. Professor Dries' achievement is all the more impressive in that it is not only a comprehensive account of American Catholic missions from 1840 to 1980, but it



Angelyn Dries

has been written without the benefit of the large body of secondary literature scholars usually build upon. This is a foundational book, said Gleason, and writing it required the author to hack her way through a wilderness of raw data, reading a wealth of primary sources and conducting dozens of interviews, as well as visiting some 30 archives in the course of her research.

Gleason was particularly impressed with the way the narrative blends the institutional aspects of the missionary enterprise with events such as World Wars I and II, the acquisition of the Philippines, doctrinal movements such as Americanism, and Vatican II. As for the enterprise itself, Dries is sensitive to the role gender played on the mission field, where religious sisters have always played an important if heretofore neglected role. Gleason concluded by noting the impact of the revolutionary doctrinal developments of Vatican II on missions, particularly its altered understanding of the Church, and wondered whether this was a permanent change, or would it too prove to be a phase?

Father Pelton agreed that *The Missionary Movement in American Catholic History* is a pioneering work that is already a classic, a book that will open new vistas of research for future scholars. Father Pelton shared his recollections of the growth of the missionary impulse on the Notre Dame campus from the late 1950s, when the Sister Formation Movement and members of the theology department began to set up institutes that would focus attention on Latin America, and the Vatican challenged religious orders to dedicate 10

percent of their overseas personnel to the area. Pelton was one who answered that call: "We went with answers," he remembered, "and became students."

Pelton recalled that the attitude among young missionaries during the era of the council was one of optimism and hope, but that there was also a certain naiveté and a lot of cultural baggage. Pelton appreciated Dries' discussion of "reverse mission," a process he had witnessed first hand, as the young missionaries of the Vatican II era soon found themselves gratefully listening to and learning from people who had suffered more than they, whose faith was stronger than theirs.

Professor Malkovsky shared experiences that illustrate the complexity of religious conversion: He is himself a convert to Christianity from modern neo-paganism, married to a woman converted to Catholicism from Islam, whose father is a convert to Islam from Catholicism, and whose family had been converts from Hinduism to Catholicism. In India, where he met his wife, the Bible plays an important part in conversions to Christianity, as Jesus is often first encountered as guru and later acknowledged as savior. Healing also plays an important part in the conversion dynamic, as do material enticements, as religious communities often promise better jobs and other advancements to potential converts. Malkovsky observed that such practices account for much of the anti-Christian activity currently sponsored by Hindu fundamentalists.

Professor Dries responded by thanking the participants for their attention to her book, but reminded the audience that it is only a beginning. Having spent large amounts of time among scholars from different religious traditions, she is still amazed, she said, at what a small percentage of Catholics are studying missions, particularly when one considers the size of the Church, the number of academic institutions connected with it, and the important role missions have played in its history.

During the discussion Scott Appleby asked why there is such a disparity between Catholics and the impressive number of evangelical Protestant scholars who are actively engaged in the study of missions. Several explanations emerged during the conversa-

tion. Professor Dries stressed that for Protestants, missionary work relies upon incorporating large numbers of lay people into the enterprise, while for Catholics missions is a specialized calling among ordained clergy or religious. Bill Burrows of Orbis Books pointed out that Catholic seminarians interested in missions are usually moved to separate, mission-oriented programs, while Protestant seminaries integrate missions into their general programs of study.

The challenge presented by Protestant mission work has mobilized otherwise disinterested Catholics to support the missionary enterprise. Protestants, for their part, were affected by their contacts with Catholics on the mission field. Bill Svelmoe, a Ph.D. student studying the evangelical Wycliffe Bible Translators, related that Protestant missionaries were initially ordered by their supervisors to establish cordial relations with Catholic priests working in their areas, but were soon surprised to find how much they had in common with them. Father Pelton recounted the dramatic adoption of social justice concerns among evangelical missionaries in the field over the last five or 10 years, something no one expected and which remains largely unacknowledged by the hierarchy.

## Cushwa Center Lecture

On March 25, historian Richard Fox of Boston University presented a lecture on "Trials of Intimacy: Love and Loss in the Beecher-Tilton Scandal," drawn from his book of the same title, forthcoming this fall from University of Chicago Press. Professor Fox is the author of *Reinhold Niebuhr: A Biography* (Harper & Row, 1985), co-editor of *A Companion to American Thought* (Blackwell, 1995) and *The Power of Culture: Critical Essays in American History* (University of Chicago Press, 1993), and is a consultant with the Cushwa Center's "Catholicism in 20th-Century America" research initiative.

Henry Ward Beecher was one of 19th-century America's most eminent Victorians. The son of abolitionist Lyman Beecher and the brother of Harriet Beecher Stowe, Henry was the best-known Protestant minister of his day, preaching a soothing gospel of sentiment and progress at Plymouth



Richard Fox

Congregational Church in the fashionable suburbs of Brooklyn Heights, New York. A compelling promoter of the liberal Protestant reconciliation of Christianity with post-Civil War abundance, Beecher's eloquence drew the admiration of thousands (including poet Walt Whitman) and his sermons were reprinted in pamphlets and newspapers throughout the United States.

Beecher became front-page news in the 1870s when he was accused of committing adultery with parishioner Elizabeth Tilton, the wife of his best friend Theodore Tilton. The scandal stretched over most of the decade: Victoria Woodhull accused Beecher in 1872; Plymouth Church investigated the allegation in 1874; a civil trial ended in a hung jury in 1875; and Elizabeth Tilton publicly recanted her earlier protestation of innocence in 1878.

Though the Victorians themselves were unable to pronounce a verdict, observers from the 1920s to the present have with increasing certainty concluded that Beecher did have an adulterous affair with Mrs. Tilton. Along the way, said Fox, they indict the Victorians as gullible "suckers for Beecher's glossy showmanship." Moderns, by contrast, "are worldly-wise and see through his coverup." For most of the 20th century Beecher has been ridiculed as the embodiment of Victorian nonsense, a "sentimental fool, long-winded buffoon, and hypocritical stuffed shirt — and the scandal has been the moment of his

richly deserved unveiling." Beecher, said Fox, has come to symbolize all that the modern world dislikes about Victorianism, and to personify the values Americans rejected as they made the transition to modernity.

It is time, said Fox, that historians allow the Victorians to "enter the deep past, where they can be apprehended as alien to us." It is part of the imperialism of modernity to assume that peoples of other cultures or times are much like ourselves, and we interpret their actions accordingly. In doing so, we risk losing an appreciation of how very different the Victorian world is from our own, he said.

Modern writers choose to believe Woodhull rather than Beecher, with no more evidence than was available to the jury that was unable to convict him in 1875. There is an irony here, in that Woodhull was herself very much a Victorian, a spiritualist subject to "overwhelming gusts of inspiration" who spoke "not in her own voice but in that of spirits over whom she had no control." There is as much reason to greet her comments with skepticism as there is to disbelieve Beecher.

Digging back into the evidentiary remains of the trial leads us not to unambiguous answers, said Fox, but to "a web of contradictory stories" that teach us a great deal about Victorian culture. We see that in addition to their prudery and sentimentality Victorians differed from us in subtle but significant ways: their attention to reputation and "honor"; their larger range of emotions, particularly remorse and shame; their spiritualism; their acceptance of intensely emotional same-sex relationships; and the high seriousness with which they regarded blasphemy and scandal.

One of the most scandalous charges Victorians could level was that of advocating or practicing "free love," and all the participants — Beecher, Woodhull, the Tiltons — were tarred as threats to conventional family values. The scandal, however, went beyond the actual question of adultery, and was bound up with the very nature of the relationship each of the Tilton's sustained with their pastor (Beecher — who had officiated at their wedding — first had an intensely

close friendship with Theodore; in the later '60s, he drew close to Elizabeth).

"Beecher and the Tiltons," said Fox, "did far-reaching cultural work in their three-way campaign to cultivate new forms of intimacy while remaining faithful to their moral and religious inheritance." In the process, they stretched that inheritance "nearly beyond recognition and became potent public symbols of the transformation. They promoted a new world in which the private infiltrated and colonized the public, and the personal tended to displace the impersonal."

Surprisingly perhaps, this broad shift in sensibility — so characteristic of the 20th century, with its celebrity voyeurism and fascination with intimate, personal details — can be traced to Beecher's theology, which stressed a spirituality of personal growth and emotion that he hoped would bring Christianity into the new world of commerce and capitalism.

It is true that Elizabeth eventually confessed to unfaithfulness; what is not clear is whether she was referring to the flesh or the heart. It is doubtful that she thought the one more serious than the other. The fixation of recent writers on the question of adultery obscures the truly radical challenge contained in the relationship, the idea that a fulfilling life involves close, emotional friendships across the boundaries of gender and the family. In this, said Fox, Victoria Woodhull was right: "Beecher was a cultural radical in religious shepherd's garb."

## Research Travel Grants

These grants help defray the expenses of travel to Notre Dame's library and archival collections for research on American Catholicism. Recipients of awards in 1999 include:

- *Zachary Calo*, a graduate student at the University of Pennsylvania, for his research, "That the Last May Be First: 20th-Century American Catholic Thought on Capitalism, Poverty and the State." Calo's study explores American Catholic social thought, focusing on the intersection of theology, ethics and public policy.

• *Sister Joan Campbell* of the Sisters of Loretto at the Foot of the Cross, for her research on the founding of that community in Kentucky during the early 19th century.

• *Virginia Meacham Gould* and *Charles Nolan* of the Archdiocesan Archives in New Orleans, for their research on Henriette DeLille, founder of the Sisters of the Holy Family in 1842, a religious community of African American women. Their research will contribute to two new biographies of DeLille.

• *Seth Jacobs*, a Ph.D. candidate at Northwestern University, for his research, "'Our System Demands the Supreme Being': America's Religious Revival and the Creation of South Vietnam." This study seeks to determine the relevance of the mid-century religious revival to America's support for the Diem regime in Vietnam by examining the intersection of religious history and foreign policy.

• *Sioban Nelson* of the University of Melbourne, for her research on

"Nineteenth-Century Catholic Women and the Care of the Sick." Nelson will examine American Catholic nurses in the 19th century, stressing the extraordinary range of the achievements of these religious women and offering an alternative interpretation to that which sees this period as a prologue to professional, modern nursing.

*The deadline for applications for Research Travel Grants each year is December 31.*

## Hibernian Research Awards

This annual research award, funded by an endowment from the Ancient Order of Hibernians, is designed to further the scholarly study of the Irish in America. There are two recipients of the 1999 award.

• *Alison Kibler* of the Centre for Women's Studies at the Australian National University, for her research on "Paddy, Shylock and Sambo: Irish,

Jewish and African American Protests against Mass Culture in the United States, 1880–1930." She will examine the ways in which these three ethnic groups attacked ethnic stereotypes in mass culture, opening the theater to a broader range of portrayals and transforming American culture in the process.

• *Christopher Shannon*, an independent scholar, for his research on "The Irish in Us: Religion and Ethnicity in American Cinema, 1907–1946." Shannon, who received his Ph.D. in American studies from Yale University, is currently a junior fellow at the Erasmus Institute at the University of Notre Dame. His project examines Irish-American Catholicism as a case study of how mass media represents ethno-religious traditions in a commercial market.

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## God on the Waterfront

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their labor school sought to train a committed cadre of workers who could combat communist propaganda with a Christian vision of society grounded in the social encyclicals. As historian Joseph McShane has observed, the Jesuit labor schools hoped to create an apostolic "fifth column" imbued with an "action-oriented" spirituality within the Catholic working class.

Corridan believed reforming an economic system designed solely for the convenience and profit of employers was critical to eliminating the unjust conditions that allowed communism to gain ground among the workers. In 1948 he launched a crusade to root out corruption in the ILA. But in the waterfront neighborhoods, religion, community organization, and work were closely integrated, and Corridan's crusade to reform the labor system inevitably challenged the entire ethos and culture of what Fisher calls "the Catholic waterfront metropolis."

The crude, inefficient labor-system dominating the docks troubled Corridan. The waterfront was oversupplied with longshoremen, the full number of whom were needed only rarely. In between, dockworkers were subject to a hiring system that treated them "as if they were beasts of burden," he wrote, "part of the slave market of a pagan era." Corridan came into conflict with the ILA when he became convinced the union was profiting from the dues paid by this surfeit of workers, and had little interest in reforming waterfront labor practices.

The hiring bosses, who doled out work several times a day during the "shape-up," likewise profited from the kick-backs paid by men desperate for work; loan sharks thrived by supplying destitute longshoremen with high-interest loans during lean times. The businessmen who controlled the piers (such as the waterfront's "Mr. Big," William J. McCormack), the union under Ryan's leadership, and local racketeers, found the system congenial. Everyone was pleased, except the

workers, who expressed their dissatisfaction by calling a wildcat strike in 1948. Corridan determined to come to their aid.

The priest had little confidence that the waterfront could clean its own



*James T. Fisher*

house. Rather "the Government of the United States should set up a competent Commission of Inquiry to investigate and solve this cancerous condition." But as Catholic labor activist John C. Cort noted, union racketeers regularly employed violence, and like "most communities where a careless word can cost a life, the natives are extremely close-mouthed, especially in speaking to outsiders." For such a commission to do its work, longshoremen would have to break the waterfront's code of silence and testify against local leaders, often their friends and neighbors.

Public attention would, Corridan believed, deprive waterfront thugs of their cloak of secrecy, and encourage informants to come forward. To that end, he collaborated with journalist Malcom Johnson, a non-Catholic investigative reporter preparing a series of stories that ran in the *New York Sun*, "Crime on the Waterfront." It was through Johnson that Corridan first came to the attention of Budd Schulberg, a screenwriter developing a script about the waterfront. Out of Schulberg's and Corridan's conversations came the screenplay for *On the Waterfront*. Schulberg was fascinated by the idea of a priest advocating on behalf of "rank and file longshoremen rebelling against a corrupt social system." Corridan offered to help Schulberg turn the story of his struggle with the ILA into a film: "Budd, I said, 'you can do a *Going My Way* with substance.'"

Both Johnson and Schulberg were changed by their collaborations with the priest. Johnson, a jaded New York crime reporter, found himself absorbing some of the Jesuit's passion for righteousness. And Schulberg, a liberal humanist, was transfixed by the vision of social justice he caught from this "fast-talking, chain-smoking" priest, who "swore like the longshoremen and drank with them," but who, he later wrote, "gave me feelings about Christ that I never had before."

Schulberg became enthusiastic about Catholic social teaching when he was writing *On the Waterfront*, and many of his friends thought he would soon join the Church. He did not, but both Schulberg and Johnson readily admitted that Corridan had converted them to the cause of cleaning up the waterfront. Both emphasized that *On the Waterfront* was Father John Corridan's story, that it was intended to aid in his struggle: "The film came from deep involvement with the battles that were going on with the

ILA," Schulberg said. Father Corridan "was the inspiration for the film, every word spoken by his prototype in that picture came straight from the mouth of this straight-talking waterfront priest whose contribution to Christian social justice must never be forgotten."

Though Marlon Brando's portrayal of dockworker Terry Malloy's slow awakening to conscience is the main

story of the film, it is the Corridan-inspired Father Pete Barry, played by Karl Malden, who encourages Terry's change of heart. As the film opens, Father Barry is himself experiencing a transformation. When a dockworker slated to testify before a crime commission is murdered, Barry realizes that he cannot wait for his parishioners to come to him, but that he needs to treat the whole neighborhood as his church, and take the Gospel to the streets and the docks.

Readjusting boundaries is one of the key themes of the film.

When Father Barry expresses disbelief at the indignities of the shape-up, a dockworker explains that the waterfront is different — "like it ain't part of America." The waterfront needed to be brought under the same laws that govern the rest of the nation, Corridan felt, but for that to happen, dockworkers would need to break with local custom and testify before outsiders. *On the Waterfront* shows Father Barry challenging the culture of the waterfront with the imperatives of the Gospel, speaking truth to power and inviting the intimidated dockworkers to imitate him.

The waterfront does not immediately follow Barry's call, however. Violence greets him when he preaches his "Christ in the shape-up" sermon from the hold of a ship after a dockworker slated to testify is killed. Christ sees what you are suffering, and he suffers with you, Barry tells the longshoremen. "Go back to your Church, father!" one of the union

henchmen yells, as others pelt him with eggs and cans. "Boys, this is my Church!" Barry responds. As there is no place from which Christ's presence can be excluded, so there is no place where a man's basic rights and dignity can be ignored.

Corridan's crusade pitted the rule of law against venal businessmen, corrupt politicians and union racketeers. But the struggle could not be confined to local politics or labor policy, and the conflict soon came to involve two distinct Catholic sub-cultures. For his part, Corridan championed the social justice ideals enshrined in *Rerum Novarum* and *Quadragesimo Anno*, and longed to see the Gospel break into a corrupt and fallen world and restore human rights. Schulberg later likened Corridan's vision to liberation theology.

Corridan was outraged, for example, at local politicians and dock bosses who "profess to be Catholics and assume they can remain in good standing just by showing up for Mass every Sunday." These men "think nothing of treating their fellow human beings like dirt every day in the week. They seem to forget," he continued, "that every man is precious in the eyes of our Lord and that he died for all of us, as brothers in Jesus Christ, and not just for the privileged few."

The dockworkers, on the other hand, lived under an older Catholic culture that had adapted to the economic hierarchies and power inequalities of 19th-century urban America. They possessed, said Fisher, a bare-knuckled "populist realism" that accepted poverty, suffering and injustice as an inevitable part of life. The Catholicism of this world was circumscribed by ethnic custom, devotionism and private charity, and included a fierce devotion to place as well as a certain loyalty to neighborhood hierarchies.

Above all, waterfront neighborhoods resented outside interference, whether from the government or the Church. While the longshoremen's Catholicism was often sincere, the Church was not the only power to be reckoned with in their world. In fact, though *On the Waterfront* depicts Barry convincing Malloy to testify, the real Corridan met with intense resistance

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from longshoremen and their families, who perceived his crusade more as an attack on their neighborhood traditions than an attempt to clean up union corruption.

One "son of a longshoreman" wrote to Corridan in 1953, "I see no reason for making such a big time over the ILA affairs. J.P. Ryan may have overstepped a bit — all the fellows do when they get a bit of power." The writer reminded him that though local union politics had a few "bad boys," its leaders were Catholics, as were many members of the ILA. "It is a disgrace," he concluded, to have Catholics fighting each other in public, and the only solution was for Corridan to admit that he had overstepped. "Please now, for the benefit of all of us who try to follow in the teaching of our religion, back out of this gracefully," the writer implored Corridan.

Corridan told longshoremen in 1954 that he wanted to see them get a new deal so they could improve their temporal and spiritual lives. Reforming the waterfront "will give you a better chance to save your souls," he told them. But the dockworkers saw Corridan appointing himself "savior of the waterfront," and they resented the implication that they needed saving, that their Catholicism or their way of life was somehow deficient and in need of reform. What is more, they had the example of local Church leaders who were ready to honor the boundaries that structured their community, specifically that between religion and labor.

Monsignor John J. O'Donnell, chaplain of the Port of New York and a warm friend of union boss Joseph Ryan, was fondly called "Taxi Jack" by his parishioners. When Ryan was indicted for the misappropriation of union funds in 1953, O'Donnell told the press that he and his friend respected each others' spheres of authority: "He keeps his hands off the spiritual things of my Church and I keep my hands out of his business." Corridan's crusade violated this boundary, and waterfront residents recognized that, with all its problems, the neighborhood as they knew it would not survive if he was successful.

In contrast, O'Donnell enjoyed sponsoring communion breakfasts that brought political, labor and religious leaders together in a symbolic illustration of the symbiotic relationship ob-

taining between the Church, the ILA, and Tammany Hall. Corridan objected to these displays of solidarity. "This seemingly innocuous social ritual reenacted the bonds of the Catholic metropolis," said Fisher. These rituals illustrated the degree to which Church leaders had put unity above purity, and Corridan was scandalized: "If religion is on the decline as a moral influence in the lives of many people, breakfasts such as these, as much as the corrupt conditions on the waterfront, are a cause."

In his attempts to convince dockworkers of their duty to testify before the commission, Corridan had in fact set himself the daunting task of converting the entire working-class culture of the Catholic metropolis, said Fisher. His attempt at redrawing the boundaries that traditionally structured this culture meant replacing the intricate codes of immigrant Catholicism with those drawn from the more modern idiom of Catholic social justice concerns.

Corridan often cited the admonition of Pius XI as a justification for his crusade: "There are some who, while exteriorly faithful to the practice of their religion, yet in the field of labor and industry, in the professions, trade, and business, permit a deplorable cleavage in their conscience and live a life too little in conformity with the clear principles of Christian justice and charity."

In part, Corridan was attracted to the prophetic challenge of the Catholic social justice tradition because it reflected his own stark perception of the sharp alternatives available on the waterfront. "I was born in this neighborhood," Corridan explained to actor Karl Malden. "When I was growing up there were two ways to go: Become a priest or become a hood." But that was clearly not the case. Plenty of dockworkers, satisfied with the regular workingman's life, did not become "hoods." To Corridan, however, the dockworkers' refusal to stand up and denounce their bosses amounted to a

complicity in corruption that was both immoral and insufficiently Catholic.

Corridan hoped to transform regular working men into an aggressive Catholic phalanx that would battle the forces of corruption in the name of

social justice. Perhaps predictably, he failed. The longshoremen continued to grant the ILA their allegiance. In 1957 Corridan was reassigned by his Jesuit provincial to LeMoyné College in Syracuse, New York. There he taught economics for several years at a post far from the waterfront. Later, when he was assigned to teach religion at St. Peter's in Jersey City, "he kept his distance from labor issues on the nearby waterfront," said Fisher.

Whatever we may think of the ethno-devotional Catholicism of the waterfront and

John Corridan's crusade to bring it into alignment with the principles of the social encyclicals, it is clear that the real story behind Elia Kazan's *On the Waterfront* had little to do with his testimony before HUAC. Rather, testifying was the central moral dilemma in the film because it had been critical to Corridan's attempts to clean-up the waterfront, long before Kazan was subpoenaed.

Corridan failed to convince the dockworkers that they would be better off exchanging the semi-feudal life of their neighborhoods for the more democratic and egalitarian vision he offered them, but the film depicting his quest offers a valuable and compelling glimpse of an ambiguous struggle between two Catholic cultures. The story behind the film is virtually forgotten today, lost in the memories of Senator McCarthy's very different crusade. Fisher's work brings this forgotten story to light as one of the most dramatic and revealing chapters of 20th-century American Catholicism.

— John H. Haas

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• **J. Philip Gleason**, professor emeritus of history at Notre Dame, received the University's 1999 Laetare Medal. The medal, commonly regarded as the most prestigious honor awarded to American Catholics, was presented to Gleason during the University's 154th Commencement exercises on May 16. A member of Notre Dame's faculty since 1959, Gleason chaired Notre Dame's history department from 1971 to 1974. He was a visiting professor of American Catholic history at Catholic University of America in 1982, and chair of the Catholic Commission on Intellectual and Cultural Affairs from 1986 to 1988. Gleason is the author of the widely praised history, *Contending With Modernity: Catholic Higher Education in the 20th Century*, as well as several other books and many highly regarded scholarly articles. Established at Notre Dame in 1883, the Laetare Medal has been awarded annually at Notre Dame to a Catholic "whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity."

• **The Louisville Institute** has announced several awards in support of research in American Catholic studies. Suellen Hoy has received a grant for her research on "Catholic Sisters and African Americans in Chicago (before Selma)." The Gallup Organization and William V. D'Antonio will be working on a new "Survey of American Roman Catholics." And Delores Leckey is writing "While Shepherds Kept Watch: The American Catholic Church 1976-2000, Memoirs and Meditations."

• Beginning in the fall of 1999, the **Academy of American Franciscan History** will accept applications for four dissertation fellowships that will be awarded annually, each worth \$10,000. Two of these fellowships will be awarded for a project dealing with some aspect of the history of the Franciscan family in Latin America, including the United States Borderlands, Mexico, and Central and South America. The other two fellowships will be awarded to support a project dealing with some aspect of the history of the Franciscan

family in the rest of the United States and Canada.

Projects may deal with any aspect of the history of the Franciscan family, including any of the branches of the family — male, female, tertiary, Capuchin, etc. Proposals will be evaluated by scholars who will make recommendations to the Board of Directors of the academy. The fellowships may be used for any valid purpose relating to the conducting of research and may be used in conjunction with other awards and grants. The recipient must be engaged in full-time research during the period of the fellowship. Proposals may be submitted in English, Spanish, French or Portuguese. The applicant must be a doctoral candidate at a university in the Americas, and the bulk of the research should be conducted in the Americas.

Applicants should provide a 10-page abstract of their proposed research. This abstract should include the title and principle arguments of the dissertation, a research plan, a listing of repositories where the research will be conducted, and a time-table outlining all phases of the research up to and including the conclusion and successful defense of the dissertation. The applicant must also provide three letters of support for the project, one of which must be from the chairman of the dissertation committee/major advisor. The deadline for applications will be **November 1** of the year prior to the desired beginning date of the fellowship. Awards will be announced in April, and may begin as early as May.

To apply, or for further information, please address all materials to: Dissertation Fellowships; Academy of American Franciscan History; 1712 Euclid Ave.; Berkeley, CA 94709; e-mail: acadafh@aol.com or schwallr@selway.umt.edu.

• A new internet-based research tool is available at [www.arda.tm](http://www.arda.tm). The **American Religion Data Archive** is supported by the Lilly Endowment and administered under the direction of Roger Finke. The site contains dozens of leading studies of American religion and is constantly being updated. Many

of the studies are not available in any other format, and are based on recent surveys from the 1980s and 1990s. Data files available include James Davidson's National Survey of American Catholics of 1995, the Gallup Polls of Catholics from 1987, 1992, and 1993, and Robert Wuthnow's Small Groups Survey of 1991, among many others.

## Call for Papers

• **The American Conference for Irish Studies (ACIS)** will hold its Midwest Regional Conference October 8-9, 1999, at St. Ambrose University in Davenport, Iowa. The conference theme is "Symbiosis in Irish Studies." Papers and sessions that forge connections among disciplines are especially invited. Deadline for submissions is **July 1, 1999**. For further information contact Charles Fanning; Midwest Regional Representative, ACIS; c/o Department of English; Southern Illinois University; Carbondale, IL 62901-4503; fax: (618) 453-6889; e-mail: [celtic42@siu.edu](mailto:celtic42@siu.edu).

## Conferences

• A conference on race, class and gender, entitled **Religion in the American South: Toward a Renewed Scholarship**, will be held on October 21-23, 1999, at Emory University. Funded by the American Academy of Religion, the Wabash Center for Teaching and Learning in Theology and Religion, Emory University and the Electronic Cultural Atlas Initiative at the University of California, Berkeley, the program will include sessions on Religion and Politics in the South; Christian Theology, Formal and Vernacular; Electronic Media and Religion in the South; Beyond the Bible Belt, Southern Religion and American Popular Culture, and Racial Violence, Capital Punishment, and Religion in the South. President Jimmy Carter and Ambassador Andrew Young will serve as keynote speakers. For further information and reservations visit the *Journal of Southern*

Religion web site at <http://jsr.as.wvu.edu>.

• The **Winterthur Conference on "The Visual Culture of American Religions"** will be held at the Winterthur Museum, Garden & Library in Winterthur, Delaware, on October 22–23, 1999. Papers will use an interdisciplinary approach to examine topics from the public display of religion to the use of sacred space; subjects treated will include religion, art, material culture and mass media, and intersecting traditions of belief. For more information, contact Sandra Soule, Winterthur Museum, Garden & Library, Winterthur, DE 19735; or phone (800) 448-3883. More information is also available on their web site: [www.winterthur.org](http://www.winterthur.org).

## Recent Research

• Co-editors **Regina Bechtle, S.C.**, and **Judith Metz, S.C.**, announce the forthcoming publication by New City Press of a three-volume

edition of the collected writings of St. Elizabeth Ann Bayley Seton. The first volume, "Correspondence and Journals, 1793–1808," will appear in the spring of 2000. An annotated list of Elizabeth Seton's papers in 15 archives in the United States and Canada can now be accessed on the Internet at <http://www.famvin.org/seton>. The annotated list is also being published serially in *Vincentian Heritage*.

• **Alan Terlep** is working on an oral history of the American presence at Vatican II by interviewing participants who were involved in the council, either as bishops, council experts, observers, advisors to bishops or journalists. For more information: Alan Terlep; 5401 S. Cornell Ave; Chicago, IL 60615; e-mail: [atterlep@oakland.edu](mailto:atterlep@oakland.edu).

• **Sister Mary Rose MacGinley** lectures in history at the Sydney College of Divinity, and is completing a history of Dominican nuns in Australia.

• **The Rev. Msgr. Daniel J. Murray** of Orange, California, is work-

ing on several research projects: a history of diocesan synods in the United States; a history of vocation promotion in the United States; and "The 'Americanization' of the American Clergy."

## Personals

• **Beth B. Schweiger** has been appointed a National Academy of Education/Spencer Postdoctoral Fellow for 1999–2000. Dr. Schweiger earned her Ph.D. at the University of Virginia, and was a member of the Pew Young Scholars in American Religious History program in 1997–1998. Her project is titled "Neither Bottom Rail Nor Top: Yeoman Families in the Antebellum South," a study of religion and society in the slave South that will focus on non-slaveholding families, black and white.

• **Jaime R. Vidal** is the new director of the Franciscan Press at Quincy University, Quincy, Illinois. Jaime was assistant director at the Cushwa Center from 1990 to 1994.

# REFLECTIONS ON TEACHING



*With this issue, the Cushwa Newsletter inaugurates a new feature, wherein scholars engaged in American Catholic studies are invited to reflect on what is, for most, a large part of their vocations: teaching. Professor Emeritus of History Philip Gleason offers his candid thoughts on the subject.*

I realized long ago (and have a document from 1980 to prove it) that only the hope of offering consolation to others could possibly justify my venturing to say anything at all on the subject of teaching.

Relatively few university professors have a natural gift for teaching, and I am certainly not one of that number. Most of us, I suspect, are assailed pretty often by feelings of pedagogical inadequacy, and everyone has a really bad day now and then. It was a great consolation to me (mixed, I blush to admit, with a dash of morose delectation) to read in Ralph

Barton Perry's biography that there were unrewarding moments — yea, unrewarding hours! — in the classroom of the great William James, surely the liveliest and most original of American thinkers.

In my case, teaching graduate students came a lot easier than lecturing to undergraduates. One reason, of course, is that after the readings are selected and reports assigned, the students do practically all the work in graduate colloquia and seminars — at least until their papers come in, and even then "teaching" is not much of a chore if you have good students. Besides that, graduate students are self-selected lovers of history; if you can't do a decent job with them, you're in trouble.

Still, graduate students do have to inure themselves to a certain amount of tedium. Especially at the beginning, for

they are likely to have somewhat unrealistic expectations concerning the intellectual excitement of advanced study. One that I recall left the program at Notre Dame after a semester because graduate work interfered too seriously with his intellectual life! Walter Prescott Webb, a great scholar from long ago, gave voice to the feelings of a multitude in reporting that, as a graduate student, he found seminars dull except when he himself was a giving a report.

But on to undergraduate teaching. Of course that includes a variety of classes — broad surveys, upper-level electives, seminars for history majors, and non-departmental offerings of a general nature, such as Notre Dame's "Core Course," a reading/writing/discussion seminar required of sophomores in the College of Arts and Letters. I taught in the Core Course several times in the 1980s and '90s, and in its

predecessor, the “College Seminar,” at the beginning of my career at Notre Dame. Such courses are time-taking, since they require careful reading and preparation of unfamiliar works. But that also makes them wonderfully rewarding, and I profited immensely in new ideas — especially from the College Seminar, which had a modified Great Books orientation — precisely from reading things “outside my field.” And it was there that I learned that to help students improve their writing skills, many short assignments are a much better teaching tool than one or two long papers.

If syllabi were used in the history courses I took as an undergraduate at Ohio State and the University of Dayton, they failed entirely to leave an impression on my memory. The situation was quite different at Notre Dame. Here the syllabus was a sacred document. When I started teaching as a TA in the mid-1950s, a two-semester European survey was required of all freshmen, and a similar course in U.S. history was required of sophomores in the Colleges of Arts and Letters and Business Administration. There were dozens of sections of these two courses, and to assure some uniformity in coverage everyone teaching them — and virtually everyone, including TAs, did teach them — used the same “departmental” syllabus.

There were also “departmental” exams, which were graded “departmentally” — meaning all students took the same midterm and final examination at the same time, and the blue-books were parceled out for grading by the whole staff, with one person doing, e.g., the first essay question, another the second, etc. TAs were usually assigned the map questions or IDs, and thus got off relatively easy. Even so, grading three or four hundred answers to the same ID questions left one stupefied. People’s grading standards of course varied widely; one or two slow or irresponsible graders could sow havoc; and from the viewpoint of logistics and administration, the whole system was a nightmare. Not surprisingly, it was quickly abandoned after Father Thomas T. McAvoy, C.S.C., the longtime czar of the

department who originally imposed it, left the chairmanship.

Despite its drawbacks, the departmental syllabus was an immense boon to inexperienced TAs like myself, who were given full responsibility for two sections of 25 or 30 students. When we stepped into a college classroom for the first time, at least we had a ready-made course plan with all the requirements and expectations laid out in detail. After having taught with a committee’s syllabus for two or three years, I was a lot better prepared to draw up one of my own. And teaching a survey is, in itself, a wonderfully educative experience. I can still distinctly remember that about the fourth time through the course, new insights, new connections, new ways of looking at American history seemed to be positively raining down upon my head.

Of course, designing your own syllabus for a specialized elective course is a lot more challenging than doing so for a general survey — at least for the conventional kind of survey I started out teaching. For me, preparing a syllabus for an elective of my own was very hard work, and remained so up to and including the last course I taught. Getting it done loomed as more than half the battle in teaching an acceptable course. The hard part is having to think *concretely* about what you want to get

across to students, and how the lectures, readings, etc., are supposed to contribute to that end. Ideally, a syllabus should not only set forth the chronological sequence of different phases of the subject under consideration; it should also embody as explicitly as possible the *intrinsic connections and logical progression* between those phases.

Perhaps the matters I was most interested in (ethnic, religious and intellectual history) lend themselves to this approach better than other subjects do. In any case, I found it most effective to divide the syllabus — and thus the semester’s work — into three or

four major sub-parts which had such a sequential *and* logical relationship. I expatiated on the design of the course from time to time, but also *required* students to advert to it frequently by having weekly, or near-weekly, discussions of, or written reports on, article-length readings listed in the syllabus. Notre Dame now has a “Teaching and Learning Center” which, had it been available earlier, could have helped me immensely in specifying concrete teaching goals, organizing a syllabus accordingly, and in devising better pedagogical techniques to involve the students more actively in their own learning — and this last is the real key to good teaching. I would strongly recommend making use of resource centers such as Notre Dame’s wherever they are available.

What I did on my own was only partially and sporadically successful. My aim in teaching, my way of trying to involve the students, was to *problematize* the material. That is, I tried to bring out the issues involved in a given situation; to make clear the kind of choices people faced, to grasp their motives, to show that good reasons could be given for or against whatever they decided to do, and that, in most cases, good and evil did not present themselves as clear cut alternatives, but rather the choice was between two divergent if

not irreconcilable goods. My moral, as distinguished from intellectual, goal here was to overcome the average undergraduate’s too-easy assumption that he or she knows precisely what the historical actors *should have done*, and further that he or she would, of course, *have done that right thing as a matter of course*. In struggling against the moral smugness that comes so easily when youth is combined with hindsight, I perhaps veered too much in the to-understand-all-is-to-forgive-all direction. That, however, never seemed to me an ethical deviation toward which undergraduates were naturally inclined.

*My aim in teaching,  
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the material.*

Much classroom time, of course, had to be (or at any rate, *was*) given over to lectures of prosaic exposition, to which students simply listened — or *didn't* listen, unless the material seemed likely to turn up on the exam! And partly because I could so seldom grasp and articulate it myself, I don't think I ever adequately conveyed the *dynamism of history* — got students to see how in crisis situations events build upon themselves, how actions once taken *require* people to react, often in ways that in more tranquil times they would have regarded as unthinkable. For me, living through the '60s was an object lesson on that particular point. But, to repeat, I don't think I ever got it across effectively.

Perhaps the foregoing seems excessively abstract, overloaded conceptually. If it is, that is just my way. And that brings me to my final point. Which is simply that each of us has to teach according to our own individual personality. Some people simply have an appealing manner, a fluency in lecturing, a transparent sympathy for students, or some other quality that makes them charismatic classroom performers. Others are all too obviously stiff, ill-at-ease, comfortable before a roomful of students only after the bell announces the formal opening of the structured learning situation. Of course even the stiffest can improve, but basically we are stuck with who we are and we have to play to our strengths as far as teaching goes. For me, that meant small discussion courses,

graduate seminars and colloquia, and upper-level electives on subjects on which I had done research and felt the confidence that arises from having discovered things on your own.

Being at Notre Dame allowed me to teach the kind of courses for which I was best suited, and even in the large lecture classes a few students — the very best ones, of course! — responded positively to my conceptual emphasis and attempts to problematize the material. Not everyone is fortunate enough to have so favorable a teaching situation. But everyone has distinctive strengths and weaknesses. Hence I conclude by adapting an ancient maxim: *Know thyself — and teach accordingly!*

— Philip Gleason

## PUBLICATIONS



### *Of Presidents, Prophets and Punters*

**T**hose who are intrigued by the subtitle of Mark Massa's *Catholics and American Culture: Fulton Sheen, Dorothy Day, and the Notre Dame Football Team* (Crossroad, 1999) will be interested to learn that the book also explores six additional aspects of American Catholicism: Leonard Feeney and the Boston Heresy Case; the spiritual writings of Thomas Merton; McCarthyism; the Kennedy presidency; a post-Vatican II conflict between the Sisters of the Immaculate Heart of Mary in Los Angeles and their local bishop; and the furor surrounding the first Sunday in Advent 1964, the date on which liturgical reforms were implemented.

Massa, director of the American Studies Program at Fordham University, does not attempt to weave these nine "episodes" into a seamless narrative; instead, he uses them as windows into

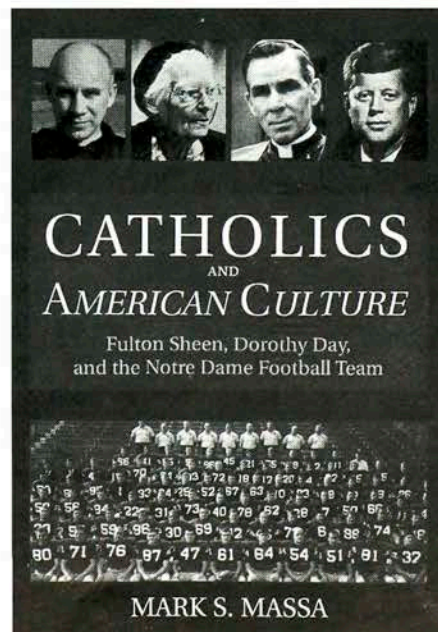
the American Catholic world between 1945 and 1966. Each provides a different and fascinating vantage point from which to observe the changing relationship between Catholics and American culture.

While many historical accounts herald this moment in American history as the period in which Catholics "arrived" or "came of age," Massa avoids a tone of celebration. But neither does he present these years as entirely cheerless, even while he makes clear that the Catholic trip up the "sociological escalator" into middle-class

affluence had troubling theological consequences. Moreover, he argues that the story of American Catholicism at mid-century is too complex to be described primarily as either a triumph

or a tragedy. Instead, he posits Reinhold Niebuhr's theological category of "irony" as the best lens for understanding the relationship between Catholicism and postwar American culture.

Indeed, the story of American Catholicism as Massa tells it is replete with irony. Paul Blanshard's *American Freedom and Catholic Power*



argued that Catholics' membership in an authoritarian Church would prevent them from fully participating in American democracy. The theme of *Catholics and American Culture* is that, far from threatening American freedom, Catholicism "seemed to fall all over itself to become part of the Triple Melting Pot." Ironically, their position as "outsiders" protected Catholics from the crisis of confidence that gripped American Protestants during the first third of the 20th century. Spared this "Protestant loss of nerve," Catholics approached the postwar era poised to become American culture's "loudest and most uncritical cheerleaders."

Although Massa uses Niebuhr's irony as an overarching interpretive framework, he also employs a number of other hermeneutic methods in his book. The decision for this methodological pluralism stemmed from Massa's conviction that no single approach — whether historical, theological or sociological — could sufficiently describe the complex and multi-textured story of American Catholicism. Massa's position as the director of the American Studies Program at Fordham University has reinforced his belief in the value of an interdisciplinary study. Consequently, *Catholics and American Culture*, which is described by its author as "a conversation between historical theology and social science," provides a refreshing, new perspective on events and people we thought we knew.

In the first essay Massa applies "deviance theory" as advanced by sociologist Emile Durkheim and cultural

anthropologist Mary Douglas to argue that the Leonard Feeney case in 1949 marks a pivotal shift in the Catholic relationship to American culture. According to Durkheim and Douglas, some type of deviance always accompanies any redefinition of social boundaries. By condemning Feeney and his followers for their strict interpretation of the dictum "*extra ecclesiam nulla salus*," Catholics redefined an orthodox Church teaching as heretical. Feeney thus

provided the occasion for Catholics to move closer to the American mainstream. Massa claims that the "Boston Heresy Case" was so essential to this readjustment of boundaries that "if Leonard Feeney and his Slaves of the Immaculate Heart of Mary had not arrived on the scene after World War II, the North American Catholic community may have had to invent him."

In the second essay, Massa uses the "great man hypothesis" posited by social psychologist Erik Erikson to explain why Thomas Merton's spirituality resonated with so many Americans — both Catholic and Protestant — during the postwar years. *The Seven Storey Mountain* offered solace to Americans in the traumatic years which followed Hiroshima because they found in Merton's conversion narrative a solution to their own "identity crisis." Ironically, it was a monk who had rejected society who helped transform Catholicism into an "insider religion" in American culture, not only by making Catholic

teaching widely accessible to Protestants, but also by articulating a sophisticated, intellectual, and post-immigrant spiritu-

ality that Catholics could take with them to the suburbs. *The Seven Storey Mountain*, therefore, had an effect that its author neither anticipated nor intended.

Unforeseen consequences also form the theme of the chapter on Bishop Fulton Sheen and his extraordinarily popular television show, *Life is Worth Living*. Sheen, a faithful Thomist and ultramontanist, inadvertently sent an ecumenical message to thousands of Catholics and Protestants, says Massa. Borrowing from H. Richard Niebuhr's sociological models of Christ and Culture, Massa argues that Sheen provided an important bridge between the immigrant, working-class model of "Christ Above Culture" to one more representative of mainstream America, "Christ of Culture."

One of the most interesting — and ironic — aspects of Massa's book is his reassessment of well-known figures in American Catholic history. Who, for example, was more "American," Dorothy Day or John F. Kennedy? Massa argues that Kennedy's election, which is usually understood to be the symbolic arrival of Catholics into the elusive American mainstream, was actually made possible only by Kennedy's insistence upon an impenetrable "wall of separation" between personal faith and public life. Kennedy's strategy of privatizing religious belief — which proved politically advantageous but theologically disastrous — helped secularize both the presidency and American society. JFK's presidency represented a dramatic departure from traditional American ideas about how religious beliefs should inform political life.

Day and other Catholic Workers, by contrast, drew on the Puritan heritage, the transcendentalism of Emerson and Thoreau, and the pacifist tradition of William Lloyd Garrison in their refusal to participate in air raid drills in the 1950s. By offering a "thoroughly American version of what Catholicism might be in a popular (and populist) democracy," Day was, according to Massa, the most "American" of all Catholics at mid-century.

Massa's last chapter, "Thomism and the T-Formation in 1966" is the most

*Borrowing from H. Richard Niebuhr's sociological models of Christ and Culture, Massa argues that Sheen provided an important bridge between the immigrant, working-class model of "Christ Above Culture" to one more representative of mainstream America, "Christ of Culture."*

intriguing one in the book. The chapter title contains an element of false advertising in the sense that it is less about football and more about the efforts of Father Theodore Hesburgh to fuse religious identity, academic integrity and athletic prowess to define Notre Dame as a national university in the 1960s. Massa argues that Hesburgh's conscious decision to keep the institution "ethnic" not only helped Notre Dame remain the flagship institution of American Catholics, but also won it acceptance as an academic powerhouse. Perhaps the most persuasive evidence for his argument is that the University of Notre Dame continues, 30 years later, to glory in its "otherness," as the recent debate over membership in the Big Ten has shown.

For Massa, the story of American Catholicism is the story of Notre Dame writ large. Ethnic differentiation, he argues, provided American Catholics with a "safe" way for Catholics to define themselves vis-a-vis American culture. In the final irony, then, the very thing that so alarmed Americanists in the 19th century and Catholic liberals in the 20th — unswerving allegiance to a subculture — was precisely what allowed Catholics to become American. Massa refers to this process as "backing into modernity."

Although Massa specifies that he never intended to write a synthetic history of American Catholicism at mid-century, he could have made more of an effort to connect the nine episodes. As

it stands, his brief conclusion does little to weave together the various threads contained in the book. Despite this limitation, *Catholics and American Culture* is a well-written, accessible and thoughtful interpretation of a decisive moment in American Catholic history. Massa's extraordinary "conversation" will provide both scholars and the general public an insightful and interesting study of American Catholicism during the tumultuous years that followed World War II.

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### Other recent publications of interest include:

Paolo Apolito, *Apparitions of the Madonna at Oliveto Citra: Local Visions and Cosmic Drama* (Pennsylvania State University Press, 1998), describes the cult that developed when several boys reported that they had seen the Madonna on the evening of May 24, 1985, in Oliveto Citra, a small town two hours south of Naples. Apolito analyzes in anthropological terms the symbolic universe produced at Oliveto Citra, comparing it with that of the great modern apparitions at Lourdes, Fatima and Medugorje. He explores the circumstances around the ongoing visions, the seers and messages that became dominant, and the interpreters who connected the visions to a cosmic struggle of good and evil and the events at the end of time. Apolito views apparitions as "a stage on which thousands of pilgrims constructed a collectively symbolic configuration of cosmic-historical drama, a stage for human anguish over existential dangers perceived individually and configured collectively."

Leonard J. Arrington, *Adventures of a Church Historian* (University of Illinois Press, 1998). The dean of historians of the Mormon church as well as a noted historian of the American West, Arrington offers a first-person account of what it was like to work in the Mormon archives on highly sensitive and controversial materials, all under the

watchful eyes of church leaders and others concerned about what history might reveal. Arrington was official church historian for the Latter-day Saints from 1972 to 1982, a crucial moment of institutional transformation in the Mormon community.

Thomas Bamat and Jean-Paul Wiest, eds., *Popular Catholicism in a World Church* (Orbis, 1999), is the result of a three-year project administered by the Maryknoll Center for Mission Study and Research. The many faces of popular Catholicism throughout the world are reflected in seven case studies that include urban Chile, the Aymara of Peru, Saint Lucia, Ghana, Tanzania, southern India and Hong Kong. This set of essays will be indispensable for students of missions and inculturation.

Susanne Batzdorff, *Aunt Edith: The Jewish Heritage of a Catholic Saint* (Templegate, 1998), profiles the life of the author's aunt, Edith Stein, a brilliant scholar and principal associate of philosopher Edmund Husserl. Stein, an agnostic, converted to Catholicism in 1922, and 11 years later became a cloistered Carmelite nun. She was abducted by the Nazis from her convent in the Netherlands in 1942, and martyred in Auschwitz in August 1942. Stein was canonized a saint in the Roman Catholic Church by John Paul II on October 11, 1998. This biography provides a

vivid portrait of Edith Stein in her formative years, as well as the story of the extended Stein family and their various relationships.

James Stephen Behrens, *Grace is Everywhere: Reflections of an Aspiring Monk* (ACTA Publications, 1999), consists of a series of vignettes by a Trappist monk at the Monastery of the Holy Spirit in Conyers, Georgia. Behrens describes the spiritual significance of the most ordinary tasks of daily life through a collection of stories drawn through the everyday lives of the monks at the monastery. Joan Chittister observes that this book is "disarmingly simple. It seeps into the cellars of the soul until suddenly it becomes clear that the real substance of monastic spirituality may lie in this very simplicity."

Jeffrey M. Burns, *Disturbing the Peace: A History of the Christian Family Movement, 1949-1974* (University of Notre Dame Press, 1999), explores the growth of the Christian Family Movement (CFM), one of the most innovative and dynamic lay movements in the Catholic Church which began to flourish in the United States following World War II. Based on Canon Joseph Cardijn's "observe-judge-act" formula for Catholic Action, young couples began meeting in one another's homes to see how they and their families could "restore all things in Christ." Flourishing under the leadership of Pat and Patty

Crowley, the Movement spread through the United States and Canada, and eventually throughout the world. At the forefront of the Liturgical Movement, CFM experimented with various forms of lay participation in the liturgy. Its members fearlessly confronted major social issues of the day, including civil rights, the status of women, birth control, abortion and world peace, generating intense debates within CFM and throughout the country.

Jeffrey M. Burns, *San Francisco: A History of the Archdiocese of San Francisco*, Vol. 1, 1776-1884, From Mission to Golden Frontier (*Editions du Signe*, 1999). This first of three volumes on the history of the Archdiocese of San Francisco is enhanced with many historical and contemporary photographs. Copies are available for \$15.00 from the Archives; 320 Middlefield Road; Menlo Park, CA 94025.

Andrew Chandler, ed., *The Terrible Alternative: Christian Martyrdom in the Twentieth Century* (Cassell, 1998), confirms the rarely acknowledged truth that "in the twentieth century more Christians have died than in any other age." This book offers the fruits of a major project at Westminster Abbey, brought to completion in 1998, which aimed to fill 10 niches on the west front of the Abbey with statues of 20th-century martyrs. Ten essayists present profiles of modern Christian martyrs, among them Maximilian Kolbe of

Poland, martyred at Auschwitz in July 1941, and Archbishop Oscar Romero of El Salvador, champion of the poor and the oppressed.

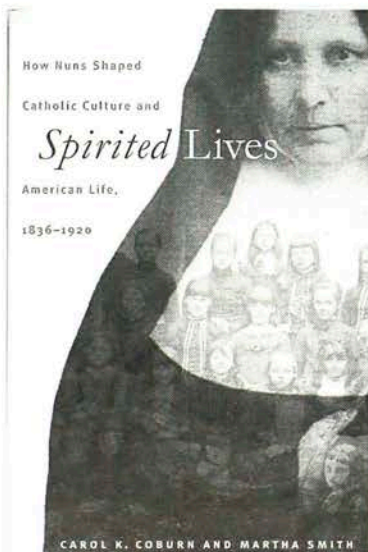
Carol K. Coburn and Martha Smith, *Spirited Lives: How Nuns Shaped Catholic Culture and American Life, 1836-1920* (University of North Carolina Press, 1999). Focusing on the Sisters of St. Joseph of Carondelet, this volume seeks to integrate the history of American Catholic sisters into the broader themes of religious and women's history. Paying close attention to these sisters' activities in education, health care and orphanages, the authors reveal the hard work behind the creation, financing, and administration of these institutions, and show sisters struggling with and at times resisting male clerical and secular authorities.

Frank J. Coppa, *The Modern Papacy Since 1789* (Longman, 1998), traces the papacy within the broader framework of religious, cultural, political, social and economic events, including the philosophical upheaval brought about by the Enlightenment and the ensuing French and industrial revolutions. The intellectual, political and economic changes which resulted from these uprisings were to dominate the 19th century, challenging both the traditional political order and the religious establishment as well. Consequently, the authority of the papacy was questioned, and its power somewhat curtailed. Coppa considers the papal response to the French Revolution, and to successive political events, including the Napoleonic conquests, the unification of Italy and Germany, the two World Wars and the Cold War. He examines Rome's attitude toward liberal Catholicism, imperialism, nationalism and communism, and the modern secular age. He explores a number of controversial issues, including the relations of the Vatican with the fascist powers, and the 'silence' of Pius XII during the Holocaust. Coppa concludes with an examination of the papacy in contemporary times, focusing on changes initiated by the Second Vatican Council.

Esther de Waal, *The Way of Simplicity* (Orbis, 1998), provides an excellent introduction to the richness of the Cistercian tradition, drawing on 12th-century writers such as Bernard of Clairvaux, Gilbert of Hoyland, Guerric of Igny, Isaac of Stella, and Aelred of Rievaulx, as well as Thomas Merton, Basil Pennington and other contemporary Cistercians. De Waal examines the austere beauty of Cistercian architecture, the Cistercian charism, the meaning and experience of the Word, simplicity, integration, growth and love among other essential elements of Cistercian spirituality.

Philippe Denis, *The Dominican Friars in Southern Africa: A Social History (1577-1990)* (Brill, 1998), gathers into a single narrative the disparate stories of Dominican friars in South Africa over the past four centuries. Denis offers a social history of the Dominicans in Southern Africa which deals specifically with the social and cultural factors of historical development. The work documents the history of the Dominican men whose main purpose in going to South Africa was to preach the gospel. The Dominicans evangelized, baptized, erected churches and promoted education. They mastered indigenous languages, and some published works of theology and anthropology. The continuity between the Portuguese, Irish, English and Dutch Dominicans has long been overlooked. Denis traces these various trends of Dominican history in South Africa over a period of four centuries.

John R. Fitzmier, *New England's Moral Legislator: Timothy Dwight, 1752-1817* (Indiana University Press, 1998), explores the life, thought and legacy of Jonathan Edwards' grandson, president of Yale and revivalist opponent of the Enlightenment, Timothy Dwight. Dwight was a complex figure, both champion of progress and in many ways backward-looking, a self-conscious latter-day Puritan. Fitzmier finds the key to Dwight's thought in his theology of "godly federalism," and examines Dwight as a preacher, historian, theologian and public moralist.





Chiara Frugoni, *Francis of Assisi: A Life* (SMC Press, 1998), offers a readable and unpretentious biography of St. Francis of Assisi, portraying his ambitions and his lively intelligence, as well as his weaknesses and defects of character. Frugoni highlights the holiness of the saint, capturing his spirit of tolerance in the midst of turmoil, his intense love of neighbor, his intellectual vitality, and his indomitable commitment to the faith. Originally published in Italian, it is translated by John Bowden.

George Gurtner, *Historic Churches of Old New Orleans*, with text by George Gurtner and photography by Frank Methe (New Orleans, La.: The Friends of St. Alphonsus, 1997), provides brief historical sketches of many of the magnificent Catholic churches of New Orleans. Lavish illustrations of St. Louis Cathedral, St. Mary's Assumption, Our Lady Star of the Sea and other parishes throughout the city portray the religious, ethnic and social ambiance of Catholic culture in this old historic city.

Harriet A. Harris, *Fundamentalism and Evangelicals* (Oxford, 1998). This study examines the contentious claim that evangelical Protestantism is largely fundamentalist in character. Positing a model of the fundamentalist mentality that sees Biblical literalism as central, Harris observes the development and dismantling of this mentality in light of philosophical influences upon evangelicals during the last three centuries: Common-sense realism; neo-Calvinism; and modern hermeneutic emphases. Particular attention is paid to James Barr's critique of fundamentalism and various evangelical rejoinders.

Diana L. Hayes and Cyprian Davis, O.S.B., eds. *Taking Down Our Harps: Black Catholics in the United States* (Orbis, 1998), consists of a series of essays which explore a number of issues Black Catholics have confronted on national, regional and local levels. Black Catholics have brought to American Catholic theology and history new dimensions and new insights, particularly in the areas of Catholic theology, Catholic spirituality and Catholic culture. Catholic theology today must include the major issues raised by Black theologians, and historians must not neglect the rich heritage of Black Catholics in the history of American

Catholicism. Contributors include theologians, ethicists, historians, liturgists and religious educators who have been actively engaged in the ongoing dialogues which foster the development of an emerging Black theology. Cyprian Davis sets the historical context for Black Catholics in American history. Other contributors include Jamie T. Phelps, O.P.; M. Shawn Copeland; Diana L. Hayes; Bryan N. Massingale; Toinette M. Eugene; Clarence Rivers; and others.

Kenneth J. Heineman, *A Catholic New Deal: Religion and Reform in Depression Pittsburgh* (Penn State University Press, 1999), rethinks the religious roots of labor organizing and social reform in America during the 1930s. He studies Pittsburgh, the leading industrial city of the time, a key center for the rise of American labor, and a critical Democratic power base. Heineman presents a complex portrait of American Catholicism in which a large number of activists and laity championed a uniquely Catholic vision of social justice which was anticommunist, antifascist and anti-laissez faire. Heineman argues that Catholics contributed to the rise of a powerful Democratic party, and demonstrates the important role that religion played in the history of organized labor in America.

*The Italian American Experience: An Encyclopedia*, edited by Salvatore J. LaGumina, Frank J. Cavaoli, Salvatore Primeggia and Joseph A. Varacalli (Garland, 1999), is the first encyclopedia to offer comprehensive coverage of the history and cultural contributions of Italian Americans. Entries span a wide range of subjects, including the influence of Italian Americans on politics and society, their contributions to the arts, and their influence in the development of Catholicism in the United States. The book also offers insights into anti-Italian discrimination in the United States; Italian American organizations; the status of Italian America women; issues of assimilation; Italian Americans in the media; and archival depositories. The work includes extensive biographical coverage of diverse figures such as Constantino Brumidi, Fiorello LaGuardia, Antonin Scalia, Rosa Ponselle, Frank Sinatra and Joseph Zappulla.

Anthony J. Kuzniewski, S.J. *Thy Honored Name: A History of the College of the Holy Cross, 1843-1994* (Catholic University of America Press, 1999), provides a definitive account of the founding, history and rising reputation of the oldest Catholic college in New England. A project of Boston's second bishop, Benedict Fenwick, the college failed to obtain a charter by the Massachusetts General Court until 1865. After 1900, Holy Cross became a four-year college and began to integrate important principles of Jesuit liberal arts education with the academic traditions of the strongest educational region in the nation. During the 1960s, the college followed a growing trend among Catholic colleges and universities by adopting a more open curriculum, a growing involvement of non-Jesuit faculty, and the transition to a lay board of trustees. In a region where many formerly religious schools have become secular, this work provides a carefully researched account of efforts to promote academic excellence without losing an authentically Jesuit identity.

Frank Lambert, *Inventing the "Great Awakening"* (Princeton, 1999). The transatlantic evangelical religious revival of 1735-45 has been hailed as a watershed in 18th-century social and intellectual development, a critical moment in the evangelization of colonial America, and a precursor of the American Revolution; other scholars have dismissed the revival as having only a minimal impact, charge that it was "invented" by historians in the 19th century, and insist the revival as it is remembered is more myth than history. Lambert challenges these scholars, arguing that the Great Awakening was in fact invented by 18th-century evangelicals themselves.

Morris J. MacGregor, *The Emergence of a Black Catholic Community: St. Augustine's in Washington* (Catholic University of America Press, 1999), examines the premier Black Catholic house of worship in the nation's capitol. MacGregor traces the history of the church from its early days as a modest chapel to its recent imposing and energetic history. The book concentrates on race relations in Washington and the church's response to Jim Crow and the civil rights movement, with attention to parishioners and the Congress of

Colored Catholics, the Catholic Interracial Council and the NAACP.

Shawn Madigan, C.S.J., ed., *Mystics, Visionaries, and Prophets: A Historical Anthology of Women's Spiritual Writings* (Fortress Press, 1998), collects the religious wisdom, social vision, and personal insight of 26 Christian women over the course of 20 centuries. Through their personal writings, these women illustrate how deeply their intimacy with God has evoked prophetic social witness. Criteria for inclusion focused on the availability and accessibility of texts; the introduction of women from a diversity of cultures, Christologies and ecclesial settings; and the potential enlightenment that each woman from the past and present can offer to the enrichment of Christian spirituality today. Biographical introductions and generous excerpts focus on the spiritual contributions of both well-known and lesser-known women spanning 20 centuries, including Perpetua (c. 203); Pelagia the Actress (fourth century); Brigit of Ireland (c. 453-518); Dhuoda of Septimania (ninth century); Mechthild of Magdeburg (c.1207-1297); Jane Frances de Chantal (1572-1641); Gabrielle Bossis (1874-1950); Cho Wha Soon (b.1934); and Mercy Amba Oduyoye (b. 1934).

Richard Madsen, *China's Catholics: Tragedy and Hope in an Emerging Society* (University of California Press, 1998), examines the emergence of the Catholic Church from decades of persecution to revitalization in the midst of political, social, moral and spiritual tensions. Madsen addresses some of the larger questions surrounding the causes and significance of religious revival in China. While the Chinese Catholic Church constitutes no more than 1 percent of the Chinese population, within its recent history the Church has dramatically illustrated the emergence of constructive energies overcoming social and political conflicts. Madsen focuses on the social and political consequences of China's Catholic revival, as well as the revival of other forms of religion in a land ideologically devastated and faced with terrible and seemingly senseless suffering.

Ingrid Maisch, *Mary Magdalene: The Image of a Woman Through the Centuries* (Liturgical Press, 1998), translated from the German by Linda M. Maloney, examines various images of Mary Magdalene in the New Testament as prostitute, friend, wife, lover, disciple, ecstatic and repentant sinner. Through the ages, Mary Magdalene has been regarded as the quintessential image of the feminine. Maisch traces various interpretations in art and literature, including representations of her in the Messiah by Friedrich Gottlieb Klopstock (1724-1803) and *Lehrjahre Jesu* (The Youth and Education of Jesus) by Clemens Bretano (1778-1842).

Robert F. McNamara, *The Diocese of Rochester in America, 1868-1993*, Second Edition (Catholic Courier, 1998), is an emended and updated edition of this diocesan history, first published in 1968 and long out of print. The volume will interest scholars of American Catholicism, immigration, parochial education and church-state relations. Available from Catholic Courier/Book Order, P.O. Box 24379, Rochester, NY 14624; \$33.00 includes shipping (New York residents add 8 percent sales tax).

Randall M. Miller, Harry S. Stout and Charles Reagan Wilson, eds., *Religion and the American Civil War* (Oxford University Press, 1998), is a collection of essays first presented at a symposium held at the Louisville Presbyterian Theological Seminary in October 1994. Contributions include articles on the Bible and slavery, the role of religion in the collapse of the Union, the religious press and the confederacy, Lincoln's second inaugural, women and the South, and Irish Catholics in the Civil War, among others.

Michael A. Mullett, *Catholics in Britain and Ireland, 1558-1829* (St. Martin's Press, 1998), examines the social, political and religious development of Catholic communities in England, Wales, Scotland and Ireland from the Reformation to the arrival of toleration in the 19th century. Mullett concludes that the fact that British Catholicism endured, for whatever reasons, made it

highly unusual. The Irish Catholic Church set ambitious Tridentine goals in the 18th and 19th centuries, and despite Vicar Apostolic Bishop Richard Challoner's introduction of a Tridentine program of reform, the Catholic Church in the British realms within this period was markedly non-Tridentine.

Michael V. Namorato, *The Catholic Church in Mississippi, 1911-1984* (Greenwood, 1998), examines in detail first the history of the Diocese of Natchez in 1837. Namorato then focuses on the Catholic Church in Mississippi from 1911 to 1984, beginning with the administration of Bishop John E. Gunn, S.M. (1911-1924); Bishop Richard O. Gerow (1924-1967); and Bishop Joseph Bernard Brunini (1968-1984). An analysis of clergy, religious and the laity, as well as an examination of outreach programs such as Catholic education, Catholic charities and Catholic hospitals is included in this comprehensive study of the Mississippi Catholic Church and southern Catholicism.

Michael O'Brien, *Hesburgh: A Biography* (Catholic University of America Press, 1998), chronicles the life and character of one of the greatest Catholic leaders in American history. In a carefully researched biography, O'Brien portrays Father Theodore M. Hesburgh, president emeritus of the University of Notre Dame, as educator, political appointee, U.S. Civil Rights Commission chairman and priest. The book also explores more unfamiliar aspects of Hesburgh's life, including his attitude toward Notre Dame's football program, and his sometimes controversial views on the Vatican, celibacy, birth control, abortion and homosexuality.

Frances B. O'Connor and Becky S. Drury, *The Female Face in Patriarchy: Oppression as Culture* (Michigan State University Press, 1999), addresses the problem of patriarchy in the Church and the complexity of women's participation and role in fostering their own oppression. The result of a two-year study of how and why women in the Western Hemisphere participate in their own oppression in the Catholic Church, the book aims to demonstrate how

centuries of conditioning by the patriarchal church has made women in the United States and in Brazil both victims and perpetrators of oppression. The authors contend that women's cooperation with and submission to patriarchal dominance has been both conscious and unconscious. They seek to develop a new awareness among women, enabling them to cooperate and support one another in their ongoing struggle for an egalitarian church.

Thomas H. O'Connor, *Boston Catholics: A History of the Church and Its People* (Northeastern University Press, 1998), traces the growth and development of the Church in Boston over two centuries to the current administration of Bernard Cardinal Law. O'Connor discusses the puritanical animosity toward Roman Catholics, the clashes between native Bostonians and the waves of Irish immigrants, and examines the rise of Catholics from an oppressed minority to influential leaders in shaping the character of 20th-century Boston. O'Connor presents a synthesis, in broad strokes, of the major trends and developments of the Catholic Church in the Archdiocese of Boston, including contemporary problems of ethnic diversity, diminishing vocations and divisive social issues.

Wilfrid H. Paradis, *Upon This Granite. Catholicism in New Hampshire: 1647–1997* (Peter E. Randall Publisher, 1998). Now the largest religious group in the state, there was not a single Catholic resident in New Hampshire as of 1785. This study chronicles the growth of the Catholic Church in the granite state from French missionary work among Native Americans to today. It is available from The NewMarket Agency, P.O. Box 3210, Manchester, NH 03105-0219; price is \$25.00 hardcover, \$15.00 soft (including shipping).

Fred W. Peterson, *Building Community, Keeping the Faith: German Catholic Vernacular Architecture in a Rural Minnesota Parish* (Minnesota Historical Society Press, 1998), examines the farmhouses and other salient structures of St. John the Baptist parish as significant expressions of the German Catholic community that immigrants established from the late 1850s through the early 1900s. Peterson's main focus is on some 30 distinctive farmhouses built

with locally produced brick in and around the village of Meire Grove. Employing historical and contemporary photographs and his own architectural renderings, he demonstrates how settlers modeled their new homes after their Old World settlements. He explores the secular and sacred dimensions intertwined in St. John the Baptist parish, and illustrates how piety not only suffused parishioners' lives but also affected every aspect of their built environment.

Dermot Power, *A Spiritual Theology of the Priesthood: The Mystery of Christ and the Mission of the Priest* (Catholic University of America Press, 1998), explores the foundations of a spirituality of ministerial priesthood in the light of the Christology of Hans Urs von Balthasar, the author's mentor and friend, and reportedly John Paul II's favorite theologian. The Christology of Balthasar reveals the depths of the priesthood and the power and richness of a Catholic tradition that historically interprets priesthood in the light of the mystery of Christ. Father Power highlights the strengths and weaknesses of the priesthood, and the role of the Catholic priest as servant, bridegroom, shepherd and minister of reconciliation. In a Catholic tradition which continues to sustain a plurality of priestly lifestyles and ministries, Balthasar "offers a rich and challenging spirituality that is rooted in a profound and radical sense of discipleship and personal consecration to Christ."

Tex Sample, *The Spectacle of Worship in a Wired World* (Nashville: Abingdon Press, 1999), examines the chasm which separates the generations born since 1945 and their predecessors. Sample argues that the electronic culture separates these generations, a culture that involves fundamentally different ways of knowing and experiencing the world. Sample explores three central elements of electronic culture — images, sound as beat and visualization — and demonstrates that meaning emerges for those immersed in this culture not from any single element, but rather from the convergence of these elements. Sample suggests various ways of building worship around electronic culture, making use of pacing, rhythm and participation in performance.

James Patrick Shannon, *Reluctant Dissenter* (Crossroad, 1998), the autobiography of a controversial bishop who marched with Martin Luther King Jr., early protested the Vietnam War, was spokesman for the NCCB, and hosted a television special on "the Changing American Catholic." Shannon later resigned his bishopric when he found he was unable in good conscience to support the teachings of *Humanae Vitae*.

Mary Shivanandan, *Crossing the Threshold of Love: A New Vision of Marriage in the Light of John Paul II's Anthropology* (Catholic University of America Press, 1999), offers an exhaustive and scholarly assessment of John Paul II's Christian anthropology. Entering into dialogue with contemporary thinking regarding the nature and sexuality of the human person, Shivanandan examines both scientific data and the theological analysis that underlie John Paul II's teachings on marriage and sexuality. The work provides a useful context for the study of the development, meaning and implications of Catholic doctrine in this controversial area.

Donald C. Swift, *Religion and the American Experience: A Social and Cultural History, 1765–1997* (M.E. Sharpe, 1998), provides an overview of the impact of religion on American society. Among subjects considered are Early African American Religion; Native American Religion; Women, the Churches and Empowerment; Reform, Political Division and Disunion; Fundamentalists versus Modernists; and The Contemporary Scene.

Msr. Francis J. Weber, *Magnificat: The Life and Times of Timothy Cardinal Manning* (Mission Hills, Calif.: Saint Francis Historical Society, 1999). A biography of the cardinal, from his birth in Ireland early in the century to the Archbishopric of Los Angeles; his life and work in California from the 1940s to the 1980s will be of interest to scholars of recent American Catholicism.

Richard Woods, O.P., *Mysticism and Prophecy: The Dominican Tradition* (Orbis, 1998), provides an account of Dominican spirituality based on the positive way of Thomas Aquinas; the negative way of Meister Eckhart, and the mystical-prophetic way of Catherine of Siena. Woods first examines the

concept of spirituality, and then explores four aspects of Dominican religious life: community, prayer, study and mission.

Aquinas, Eckhart and Catherine of Siena are cited as individuals who embody the outstanding features of Dominican

spirituality in its original scholarly, mystical and prophetic expression.

### Recent journal articles of interest include:

Emily K. Abel, "Valuing Care: Turn-of-the-Century Conflicts between Charity Workers and Women Clients," *Journal of Women's History* 10 (Autumn 1998): 32-52.

Patrick A.B. Anthony, "Popular Catholicism and Social Change in St. Lucia," *Social Compass* 45, no. 4 (1998): 555-74.

Ronald C. Arnett, "Interpersonal Praxis: The Interplay of Religious Narrative, Historicity, and Metaphor," *The Journal of Communication and Religion* 21 (September 1998): 141-63.

Jeanne M. Atkinson, "Catholic Values and American Immigration Policies," *New Theology Review* 12 (February 1999): 15-24.

James A. Beckford, "Ethnic and Religious Diversity among Prisoners: The Politics of Prison Chaplaincy," *Social Compass* 45, no. 2 (1998): 265-78.

Margaret Lamberts Bendroth, "Fundamentalism and the Family: Gender, Culture, and the American Pro-Family Movement," *Journal of Women's History* 10 (Winter 1998): 35-54.

Mark Bevir, "The Labor Church Movement, 1891-1902," *Journal of British Studies* 38 (April 1999): 217-45.

Robert E. Bieder, "Sault Ste. Marie and the War of 1812: A World Turned Upside Down in the Old Northwest," *Indiana Magazine of History* 45 (March 1999): 1-14.

Jakob Borut and Oded Heilbronner, "Leaving the Walls or Anomalous Activity: The Catholic and Jewish Rural Bourgeoisie in Germany," *Comparative Studies in Society and History* 40 (July 1998): 475-502.

Lisa Sowle Cahill, "Goods for Whom? Defining Goods and Expanding Solidarity in Catholic Approaches to Violence," *Journal of Religious Ethics* 25, no. 3 (1998): 183-220.

Allison Calhoun-Brown, "The Image of God: Black Theology and Racial Empowerment in the African American Community," *Review of Religious Research* 40 (March 1999): 197-212.

Zachary Ryan Calo, "From Poor Relief to the Poorhouse: The Response to Poverty in Prince George's County, Maryland, 1710-1770," *Maryland Historical Magazine* 93 (Winter 1998): 393-428.

Lois Green Carr and Russell R. Menard, "Wealth and Welfare in Early Maryland: Evidence from St. Mary's County," *The William and Mary Quarterly* 56 (January 1999): 95-120.

Edward L. Cleary, O.P., "Are Pentecostals really Overtaking Catholics in Latin America?" *Doctrine and Life* 49 (February 1999): 105-11.

Peter D'Agostino, "The Triad of Roman Authority: Fascism, the Vatican, and Italian Religious Clergy in the Italian Immigrant Church," *Journal of American Ethnic History* 17 (Spring 1998): 3-37.

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