

AMERICAN CATHOLIC STUDIES NEWSLETTER

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THE CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Upcoming Events

PUBLIC LECTURE

Wednesday, April 11, 2018

"Centering Black Catholics, Reimagining American Catholicism"

Matthew Cressler, College of Charleston

BOOK LAUNCH

Thursday, May 24, 2018

Roman Sources for the History of American Catholicism, 1763–1939

Rome Global Gateway, Rome, Italy

HIBERNIAN LECTURE

Friday, September 21, 2018

"America and the Irish Revolution, 1916–1922"

Ruan O'Donnell, University of Limerick

PUBLIC LECTURE

Wednesday, October 3, 2018

"Historical Empathy in the Writing of Religious Biography"

John D. Wilsey, Southern Baptist Theological Seminary

CUSHWA CENTER LECTURE

Thursday, October 25, 2018

"Sex and American Christianity: The Religious Divides that Fractured a Nation"

R. Marie Griffith, Washington University in St. Louis

SEMINAR IN AMERICAN RELIGION

Saturday, October 27, 2018

Protestants Abroad

David Hollinger, University of California, Berkeley

Commentators:

R. Marie Griffith, Washington University in St. Louis

Rebecca Tinio McKenna, University of Notre Dame

more information at
cushwa.nd.edu/events

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My colleague and friend Florian Michel recently gave me a copy of his new book, a biography of the French intellectual Etienne Gilson. In the epigraph to the book's conclusion, Michel quotes Gilson on the distinction between "intellectual and biological generation." Both, he writes, "are painful, but mothers are very fond of their children as soon as they are born, whereas we are usually perfectly dissatisfied with our books as soon as they are written."

Like Gilson, I find the often-invoked analogies between giving birth to a child and publishing a book to be curiously inapt. While there is much both processes have in common—the mood swings, for example, and the feeling of being at once powerfully creative and frighteningly vulnerable—the differences are altogether more stark than the similarities. One obvious contrast is the length of the respective gestation periods. When you find out you are expecting a baby, you know that after about nine months, at the very least you are not going to be pregnant anymore. By contrast, when you start to write a book, you have no idea how many years it will take to research, write, and revise it—however confidently you may suggest otherwise in tenure statements and grant applications. Unlike the uniform gestational period of humans, the gestational period of books varies widely, dependent on an array of variables, too many of which are out of the author's control.

A book's emergence in three-dimensional form is always cause for celebration, and at Cushwa this year we are delighted to announce the publication of a number of books, all of which had their beginnings at different times and seasons. *Catholics in the Vatican II Era: Local Histories of a Global Event*, published last November by Cambridge University Press, first took shape in 2010, when Robert Orsi, Timothy Matovina, and I were brainstorming about how to mark the 50th anniversary of the Second Vatican Council. Thanks to generous support from Notre Dame's Office of Research, we were able to work with fifteen talented scholars from around the world to produce this study, which represents a unique interpretation of the Council and its consequences.

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

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In May, the University of Notre Dame Press will publish Matteo Binasco's *Roman Sources for the History of American Catholicism*. Conceived after the conclusion of Cushwa's 2014 Rome Seminar, which introduced a select group of American Catholic historians to the treasures of Roman archives, *Roman Sources* is intended to encourage a wider audience to harness the potential of archives at the Vatican and in Rome. During his three years as a Cushwa Center postdoctoral fellow, Binasco surveyed 59 archives at the Vatican and around Rome, and wrote profiles of each that describe its relevant holdings to research on North American Catholics. Edited by me, with a cogent and fascinating introduction by Luca Codignola and Matteo Sanfilippo, *Roman Sources* has the potential to reshape the way scholars approach American Catholic history.

A number of other current and former fellows are also contributing to Cushwa's enormously productive year. *Blurred Nationalities Across the North Atlantic: Traders, Priests, and Their Kin Travelling Between North America and the Italian Peninsula, 1763–1846*, a new book by Cushwa's senior fellow in Rome, Luca Codignola, is soon to appear, as is a revised edition of his co-authored *Storia del Canada*, which was first published by Bompiani Editore in 1999. Meanwhile, back on this side of the Atlantic, former postdoctoral fellow Catherine Osborne publishes her *American Catholics and the Church of Tomorrow* with the University of Chicago Press in March. Catherine completed this book during her three years at Cushwa, during which time she also helped to organize Cushwa events and contributed a great deal of content to this newsletter. She also co-edited, with Mark Massa, S.J., the second edition of *American Catholic History: A Documentary Reader*, which NYU Press published in November. I am using the revised text for my Catholics in America class in fall 2018. Current postdoctoral fellows Peter Cajka and Ben Wetzel are rising to the high standards set by Catherine; they are both revising manuscripts that are under consideration at top university presses. We look forward to the day when the Cushwa Center can take at least partial credit for their books, too!

We are also eager to celebrate with Valentina Ciciliot, a Marie Curie Fellow in residence at the Cushwa Center, who has completed her first book on the topic of saints, canonizations, and devotions. *Donne sugli altari. Le canonizzazioni femminili di Giovanni Paolo II (Women on the altars: John Paul II's Female Canonizations)* appears with Viella in March. While on the subject of canonization, I'll mention that my own monograph on U.S. saints is in the final stages of preparation. Since I gave my first academic paper on this topic in May 2010—at a Cushwa Center colloquium on French-American history organized by Florian Michel during his Fulbright fellowship semester—the project has been changed and improved by conversations with my colleagues on campus and beyond. Multiple opportunities to interact with intelligent and generous interlocutors is one of the best things about directing the Cushwa Center. For a sneak peek at *Citizen Saints*, see my presidential address in the latest *Catholic Historical Review*.

I disagree with Gilson's contention that we inevitably are doomed to dislike our published books; I am quite proud of all of mine, and I know my co-authors and editors and colleagues are, too. Much like children, published books have lives of their own, and we are excited to watch as they make their way into the wider scholarly world.

Kathleen Sprows Cummings

Land O'Lakes and Its Legacy: A Lecture and Panel on Catholic Higher Education

By Peter Cajka

Leaders of Catholic higher education became convinced in the late 1960s that the Catholic universities and colleges they oversaw had to change. Academic standards had to improve. Research needed a boost. But the traditions of Catholicism still had to be handed down to rising generations of the faithful.

In summer 1967, Theodore M. Hesburgh, C.S.C.—at the time president of both the University of Notre Dame and of the International Federation of Catholic Universities (IFCU)—brought together a group of Catholic university administrators, leaders of religious communities, bishops, and scholars, at Land O'Lakes to discuss the issues confronting Catholic higher education. The document the group produced, known as the Land O'Lakes Statement, charted a new course for Catholic universities by calling for a deepened commitment to academic research and institutional excellence. “The Catholic university of the future will be a true modern university,” the statement declared, “but specifically Catholic in profound and creative ways for the service of society and the people of God.” The document’s framers captured the energy of the late 1960s, and historian Philip Gleason has called the statement “a symbolic manifesto that opened up a new era in American Catholic higher education” (*Contending with Modernity*, 317).

On September 5, 2017, the Cushwa Center for the Study of American Catholicism and the Office of the President at the University of Notre Dame together hosted a panel and lecture to commemorate the statement’s 50th anniversary. As Cushwa director Kathleen Sprows Cummings explained in her opening remarks, the Cushwa Center serves the academic



John T. McGreevy



Participants at the July 1967 meeting at Land O'Lakes, Wisconsin, courtesy of the Notre Dame Archives

community and the Church by its various efforts to connect the American Catholic past to the present. In the case of the Land O'Lakes Statement and its significance for the current moment, that effort began with an afternoon lecture by John T. McGreevy, professor of history and I.A. O'Shaughnessy Dean of the College of Arts and Letters at Notre Dame. Understanding the Land O'Lakes Statement, McGreevy argued, requires contextualization. The group that came together at a retreat house in Northern Wisconsin did so under three particular circumstances. Their meeting took place in the wake of the Second Vatican Council, which had concluded just a year and a half earlier in December 1965. McGreevy explained that the statement’s authors manifested the spirit of the conciliar document *Gaudium et Spes* and its attempt to “take faith into the world” and engage with other faith traditions.

Second, as the list of attendees suggests—two lay trustees of Catholic universities and John Cogley, a prominent Catholic journalist, participated—Catholic higher education was beginning to move away from clerical leadership toward faculty governance and lay trusteeship. Paul Reinert, S.J., the president of Saint Louis University, arrived at the Land O'Lakes meeting having recently transferred governance to a lay board of trustees at his home institution. The Land O'Lakes meeting unfolded in the midst of a significant transfer of power from the clergy to the laity.

Finally, Land O'Lakes had a global context. Similar meetings took place in Paris, Manila, and Columbia under the auspices of the IFCU. Reports at these four meetings were prepared in advance of the 1968 General Assembly of the IFCU held in Kinshasa, Democratic Republic of the Congo. The list of invitees reflected the international dimensions of the North American meeting itself: Rev. Philippe MacGregor, S.J., rector of the Pontificia Universidad Católica in Peru, Rev. Theodore E. McCarrick, then-president of the Catholic University of Puerto Rico, and M. L'abbé Lorenzo Roy, Vice-Rector of Laval University in Quebec, all made the trip to Wisconsin.

The participants did not anticipate the crisis in vocations and the falling away of significant lay populations from the church, McGreevy noted, but the vision crafted at Land

see *Land O'Lakes* on page 49



Ian McBride

Ian McBride on Catholics under the Penal Laws

By Peter Cajka

According to Ian McBride, the history of modern Ireland is haunted by a “spectacular disparity” when it comes to the number of books published on some of the period’s most important topics. Online databases show that historians have written 550 books on the Easter Rising of 1916, and 300 books on the Irish Famine, but only 15 books on the penal laws. The penal laws, a series of ordinances constraining Catholic life in Ireland and privileging Anglicanism, shape Irish history as profoundly as events like the Revolution of 1798, but receive significantly less coverage in historical surveys of modern Ireland.

The penal laws reigned, according to McBride, as “the basic fact of Irish political life for 100 years.” Parliament had them in place by 1690 and the regulations rested on the books for almost the full run of the 18th century.

The lack of curiosity about the penal laws, and the resulting dearth of research, stem from an idea accepted by many Irish historians that the laws were merely words—unenforced codes detached from reality—and therefore irrelevant to social practice and daily life in Ireland. McBride noted that the first thing any Irish schoolboy or schoolgirl learns about the penal laws is their general inefficacy. As many accounts like to point out, in spite of the laws, Catholics held mass openly and continued to manage a range of institutions including parishes and schools. Routine flouting of the regulations is taken to signal that the penal laws did not have serious consequences in Irish life. Historians therefore portray the ordinances as dead letters.

The Foster Professor of Irish History at Herford College, University of Oxford, McBride received a Leverhulme Major Research Award to study the reshaping of Catholic Ireland under the penal laws. Much of his current effort is being carried out in Rome, where a number of exceptionally rich archives contain unexplored material on the subject. In his Hibernian Lecture delivered September 22, 2017, McBride explained to a packed auditorium in Notre Dame’s Geddes Hall why the penal laws are worthy of new research. In his view, they represent a subtle but highly effective colonial imposition of reforms that unleashed a wave of social tensions across 18th-century Ireland.

The significance of the penal laws, McBride said, resided in the “petty tyrannies” the laws produced in local communities across Ireland during the 18th century. The task of the historian,

he argued, is to add up these petty tyrannies—communal conflict, clerical infighting, and Protestant-Catholic competition—in order to understand their cumulative effects on Irish social and political life. They amounted, in his words, to a program of “social and cultural engineering” intended to legislate Catholicism “out of existence.”

Historians, McBride contended, must visit archives in Rome if they hope to understand the penal laws and their impact on Irish society. Officials at the Vatican declared Ireland a “mission territory” in the 18th century, placing it under the care of the Sacred Congregation for the Propagation of the Faith (*Propaganda Fide*) until the Irish Church could stand on its own financially and institutionally. Thus, Catholic officials in Rome arranged for most of the official correspondence from Irish institutions to be sent to bureaucracies in the Eternal City. Important decision-makers at the Vatican, in charge of the Irish “mission territory” throughout the 18th century, had information about local Irish affairs placed at their fingertips. The penal laws’ “petty tyrannies” are to be found in the papers of *Propaganda Fide* and the collections of various papal nuncios, the special diplomats that represent the Holy See.

Sources from Roman archives allow McBride to tell the story of how one parish priest, Father Malloy, used the penal laws to win a jurisdictional dispute with fellow cleric Father Burke, a Dominican. Burke returned from Rome to find the parish he had been promised occupied by Malloy, a popular parish priest. Both Malloy and his local bishop made the case in letters to Rome that Malloy should be allowed to keep his parish. The Protestants would never allow a priest from a religious order to take up ministry locally. Protestants would tolerate a parish priest in their midst but not a “monk bishop” from the ranks of the Dominicans. Malloy even invited a local member of Parliament to shut down the parish under the mandate of the penal laws in order to keep Burke from taking over. It didn’t matter to Malloy that the parliamentarian he asked to shut down his beloved parish was involved in a local campaign to promote Protestant education and close Catholic schools. Malloy turned to Protestant members of Parliament, and the political conditions created by the penal laws, to gain a strategic advantage over a co-religionist.

see Hibernian on page 50

Polygamy, Women’s Rights, and Mormonism: A Seminar with Laurel Thatcher Ulrich

By Benjamin J. Wetzel

The Seminar in American Religion convened on October 7, 2017, to discuss Laurel Thatcher Ulrich’s landmark book, *A House Full of Females: Plural Marriage and Women’s Rights in Early Mormonism, 1835–1870* (Knopf, 2017).

Ulrich is the 300th Anniversary University Professor in the Department of History at Harvard University, well-known for her studies of early New England women’s history, including her Pulitzer Prize winning book, *A Midwife’s Tale: The Life of Martha Ballard Based on Her Diary, 1785–1812* (1990). Ulrich is also popularly known for having coined the now famous saying, “well-behaved women seldom make history.” The sentence first appeared in one of Ulrich’s earliest scholarly articles in 1976. It became the title of her fifth book, published in 2007.

Close to sixty people gathered at the Saturday morning seminar to hear from Ulrich as well as fellow panelists Patrick Mason and Linda Przybyszewski. Mason is the Howard W. Hunter Chair of Mormon Studies and dean of the School of Arts and Humanities at Claremont Graduate University. Przybyszewski is associate professor of history at Notre Dame.



Patrick Mason

A House Full of Females exemplifies the “New Mormon History.” Beginning at mid-century with Juniata Brooks’ *The Mountain Meadows Massacre* (Stanford, 1950), the “New Mormon History” expanded the study of the Latter-Day Saints (LDS) beyond a more parochial, defensive posture. The new approach sought to abide by strict academic standards, examined the stories of women and families, welcomed the contributions of non-LDS historians, and produced scholars (such as Ulrich, Jan Shipps, and Richard Lyman Bushman) who



Laurel Thatcher Ulrich

by any measure fall within the first rank of American historians. In Mason’s words, the movement “modernized, de-polemized, and in many ways secularized the study of Mormonism.” *A House Full of Females*, which uses LDS experiences to speak to topics like gender and sexuality, will continue to help Mormon history find its way into the mainstream of U.S. history.

Mason began the morning’s program. Adapting language Jan Shipps had used to praise Richard Bushman’s *Joseph Smith, Rough Stone Rolling* (2005), Mason declared that *A House Full of Females* is “the crowning achievement of the lived history of early Mormonism.” He lauded Ulrich’s reading of her sources—what he called her ability to turn “known and seemingly ordinary materials into gold.” Indeed, Mason maintained, Ulrich’s book does not necessarily seek to “destabilize established historical narratives as much as it infuses those historical narratives with extraordinary depth and texture” (words like “texture” and “granularity” recurred in seminar participants’ comments on Ulrich’s historiographical contribution). Mason also focused on the issue of polygamy, and said that Ulrich’s book complemented Kathryn Daynes’s *More Wives Than One: Transformation of the Mormon Marriage System, 1840–1910* (2001) by showing “how polygamy actually worked on the ground.” He critiqued the book for not speaking at all about the origins of Mormonism and for speeding through the 1860s to the book’s terminus in 1870. Despite these criticisms, he concluded by praising *A House Full of Females* as “a remarkable book that will be valued for many years to come.”

Przybyszewski began her commentary by focusing on the Mormon diaries that were Ulrich’s primary source base, and drawing attention to LDS leader Wilford Woodruff’s refusal to talk about plural marriage in his daily journal. She wondered about “sins of omission” in diaries and what groups comprised Woodruff’s audience. A legal historian, Przybyszewski also considered the “women’s rights” mentioned in the book’s subtitle. She described the standard marriage “deal” available to women in the 19th century, whereby men earned a living and a public reputation while women bore children and cared for the home. The trouble with this common arrangement, Przybyszewski said, was that women rarely had other choices available. She

see Seminar on page 51



John Zahm, courtesy of the Notre Dame Archives

When John A. Zahm, C.S.C., finished his seminary training at Notre Dame in 1875 and immediately obtained a teaching position there, he joined an exclusively Catholic faculty that received salaries of well below a thousand dollars a year. The student body itself was comprised of only a few hundred young men. More than half of these, moreover, were under the age of 18. There was no large endowment, no football program, no national reputation. In 1875 the University of Notre Dame was like many other Catholic colleges of its day: a small educational institution focused on forming young men through a classical curriculum.

It was only after World War II that Notre Dame began to emerge as a full-fledged university. But in the three-quarters of a century between 1875 and 1950, the University made significant strides toward a more prominent status. A key figure in that transition, argued Rev. Thomas E. Blantz, C.S.C., was John Zahm.

On November 3, 2017, Blantz delivered the Cushwa Center Lecture on the topic of “Father John A. Zahm, C.S.C., in the Founding of the University of Notre Dame.” Blantz, professor of history emeritus at Notre Dame, is working on a book-length history of the University, making him a natural choice for this lecture during the 175th anniversary of Notre Dame’s founding. Rev. Edward A. “Monk” Malloy, C.S.C., president emeritus of Notre Dame, introduced Blantz, and about 110 people gathered in McKenna Hall Auditorium for the event.

Blantz began by acknowledging that the title of his talk would seem “strange” to most people, since the University was founded in 1842 and Zahm was not born until 1851. Yet, he said, Notre Dame could not really be considered a university in its early days, with its limited enrollment and tiny faculty. Even by the 1890s, when Zahm was a leading faculty member, Notre Dame’s president, Andrew Morrissey, emphasized high school education over the needs of the college students. Turning out “Catholic gentlemen” rather than rigorously trained scholars, Blantz said, was Morrissey’s primary goal.

Enter John Zahm. Zahm (1851–1921) was born in New Lexington, Ohio, and enrolled at Notre Dame in 1867. He graduated four years later and entered the Holy Cross novitiate. In 1875, upon ordination, Notre Dame made him assistant head of the science department and assistant museum director.

Notre Dame’s “1.5 Founder”: 2017 Cushwa Center Lecture Evaluates the Legacy of John A. Zahm, C.S.C.

By Benjamin J. Wetzel

Ten years later, he became vice-president of the University at age 34. In 1898, Zahm was named provincial superior for the Congregation of Holy Cross, an office he held until 1906. At that time, in his mid-fifties, Zahm moved to Washington, D.C. He also traveled extensively, including a trip to South America with ex-president Theodore Roosevelt in 1913. Zahm died in Germany in 1921.

Unlike Father Morrissey, Zahm envisioned Notre Dame becoming a first-class university, on par with Oxford and Cambridge. He repeatedly exhorted students and professors to aim for the highest intellectual standards, putting a premium on the production of new knowledge. Knowing all this would come at considerable financial cost, Zahm nevertheless called for more buildings, higher-quality laboratories, and a better faculty. In Zahm’s view, Blantz said, the expenditures necessary to produce all this would be “worth it.” The priest-scientist ultimately desired Notre Dame to become (in his words) “like some of the great intellectual centers in the Church’s past... a recognized home of saints and scholars.”



Rev. Thomas Blantz, C.S.C.

Zahm’s prescriptions were concrete: a proper library was needed, he insisted in 1914, to replace the sorry one on the fifth floor of the main building. At least in part due to his urging, Bond Hall was completed in 1917, the home of the original campus library. An improved faculty also ranked high on his list of priorities. “Scholars and specialists,” not just “devoted religious,” were needed to give students the best training. Each department, he believed, must have specialists able to carry out research and teaching in their particular fields.

see Cushwa Center Lecture on page 52



Conversations and Conversions:

The Bob Pelton Interviews

By Peter Cajka

During the fall of 2017, I would regularly meet Father Bob Pelton, C.S.C., in a cramped but high-powered recording booth in Notre Dame's Corbett Family Hall. I had done my homework: I read his biography, talked with his friends, sifted through some of his papers, and even read a few of Bob's books. I sharpened and honed the questions I wanted to ask. Considering multiple approaches, I finally settled on using each interview to explore a particular phase of Bob's life from his perspective at age 96. We began with his time as an undergraduate and novitiate at Notre Dame, moved to his graduate education in Rome and time as chair of the Theology Department, followed his career to Chile, and finally we talked about his human rights work. He shared his visions, breakthroughs, and frustrations. He lit up when he talked about old friends and his hopes for the future of the Church.

Father Pelton seems to have packed multiple lives into nine and a half decades. He turned down a scholarship to swim at Stanford in 1939 to attend Notre Dame because he felt a calling to the priesthood. He excelled as a student at Notre Dame and later in his doctoral studies at the prestigious Pontifical University of Saint Thomas Aquinas in Rome, also known as the Angelicum. Hired for a tenure track professorship in 1953 to teach religion at Notre Dame, Bob played a key role in transforming his department into a prestigious academic operation. Cardinal Leo Suenens of Belgium invited Pelton to serve as his theological expert at the Second Vatican Council. In 1964, just before he arrived in Rome, Bob's superior asked him to go to Santiago to serve as the rector of Saint George's College, an elite school for the sons of Chilean bankers, lawyers, and government officials. While in Chile, Bob helped create and sustain a network of Catholic intellectuals and activists stretching from South Bend to Santiago. After returning to Notre Dame in the mid-1970s, he founded Latin American/North American Church Concerns (LANACC) in 1985, inaugurated the Romero Days (annual commemorations of the assassination of Archbishop Oscar Romero), and worked at the Kellogg Institute for International Studies. These were efforts in Bob's "reverse mission" to convert North American Catholics to a deeper faith with fresh sources from Latin America.

Journalists and historians have already begun to tell Bob's story, but much work remains to be done. Robert Ball's biography of Pelton, *The Future of Our Past*, and journalist Tara Hunt McMullen's article on Bob's human rights activism, "Truth to Power," (*Notre Dame Magazine*, spring 2017) represent important first steps. For me—his interviewer over the course of four months—Pelton is best understood as having experienced several conversions over the course of one lifetime. Each of his conversions—at the Council, in Santiago, in the face of General Augusto Pinochet's violence—deepened and remade his love of Christ and his Church. Ultimately, Bob has come to see Catholicism as a source for a meaningful communal life and as calling the faithful to denounce political injustice.

I should be clear about the sources used to craft the narrative that follows. All sources have their limits and transcribed interview notes are no exception. Memory—narrating life at age 96 in response to a researcher's questions—is not the same as history. The historian's craft entails the discovery and analysis of primary source documents in an effort to interpret the past. Bob conjured memories and explained his ideas in response to my questions. The transcribed interviews capture Bob's self-identity in 2017 and his own life narrative. My interviews should help us to study Bob and his ideas, but they are only an initial point of departure.



Peter Cajka, a postdoctoral research associate with the Cushwa Center, conducted five interviews with Father Bob Pelton, C.S.C., from October 2017 to January 2018.

Audio and transcripts of the interviews will be available for researchers by summer 2018 through Latin American/North American Church Concerns at kellogg.nd.edu/lanacc.

Father Pelton resides at Holy Cross House in Notre Dame, Indiana, and has been associated with the University of Notre Dame since he first enrolled as an undergraduate in 1939.

All converts leave behind a former life: Paul walked away from his persecution of early Christians and John Henry Newman broke from Anglicanism. Bob—in his own memory—put an “institutional” understanding of Catholicism in his rearview mirror. Importantly, the interviews show that Bob’s conversion to politically active Catholicism did not appear out of nowhere. New ideas in the 1940s and 1950s—particularly a historical understanding of Scripture and early Catholic Action organizations—laid the groundwork for his initial conversion. It was two simultaneous events in the mid-1960s, though, that made his move away from the institutional church particularly dramatic: the Second Vatican Council and his arrival in Santiago. He would convert again in the early 1970s—to a politically charged Catholicism—in response to Pinochet’s bloody reign of terror in 1973. Our most pressing task, he told me time and again, is to make Christianity a social and political “reality.”

The Institutional Church

Bob entered “the institutional church” when he arrived at Notre Dame in 1939 for his freshmen year. Growing up in Evanston, Illinois, in a town full of Methodists, Bob attended Catholic Mass and participated in parish life, but his arrival in South Bend marked the beginning of deeper relationships in and with the Catholic Church. Pelton stresses how unimpressive he found Notre Dame in the late 1930s. He calls it “a very small French-style boarding school” and observes that his public high school was larger than the university he had chosen to attend.

Bob entered a Catholic university system that had been building intellectual fortresses for almost half a century. In the late 19th and early 20th centuries, Catholics had come to believe that religious institutions like parishes and schools provided the best means to keep their people safe from the secularizing currents of modernity. These institutions protected Catholic



Undergraduate Bob Pelton, c. 1940

ideas and rituals from external threats. Importantly, institutions of higher learning like Notre Dame served as spaces to preserve Catholic traditions in the face of modernity’s turns toward materialism, relativity, psychoanalysis, and Darwinian evolution. Bob now remembers the institutional church as a cumbersome set of arrangements that weakened the social and political witness of Catholicism. He admits that institutions are necessary for proclaiming the Gospel and forming community, but he worries that following the institution’s line too closely will separate Catholicism from reality. Bob memorized doctrines as a college student and a novice, but the faith never entered what he now calls “the gut level.” The institutional church trained Catholics to possess a “religion of the head” rather than a “faith of the heart.”

Notre Dame might have been a small operation in 1939 but enrollment at Catholic colleges had been rising steadily since the end of World War I. In fact, over the course of the 20th

century, due to external political factors, American Catholics built the largest network of private religious schools—primary, secondary, university—in the modern world. Bob made his way into the Catholic institutional system just before universities and seminaries entered a period of dramatic growth. Between 1945 and 1965, enrollment at Catholic colleges rose by 300 percent, climbing from 92,426 to 384,526. The population of seminary students grew by a staggering 127 percent over the same 20-year period.

The phrase “institutional church” connotes more than scale or numbers—it also involves a series of habits. The institutional church and its many routines formed the mind and body of young Bob Pelton along very well defined lines. The universities of the institutional church provided thorough supervision of students; their curriculums emphasized the memorization of Church doctrines; and administrators encouraged regular Mass attendance. Bob insists that the university did not force students to attend Mass, but he makes clear that the university at the time understood itself as working *in loco parentis* (“in the place of the parent”). At Notre Dame in the 1940s, teachers and priests took on the role of the parents, organizing student life and meting out discipline. Students had to wake at 6:00 a.m. and be in bed by 10:00 p.m. As an undergraduate, Bob, along with 200 other students, attended a supervised study session at Brownson Hall each night of the week. His religion classes, taught by priests, consisted of memorizing the teachings found in the catechism. Bob is still amazed, looking back on his student years, that the Church assumed that priests could teach religion simply by virtue of being priests.

The institutional church defined the early years of Bob’s vocation. Upon becoming a candidate for the priesthood in 1941, he undertook a stringent regime of prayer and manual labor during his novitiate year. Pelton’s biographer, Robert Ball, detailed his life as a novice. Bob and his fellow candidates awoke each morning at 5:00 a.m. for breakfast and meditation, followed by Mass and several hours of physical labor. Looking back on these early years, Pelton thinks of the Holy Cross novitiate as a “disaster.” Priestly training in the mid-century institutional church aimed to produce individuals rather than communities. “The mentality for it was that we’re going to train you to be prayerful people, but isolated, rather than related,” he says. After seminary training and graduate studies, Bob’s early assignment at Notre Dame manifested the ethos of mass production so common in the institutional church. With no teaching assistants, he lectured to six religion classes in one semester in 1949, each with 50 undergraduates, teaching a total of 300 students.

A series of phrases repeated by Pelton during our first interview conveys his ambivalence toward institutionalized Catholicism. He speaks of “repetition,” “from the top-down,” “control factor,” and “regurgitation.” He stresses how the hierarchy, claiming to “have the answers,” simply relayed them



Father Pelton in the 1960s with students of Saint George’s College

to priests and laypeople. Bob’s experiences of what others have called “fortress Catholicism” provide crucial context for understanding his subsequent, ongoing conversions.

Institutionalism and Activism

Conversions are often prepared for well in advance, and can come as the result of remote, profound, and seemingly incongruous origins. Our interviews reveal that Bob came into contact with new social and intellectual trends during his years as a creature of the institutional church. The institutionalized church was overbearing at times but new social movements and fresh intellectual approaches abounded in its milieu.

An engagement with the Church’s emphasis on social activism was already with Bob by the time he set foot on campus in 1939. As a high school student, Bob participated in the Catholic Youth Organization (CYO), earning accolades as the best young backstroke swimmer in the Chicago area. Years spent as a competitive swimmer thus helped him embody the spirit of Catholic activism. Importantly, Bob approached both the CYO and Notre Dame from a unique angle: he was a product of public schools. As a result of his upbringing in Illinois’ nonsectarian schools, the catechesis of the institutional church was relatively new to him.

The American Catholic Church had a split personality in the mid-20th century as both tightly institutional and socially energetic. Historian James O’Toole has called this the “Church of Social Action” because the laity, encouraged by the clergy, participated enthusiastically in a range of Catholic organizations—from labor unions to parish reading groups to sports

leagues—with the goal of shaping the nation’s public life. Bob moved toward a socially engaged Catholic faith in the 1940s and 1950s when he first learned about the Christian Family Movement (CFM) and the Catholic Worker Movement (CWM). In these groups, he encountered an inductive, experience-driven approach to the faith. Both the CFM and the CWM began to argue that authentic Christianity broke into the world fundamentally in concrete situations. Faith was revealed through contact with others, particularly the poor, in the real world. Bob says he learned from these organizations that “you have to look at your own reality and then start to make judgments, and if you happen to be Christian you’ll put that into your Christian tradition.” These two organizations had an important impact on Bob’s formation as a social Christian because they taught him that “you don’t have your answers from the beginning and that would be contradictory in a highly institutional situation.” Christianity manifested itself in its encounter with social reality.

Relationships with mentors nudged Bob toward a new understanding of his faith. He learned to take Catholicism into the world from Holy Cross priest Louis Putz. Father Putz organized a wide range of Catholic social action organizations in the United States, including the Young Christian Students, a group modeled on radical Catholic European labor unions. The group identified injustices in the local community and addressed them through collaborative initiatives. In this way, the group prototyped the process of “See, Judge, Act” that became so common among liberation theologians in the 1960s. Putz founded a chapter of the group at Notre Dame in the 1940s and Bob Pelton appeared among the charter members. Bob says that new ideas for Catholic life, even in the midst of the thorough routinization of the institution, “slipped in through individuals like Louis Putz.”

New ideas encountered at midcentury were preparing Bob intellectually for the religious revolution that was to come later. He studied at Holy Cross College, in Washington D.C., from 1945 to 1949 and he worked on a doctorate in theology at the Angelicum from 1950 to 1952. A professor at Holy Cross taught him to study Scripture “in its historical, cultural context” which made for a real “breakthrough,” Bob says. Bob celebrates French Dominicans like Reginald Garrigou-Lagrange and Yves Congar who taught him to think anew about his own personal spirituality and the role of the laity in the Church.

Bob wrestled with contradictions of Catholic institutionalism and activism as a doctoral student in Rome. He spent a full year of his studies internalizing Thomas Aquinas’ *Summa Theologica*. Bob describes the experience as “interiorizing” the text—a process deeper than memorization by repetition. Aquinas famously guides his readers to a conclusion, helping them to think that they arrived at the ideas by their own power. Thomas doesn’t just hand a student the argument. “By ‘interiorize’ I mean to understand, really, what was being presented,” Bob

explains. “Making you work for it is a lot different from knowing what the conclusion is and sort of having memorized it and then just feeding it back.” Bob held on to those lessons of the *Summa* from the early 1950s onward. Well before he landed in Chile in 1964, then, he favored an idea of the Catholic faith as a reality reaching far deeper than formula or doctrine.

Bob also demonstrated an early affection for lay-driven social Catholicism in his 1952 dissertation, “A Thomistic Conception of the Spirituality of the Catholic University Lay Student.” The dissertation reflects the tensions that pulled midcentury Catholics in opposite directions. Bob made clear that Catholics should obey the Church’s laws as promulgated by the institutional church and its leaders. But he also encouraged the full-fledged development of a lay apostolate that manifests internal piety in external acts of charity. By more than a decade, his dissertation anticipated, in a small way, the Second Vatican Council’s emphasis on the laity.

Converting the Institution

A star student at the Angelicum, Bob returned to Notre Dame in 1953 for a professorship in the Religion Department. Over the course of the 1950s, both he and Father Theodore M. Hesburgh, C.S.C. became convinced that Notre Dame’s religious education needed to move from rote memorization exercises to a forward-looking intellectual engagement with the world. Bob became chair in 1959. Under his leadership, the professors and administrators rebranded their operation, calling it the “Theology Department.” Whereas “religion” signaled a study of pre-existing transcendent norms, Bob says, “theology” conveyed a new willingness to be curious about the truth and a bravery to ask new questions about God and his Church.

As chair, Bob carried out the renovation of the Theology Department in a methodical fashion. He raised academic standards. The Department added an Honors Program. Notre Dame’s theologians pioneered a new Liturgical Studies program. Students could now earn Master’s degrees in the summer. Bob does not try to cover up the fact that all of this came at a cost. Talented laypeople replaced priests in the ranks of the university professoriate. Holy Cross priests were scrutinized by administrators, and removed from their positions when deemed ill-prepared to teach the evolving discipline of theology. The Theology Department began to hire high caliber scholars from Princeton, Yale, and Harvard.

Then, in the midst of his efforts to replace religion with theology in the curriculum, Pope John XXIII convened the Second Vatican Council. The Theology Department “had to work through a lot of things,” Bob says, as Vatican II “opened the floodgates.” The energy for a full-scale revamping of the department had been building since 1959, and the Council helped Bob to implement important changes.

Vatican II had myriad consequences for the American Catholic Church, but for the Notre Dame Theology Department and Bob Pelton, one immediate aftershock is particularly important to note. In light of the Council, students at Notre Dame would be taught to read the “signs of the times” rather than deduce truth from pre-existing religious principles. For Bob, reading the signs of the times helped Catholics to apply their religious beliefs to social realities. “If you’re going to read the signs of the times,” Bob says, you will not have students simply memorizing doctrines, as “you need to find new opportunities to take advantage of what’s happened.” What had happened in the world? The world was in motion, Bob reasoned, and so the Church had to be in motion with it.

“From Head to Heart:” Bob Pelton and the Second Vatican Council



Cardinal Suenens

For Pelton, the Second Vatican Council was more than a set of documents or ideas. Bob attended the Council and imbibed its energy and sense of optimism. Cardinal Leo Suenens, a Belgian Archbishop and one of the major organizers of the Council, invited Pelton to serve as his personal theological advisor for the final session in the fall of 1965. Bob organized two seminars each week in which bishops from all

over the world discussed the hottest issues at the Council, including religious freedom, modern communications, the laity, and modern politics. Bob describes these seminars as a “constant churning of ideas.” They introduced Bob to new notions of the Church being worked out by its pastors.

His time in the Eternal City also opened up his heart. Bob began to think of the Church as “pastoral.” The biweekly seminars and the inspiration of Pope John XXIII—whom Bob calls a “liberator”—pushed Bob closer to his conversion. The Council demonstrated to Bob just how cerebral the institutional church had been in the years leading up to the 1960s. The institutional church forced Catholics to learn the principles of the faith but, Pelton began to realize, an institutionalized Church could never use the faith to shape reality.

The Council galvanized a change in Bob in 1965 that he described to me as Christianity moving “from head to heart.” Bob concedes that to move from the intellectual to the emotional “you have to have a fairly good understanding [of the faith].” Catholics still depend on the institution for education and understanding. But another step is required for faith to journey, as Bob frames it, “into heart.” Real faith springs from an authentic engagement with the world. Vatican II compelled Bob to pursue

what he has come to call “bridge theology.” To develop a strong theology, one in accord with reality in the world, Catholics have to cross a metaphorical bridge out of their institutions and into other cultures and the lives of the poor. Catholics have to take the Church’s theories, Bob says, and “translate that into your neighborhood, your practice, and your friends.”

Born Again in Santiago

Conversions like Bob’s do not occur out of nowhere. Institutions, formal gatherings, friendships, and social organizations elicited in Bob a new desire to live a Catholicism that shaped the world around him in profound ways. But the eureka moment is still very powerful when it hits. Bob’s big bang took place after a dramatic change of scenery. He was born again in Santiago. He began to awake to a Catholicism that was socially real to him and politically engaged with the world.

It was in Chile, Bob says, that he “began to be radicalized” as it dawned on him then that “the Church really can become one that unites itself with reality rather than being separate.” When the Church enters into reality, all people, the poor especially, realize their own dignity as human persons. The realization of dignity, in turn, foments a strong desire to build community. Faith then sustains bonds between human persons beyond novenas or school lessons. The poor realize they can judge a class system that looks down upon them—and seek to change it. Bob explains that this work means “the faith really means something.” The poor sense their worth in the eyes of God.

Bob arrived in Santiago in 1964, the year before he went to Rome as Suenens’ theological advisor. He went to Chile because he had taken the “fourth vow,” the sacred pledge to travel anywhere in the world when asked to do so by a religious superior. Bob also went to Chile, though, in response to a swelling internal conviction that the teachings of the Vatican II had to be applied to “real life.”



Bishop McGrath and Father Pelton



Father Pelton celebrates the 65th anniversary of his ordination at a Jubilee Mass in 2014.

Bob's superior, Howard J. Kenna, C.S.C., asked Bob to become the rector of Saint George's College, a school of the Congregation of the Holy Cross for the sons of elite Chilean Catholics. Bob's boots had Chilean mud on them immediately after Kenna made his request. Pelton served as rector and religious superior at Saint George's from 1964 to 1967 and from 1968 to 1972 he worked as the Episcopal Vicar of Santiago. In that position, he helped Cardinal Raúl Silva Henríquez to implement the teachings of Vatican II in Chile. Bob networked with hundreds of priests, sisters, and brothers all across Latin America in the years immediately following the Council.

Bob's relocation to Latin America, like his move to a socially active Catholicism, had deep roots in the institutional church. Bob's close friendship with Bishop Marcos McGrath, C.S.C., had kept Latin America on Bob's

mind for almost 20 years before he made the move to Chile. Bob told me that McGrath was "always promoting Latin America." Bob suspects that his relationship with McGrath played an important part in his selection for the position at Saint George's. Father Kenna knew that the two were as thick as thieves. Both men enrolled at Notre Dame in 1939. They endured the novitiate together in Indiana in the early 1940s. Both completed their doctorates at the Angelicum and witnessed the Council firsthand, Pelton as a theological expert and McGrath as a participant (McGrath had become an auxiliary bishop in 1961 and Pope Paul VI would appoint him Archbishop of Panama in 1969).

McGrath embodied Bob's vision for the future of global Catholicism. Pelton describes McGrath as having had "a good sense of the Church ... the type of person that turned out to be

like Francis, our current Pope.” McGrath shared Pelton’s sense of the council as a pastoral and social mandate to shape reality. Pelton admired McGrath’s “sense of the base.” He credits McGrath with “reading the signs of the times” and pushing the Church to think globally. McGrath, in Bob’s eyes, understood that the Church has to be more than an institution: the Church has to empower the laity, think globally, and embrace change.

Human Rights and Political Catholicism

Conversions have contexts. Bob was still in Chile in 1970 when socialist Salvador Allende was elected to the presidency. Looking back on this “Latin American kind of socialism,” Bob says it “wasn’t a rejection of a belief in God or that type of thing.” Bob and his many contacts in the Catholic world were intrigued by Allende.

But the U.S. government and the Central Intelligence Agency deemed Allende’s regime a threat to global capitalism and took concerted measures to undermine socialism in Chile. As part of this campaign, the CIA tried to convince priests and sisters to serve as their informants. Pelton refused. “I am not here to promote whatever government is in charge ... nor am I here to promote the US government,” he remembers telling a CIA agent, “I am a Catholic priest here to work with the Chilean people, so cut me out.” Recruiting informants was just one move in a thick playbook. The CIA undermined Allende’s plan to give milk to the Chilean people by buying milk in bulk and dumping it in a bay. The shortage drove prices up.

When the U.S. government helped General Augusto Pinochet take power in 1973, the dictator unleashed a wave of violence to eliminate his political opponents and consolidate power. Bob had returned to Indiana in 1971 but went back to Chile in 1972 to smuggle a list of human rights violations compiled by the Committee of Cooperation for Peace (COPACHI) back to the United States, a story told by journalist Tara Hunt McMullen in the spring 2017 issue of *Notre Dame Magazine*. Guards interrogated Pelton as he hid the reports underneath his shirt. He came very close to death.

The COPACHI report detailed Pinochet’s abductions, murders, and mass incarcerations. The Ford Foundation published the report in multiple languages. Stories of murders and kidnappings had a profound effect on Bob. I asked him if he had thought about human rights before he made these secretive efforts to bring the COPACHI report to the United States. “I think that was a kind of conversion for me,” he says. When he learned what a political authoritarian had done to particular people—including some of his friends and the vowed religious he advised—Bob raised the banner of human rights. He had been converted yet again.

Bob began to support a much more vocal brand of political Catholicism in the 1970s—a stance he pushes to this day. He believes the Church has a duty to criticize political regimes

that violate human rights. He has a deep devotion to Oscar Romero because of his convictions about public Catholic critique. Pelton produced a documentary, *Monseñor: The Last Journey of Óscar Romero*, which narrates Romero’s stand against the military leadership in El Salvador. The film meticulously recounts a wave of murders by government and paramilitary organizations in the late 1970s. Romero himself went to great lengths to detail the evidence of the violence and, taking a dangerous course, he denounced specific human rights violations from his pulpit in his homilies. Bob considers these stands against political injustice to be the most important work of the Church. I asked him what Notre Dame students should learn from the dictatorships in El Salvador and Chile. The Church has to stand up to violent political leaders. “Stand up to him. Say it publicly,” Pelton says. “If you don’t do it, why are you representing the Gospel?”

Conclusion

Conversions are powerful at their inception, but often the high hopes of the converted do not translate into reality. Pelton thinks that the institutional church has yet to be converted to a robust social and political Catholicism. The message of the Gospel seems to him still too closely bound up in the hierarchy and its trappings. The Church remains tragically disconnected from a great part of social reality on the global scale. In its goal to shape social reality, Bob says, the Church has “never reached its ideal.” He concedes that the institution is important. “You [have to] respect the institution,” he says, “but the institution has to be much better related to the base.” The Church still has a great deal of work to do; the institution itself has yet to convert.

The metaphor of the bridge is so important to Bob because it originates from his personal experience of the Church in Latin America. During a visit to Brazil in 2007 for a gathering of bishops of Aparecida, Pelton stayed in a modest boarding house that provided him breakfast and a comfortable bed. The bishops stayed at nearby hotels and would invite Bob up for a drink and conversation in the evenings. But the mingling with important institutional players was much less important to Bob than the daily journey he made to the local church, which required crossing a physical bridge. Each day for a month, he says, he had to “go over a big bridge, a large extended bridge, over to this great basilica where the people would just walk in and out and felt that it was their house.” That bridge is the concretization of Bob’s theology. It is a theology built by a craftsman who converted to a social and political Catholicism many times over the course of his life. Many people in the Church—laity, religious, and priests—have yet to cross the bridge.

Peter Cajka is a postdoctoral fellow at the Cushwa Center.

Friends of Cushwa News and Notes

The **Academy of American Franciscan History** will be publishing two new volumes as part of its United States Franciscan History Project: *Many Tongues, One Faith: A History of Franciscan Parish Life in the United States* by Father David Endres, and *Voice of Empathy: A History of Franciscan Media in the United States*, by Raymond Haberski, Jr. The books will be distributed through Catholic University of America Press. For more information, contact Jeffrey Burns (acadafh@fst.edu).

Marie-France Carreel, R.S.C.J., and **Carolyn Osiek R.S.C.J.**, have published in two volumes the complete writings of St. Rose Philippine Duchesne, *Philippine Duchesne, pionnière à la frontière américaine. Œuvres complètes (1769–1852)* (Brepols, 2017). In 1818, Mother Rose Philippine Duchesne of the newly founded Society of the Sacred Heart of Jesus left France to participate in the missionary expansion of the Catholic Church in the New World. The writings of St. Philippine—656 letters, five journals and a few shorter documents, all in French (except for one letter in English)—constitute a rich source of information about her missionary call and the sacrifices involved, the primitive life of the first years on the Missouri frontier, and the development of the Catholic Church and the Society of the Sacred Heart in North America over a 34-year period.

Luca Codignola, Cushwa's senior fellow in Rome, has published several articles recently: "Ma che cosa è questo Atlantico? Un modernista di fronte alla storiografia delle buone intenzioni," in *Eunomia. Rivista semestrale di Storia e Politica Internazionali* (5, no. 2, 2016); "Missionary Time and Space: The Atlantic World in the Early Modern Age," in *Religion, Space, and the Atlantic World* (USC Press, 2017); "Material Culture Dimensions in Some North Atlantic Catholic and Trade Networks, 1785–1840," in *America ed Europa allo specchio. Studi per Francesca Cantù* (Viella, 2017); and "La lettera ai genitori del livornese Filippo Filicchi sui giovani Stati Uniti, 1785," in *Itinerari del libro nella storia. Per Anna Giulia Cavagna* (Patron editore, 2017).

Cambridge University Press has published *Catholics in the Vatican II Era: Local Histories of a Global Event*. This book is the result of "The Lived History of Vatican II," a Cushwa Center research project undertaken from 2012 to 2014 and led by **Kathleen Sprows Cummings**, **Timothy Matovina**, and **Robert Orsi**, who together edited the new volume.

The documentary film *Isaac Hecker and the Journey of Catholic America* is now available for purchase. It tells the story of a controversial Catholic minister in 19th-century America. The documentary includes interviews with **Kathleen Sprows Cummings** and **Jay P. Dolan** of Notre Dame, **Dave Dwyer, C.S.P.**, **Thomas Rosica, C.S.B.**, and the late **Cardinal Edward Egan**.

Boston College will host **Envisioning the Future of Catholic Religious Archives: A Working Conference**, July 11–13, 2018 (finalized dates). The archives of religious communities in the United States are becoming endangered as communities come to completion. To address the need to preserve their invaluable records, this conference will bring focus to the issue and prepare a course of action. Contact Michael J. Burns (michael.burns.7@bc.edu) for more information.

Michael Franczak (Boston College), recipient of a Hesburgh Research Travel Grant in 2016, has published an article with the journal *Cold War History* entitled, "Human Rights and Basic Needs: Jimmy Carter's North-South Dialogue, 1977–81." It discusses Father Hesburgh's role at the Overseas Development Council and his actions as head of the U.S. delegation to the UN Conference on Science and Technology for Development. In March, Franczak will defend his dissertation, "American Foreign Policy in the North-South Dialogue, 1971–1982."

Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age (InterVarsity Press, 2017) by **Perry Glanzer**, **Nathan Alleman**, and **Todd Ream** has received *Christianity Today's* 2018 Book of the Year Award of Merit in the Politics and Public Life category. Ream (Taylor University) is a past recipient of Hesburgh Research Travel Grant funding, which he used to study Father Hesburgh's writings especially as they pertain to Catholic higher education.

Edward P. Hahnenberg (John Carroll University) has published his essay, "Theodore M. Hesburgh, Theologian: Revisiting Land O'Lakes Fifty Years Later," in the December 2017 issue of *Theological Studies*. Hahnenberg received a 2016 Hesburgh Research Travel Grant from the Cushwa Center to support research for this article.

S. Karly Kehoe (Saint Mary's University, Halifax) has published an article in the February 2018 issue of *The Journal of Imperial and Commonwealth History* entitled "Catholic Relief and the Political Awakening of Irish Catholics in Nova Scotia, 1780–1830."

William Kurtz (University of Virginia) has received a 2018 Kenneth Karmiole Endowed Research Fellowship to perform research at the UCLA Library Special Collections. He will be conducting research there for a biography of Union General William S. Rosecrans.

Carmen Mangion (Birkbeck, University of London) published a chapter, "Syon Abbey's 'Second Summer', 1900–1950," in the volume *Continuity and Change. Papers from the Birgitta Conference at Dartington 2015*, published in fall 2017 and edited by Elin Andersson, Claes Gejrot, E. A. Jones and Mia Åkestam.

Friends of Cushwa News and Notes *(continued)*

Mount St. Joseph University in Cincinnati will host a conference, *Lay Movements as Structures of Grace*, July 6–8, 2018. The conference aims to explore the legacy of Cardinal Joseph Cardijn (1882–1967). Visit lay-movements-structures-grace.blogspot.com.au for more information.

Molly Pyle (independent scholar) has completed an oral history commissioned by the Sisters of Bon Secours U.S.A., which focuses on the years 1981–2016. The order's editorial committee is preparing the manuscript for submission to various publishers. In 2017, Pyle was selected to research and write the bicentennial history of the Diocese of Richmond (1820–2020), to be published in 2019 by Edition du Signe. Finally, her 2015 booklet, "Reflections," detailing the lives of philanthropists Henry and Marion Knott, has been published online. It can be accessed at knottscholar.info/history.

Chosen (Custody of the Eyes), a feature-length documentary film directed by **Abbie Reese**, is now available for pre-order at chosenthefilm.com. *Chosen* follows a former blogger and painter as she joins an 800-year-old religious order and becomes Sister Amata. This coming-of-age-story explores Sister Amata's interior life and captures scenes of ordinary life and spiritual practices at Corpus Christi Monastery in Rockford, Illinois, rarely witnessed by the outside world. The film may be booked for campus screenings and Reese, who is author of *Dedicated to God: An Oral History of Cloistered Nuns* (Oxford, 2014), is available for speaking engagements.

The **University of Notre Dame Archives** recently launched a research portal bringing together select photos and writings from the life and work of the late Rev. Theodore M. Hesburgh, C.S.C. Explore this new digital collection at hesburghportal.nd.edu.

Barbra Mann Wall (University of Virginia) received the University of Texas at Austin School of Nursing's Distinguished Alumni Award for Excellence in Nursing.

Staff Updates at the Cushwa Center

In September 2017, **Peter Hlabse** transitioned out of the Cushwa Center after accepting an exciting opportunity to serve as the student program manager for Notre Dame's Center for Ethics and Culture. Pete joined the Cushwa Center in 2015 and from the beginning consistently went above and beyond in service to the center and its guests. In particular, he was indispensable in planning several high-profile events, including Colm Tóibín's 2016 Cushwa Center Lecture and our recent commemoration of the Land O'Lakes Statement. Many of our collaborators over the past two years have been the beneficiaries of Pete's professionalism, efficiency, and hospitality. Thank you and congratulations, Pete!



We are very happy to introduce **MaDonna Noak**, who joined the center in late fall 2017 as our new administrative coordinator. Prior to joining the center, MaDonna worked in the Department of Biology at Saint Mary's College. She brings a wealth of administrative experience to her new role at Notre Dame and has hit the ground running in event planning, grants administration, and daily operations at Cushwa. Welcome, MaDonna!

Research Funding for Catholic Women's History: Apply by May 1



Mother Theodore Guerin

The Cushwa Center is offering Mother Theodore Guerin Research Travel Grants to support research projects that seek to feature Catholic women more prominently in historical narratives.

Open to scholars of any academic discipline, this new funding opportunity will help defray travel and lodging expenses for scholars visiting research repositories in or outside the United States or conducting oral history interviews, especially of women religious. The deadline for the

first round of applications is May 1, 2018. Thereafter, the application deadline will be December 31 each calendar year.

This is the Cushwa Center's fifth research funding program and the third to be launched since 2011. This latest grant offering is possible thanks to the generosity of Mrs. Anita McMahan, an alumna of Saint Mary-of-the-Woods College whose late husband, William McMahan, graduated from the University of Notre Dame in 1950.

Prospective applicants can visit cushwa.nd.edu/grant-opportunities for more information and application details.

Cushwa Inaugurates Rome Advisory Committee



Notre Dame's Rome Global Gateway

In November 2017, the Cushwa Center inaugurated its Rome Advisory Committee. Gathered from universities throughout Rome and Italy, the committee's sixteen members will share their expertise and scholarship with the Cushwa Center, participate in its Rome events, and facilitate new initiatives involving their own

institutions. Since 2014, the Cushwa Center has collaborated with Notre Dame's Rome Global Gateway to host two international seminars, a major conference, frequent lectures and panels, and two research fellowships in Rome, Italy. The group convened for the first time on December 6, 2017, as Kathleen Sprows Cummings delivered the Rome Global Gateway's winter lecture, "Frances Cabrini, Notre Dame's Rome Global Gateway, and Rethinking American Catholic History." Professor Luca Codignola, Cushwa's senior fellow in Rome, chairs the committee. Member profiles are available at cushwa.nd.edu/about.

In Memoriam

Christopher Kauffman passed away on January 30 at age 81. He earned his Ph.D. at St. Louis University and taught at a number of institutions before joining the Catholic University of America in 1989 as the Catholic Daughters of the Americas Chair in American Catholic History, a position he held until he retired in 2008. Kauffman produced numerous monographs and multi-volume studies, including the *Bicentennial History of the Catholic Church in America* (1989) and the nine-volume *American Catholic Identities: A Documentary Reader* (1993–2003). He was perhaps best known as the long-serving editor of the *U.S. Catholic Historian* (1983–2013). His many contributions to the field of American Catholic history were celebrated at a 2005 Cushwa Center conference titled *The Future of American Catholic History*. "Chris remapped the study of Catholicism in the United States through the many themes he identified and examined in the quarterly issues of the *U.S. Catholic Historian*," said former Cushwa director Timothy Matovina. "So many young scholars published our first essays in that journal after we met him and had our names scribbled down on that small sheet of paper he always kept stuffed in his shirt pocket. He was an extraordinary mentor in every way: he taught us how to teach, how to research, how to write, and above all how to bring a deep sense of community and humanity to academic life. May flights of angels rush to meet him."

Mary Ellen Konieczny, the Henkels Family Associate Professor of Sociology at Notre Dame, passed away on February 24 due to complications from a sudden recurrence of cancer. She received an undergraduate degree from Notre Dame and a Ph.D. from the University of Chicago, and joined Notre Dame's Department of Sociology in 2008. Konieczny served as a faculty fellow at the Cushwa Center for the 2011–2012 academic year, while she was completing her 2013 book, *The Spirit's Tether: Family, Work, and Religion among American Catholics*. She commentated at the center's fall 2014 Seminar in American Religion on Paula Kane's *Sister Thorn*. At the time of her death, Konieczny was working on a second book, "Service before Self: Organization, Cultural Conflict, and Religion at the U.S. Air Force Academy," as well as a major research project on Our Lady of Kibeho in

Rwanda, in order to gain insight into religion's role in post-genocide reconciliation and peacebuilding. Cushwa director Kathleen Sprows Cummings described her as "an inspiration" among Notre Dame faculty. "Along with her other colleagues and students I mourn the loss of all that she had ahead of her professionally," Cummings said. "Her death is also devastating personally. I never had a friend quite like her, with whom I could, over the course of a single conversation, discuss scholarship and teaching, marriage and motherhood, faith and feminism, and even the latest in fashion. Her unique combination of generosity, curiosity, and energy was a gift to the entire Notre Dame community, and it will not be the same without her."

Patricia McNeal passed away on Tuesday, March 6, in Vero Beach, Florida. McNeal, who earned her Ph.D. from Temple University in 1974, served for many years as professor of women's studies at Indiana University South Bend, where she directed the women's studies program. She received several teaching awards from the university, including the Herman Frederic Lieber Award in 1999. When she retired in 2008, women's studies at IUSB inaugurated the Patricia McNeal Agent of Change Award to recognize undergraduates who exemplify "the activist and intellectual spirit of the discipline." McNeal published numerous scholarly articles on pacifism, nonviolence, and the legacy of Dorothy Day, as well as two monographs: *The American Catholic Peace Movement, 1928–1972* (1978) and *Harder than War: Catholic Peacemaking in Twentieth-Century America* (1992). Her husband, Jay P. Dolan, is professor emeritus of history at Notre Dame and the Cushwa Center's founding director. "Pat was a champion of the underdog—of women who struggled to claim their rights and exercise leadership in the pursuit of social justice, and of women and men who swam against the current in insisting that peace and nonviolence are not only preferable to war, but also central to a Catholic way of life," said Scott Appleby, who succeeded Dolan as director of the Cushwa Center in 1992. "Her research, teaching and service to the community will be missed; her love for and dedication to her family will never be forgotten."

2018 Grants & Awards

Across four annual grant and award programs, the Cushwa Center for the second consecutive year is providing funding to 25 scholars for a variety of research projects. Funds will support travel to the University of Notre Dame Archives as well as research sites in Baltimore, New Orleans, Dublin, and Rome. Learn more about Cushwa Center grant programs at cushwa.nd.edu/grant-opportunities.

HESBURGH RESEARCH TRAVEL GRANTS

These grants support research projects that consider the life and work of the late Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame from 1952 to 1987. The following scholars are receiving Hesburgh grants this year:



Stephen Andes
Louisiana State University
“Hesburgh’s Latin American Vision”



Alberto Guasco
Pontifical Gregorian University
“The Tantar Ecumenical Institute for Advanced Theological Studies, 1963–1978”



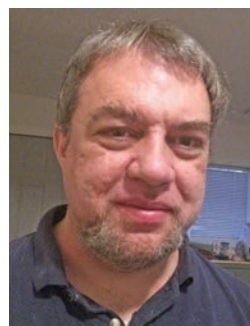
Michael Hahn
Boston College
“From Autonomy and Communion toward Synodality: Challenges and Opportunities for Catholic Universities”

HIBERNIAN RESEARCH AWARDS

Funded by an endowment from the Ancient Order of Hibernians, these annual awards support the scholarly study of the Irish in America. The following scholars have received awards for 2018:



John Bugg
Fordham University
“Maria Edgeworth and the Peace of Amiens”



Maximilian Longley
Independent scholar
“Fighting for Faith: Two Estranged Brothers Battle Their Way through the Turbulent 19th Century”



Keri Walsh
Fordham University
“A History of Irish Women’s Playwriting”

RESEARCH TRAVEL GRANTS

Grants to help defray travel and lodging costs are made to scholars of any academic discipline who are engaged in projects that require use of the Catholic Americana collection in the library and archives at the University of Notre Dame. The following scholars received grants for 2018:



Issac Akande
University of Illinois
Urbana-Champaign
“On a Mission: Catholic
Missionary Education
among the Potawatomi
of Kansas 1840–1870”



Adrienne Nock Ambrose
University of the
Incarnate Word
“Appealing to the
‘Movie Mind’:
American Catholicism
in the Age of Spectacle,
1920–1940”



Giulia D'Alessio
Sapienza Università di Roma
“There is no room
for Hyphenated
Americanism’: U.S.
Catholics, War and
Citizenship, 1917–1929”



Avram Heisler
York University
“German-Catholic
Identity and Institution
Building in the U.S.
Midwest and the
German Rhineland,
1850–1914”



Theresa Keeley
University of Louisville
“Nuns in the
Boardroom:
Shareholder Activism
and Foreign Relations”



Rachel McBride Lindsey
Saint Louis University
“Record and
Revelation: Religion,
Media, and
Citizenship in the
American Century”



Néstor Medina
Emmanuel College
“Unmasking the
Multiple Faces
of Mestizaje”



Antonio Medina-Rivera
Cleveland State University
“Spanish and the
U.S. Catholic
Church: History
and Development”



Charles Mercier
University of Bordeaux
“A Connected History of
John Paul II’s
World Youth Days”



Ryan Murphy
Chestnut Hill College
“Breaking Through the
Glass Cloister: Sisters
of Saint Joseph of
Philadelphia after
Vatican II”



Mary Neville
Michigan State University
“‘Racism is a
God-damned thing’:
Racial Oppression and
Anti-Racism in U.S.
Catholic Spaces”



Anne O'Connor
NUI Galway (Ireland)

“Popular Print, Translation, and Global Catholicism”



Gabriela Perez
Harvard Divinity School

“Patricio Flores: An Intellectual History of a Chicano Priest”



Michael Pfeifer
John Jay College, CUNY

“The Making of American Catholic Worlds: Transnational Catholicism, Region, and American Society”



Jason Surmiller
Dallas County Community College

“European Fascism and the Catholic Church in America: Power and the Priesthood in World War II”



Joshua Wopata
University of Dayton

“The Life of Dorothy Day: The Sacred in the Secular”

PETER R. D'AGOSTINO RESEARCH TRAVEL GRANTS

In conjunction with Italian Studies at Notre Dame, the Cushwa Center offers grants to support research in Roman archives for projects on U.S. Catholic history. The following scholars are receiving D'Agostino funds this year:



Emma Anderson
University of Ottawa

“The Enlightenment Before the Enlightenment: Native Peoples, the Jesuit Relations, and the Indigenization of European Society”



Gabrielle Guillerm
Northwestern University

“The Forgotten French: Catholicism, Colonialism, and Americanness on the Early Trans-Appalachian Frontier”



Anna Vincenzi
University of Notre Dame

“From ‘Mutation in Dominion’ to Wise Revolution: The Changing Image of the American Revolution in Roman Catholic culture, 1789–1799”

Five Questions for Marie Curie Fellow Valentina Ciciliot



Valentina Ciciliot joined the Cushwa Center in fall 2016 from Venice, Italy, as the recipient of a Marie Skłodowska-Curie Fellowship from the European Commission. The fellowship supports a two-year visit to Notre Dame for her research project on the North American origins of the Catholic charismatic movement as well as its global influence.

Ciciliot specializes in the history of contemporary Christianity. She holds her Ph.D. in history from the University of Reading, United Kingdom, and a joint master's in religious studies from the University of Padua and Ca' Foscari University of Venice. We recently sat down to discuss her research project, her time at Notre Dame, and what's next after she leaves South Bend this summer.

For those who may not be familiar, what is a Marie Curie Fellowship?

Individual Marie Skłodowska-Curie Fellowships support the work of experienced researchers (in possession of a doctoral degree or with at least four years of research experience) through European or Global Fellowships. I have been awarded a Global Fellowship (GF), which gives a researcher the opportunity to conduct an international research project at a host institution located in a country outside Europe. The GF includes a mandatory "return" phase based in Europe. The duration of time spent abroad can be between 12 and 24 months. I chose to visit the University of Notre Dame for two years. The return phase at my host institution, Ca' Foscari University of Venice, Italy, lasts 12 months. During the whole duration of the fellowship the researcher is employed by her European host institution.

What project have you been working on these past two years, and how did you decide on your research subject?

When I decided to apply for a fellowship, I knew that a completely new topic would strengthen the project proposal. My prior research had mainly dealt with saints, canonizations, and devotions (in March 2018, Viella will publish my first book on those topics, *Donne sugli altari. Le canonizzazioni femminili di Giovanni Paolo II*). I was searching for something new when I happened to speak to a Ph.D. colleague who had joined a Catholic charismatic group near Milan, Italy. I had not heard about Catholic charismatics until then, and as I started to research the movement, I quickly realized that there was a lack of academic historical work on this subject. This led me to consider proposing a project on the origins of the Catholic Charismatic Renewal (CCR) in North America. Consequently I chose the University of Notre Dame, one of the leading centers for the movement in the late 1960s and 1970s, as my non-European host institution.

Over the past year and a half since arriving at Notre Dame, I have mainly focused on analyzing the origins of the CCR in the United States as a starting point for understanding the relationship between North American Catholicism and European Catholicism through the movement's history. I have also developed a detailed literature review to better

historicize the movement within U.S. Catholicism of the 1960s–1980s, and have studied the historical dynamics of its development and institutionalization. I have also analyzed the reactions of church hierarchy to the CCR, especially that of the American bishops and the Vatican (some members of the Roman Curia, Pope Paul VI, and eventually Pope John Paul II, but also Cardinal Léon-Joseph Suenens, who became the patron of the movement in late 1970s). Finally, I have investigated the role of women within the movement, particularly through the literature published by Catholic charismatic leaders.

What has been the best part about being able to do this work at Notre Dame?

The archival research has been immensely fruitful. At the Notre Dame Archives, eight collections are completely dedicated to the Catholic charismatic movement. The archives have provided interesting material to survey the very origins of the CCR and its first efforts of institutionalizing itself (i.e., conferences at Notre Dame, the establishment of a communication center, a service committee, and later an international office, and the True House and People of Praise communities founded in South Bend, Indiana). Furthermore, the committed environment here at Notre Dame has given me the possibility of discussing, reshaping, and enriching my research.



Images are courtesy of Valentina Ciciliot, from the private papers of Father Edward O'Connor, C.S.C. Top photo: Father Edward O'Connor, C.S.C., celebrates Mass for the True House community in fall 1969. Bottom photo: Mass at the Grotto during a 1969 charismatic renewal conference at Notre Dame



What are the next steps in your fellowship after you leave Notre Dame this summer?

I will conduct the third year of my project at Ca' Foscari University of Venice, my home institution. I will continue to collect material, especially in Rome and, if I am lucky, in Brussels, where apparently cardinal Suenens' papers are. Ultimately, I will present my research at a conference in June 2019, through a course I will teach on American Catholicism after Vatican II, and as a published book.

How has life been in South Bend, Indiana?

Can we move to the next question?! Joking aside: although South Bend is not Venice, I settled down here with my family pretty well. It is a livable, family-friendly city, with beautiful parks and public libraries. The winter can be very harsh, but on the other hand the fall here is gorgeous with the celebration of yellow, red, and brown of the trees' leaves. To be honest, the only thing that I really miss is Italy's inimitable food!

Global History and Catholicism

An International Conference

Sponsored by the Cushwa Center for the Study of American Catholicism

The University of Notre Dame | April 4–6, 2019

This conference explores the intersection between global history—arguably the most significant development in historical scholarship over the last generation—and the history of the Roman Catholic Church, one of the world’s most global institutions.

We invite proposals for papers and panels that not only consider the ways in which globalism has shaped the Catholic Church, but also explore the impact of Catholic actors and entities on globalism from the late eighteenth century to the present. Proposals must explicitly address either or both of the following questions: how would a better understanding of Catholic history change the themes or periodization of global history? What about Catholicism would be better understood when situated in a more global context?

We welcome proposals that consider these questions and connect global Catholicism and the following topics: capitalism; family, gender, and sexuality; slavery; colonization and decolonization; race, nation, and ethnicity; migration; social movements and education; ideas and imaginaries; the environment; science, technology, and medicine.

Limited funds are available to assist graduate students with travel and lodging. Please note on your proposal if you would like to be considered for such assistance.

Proposals for individual papers or multiple-paper panels should include, for each paper, a one-page abstract (title and 250-word description) and a one-page curriculum vitae for each author. Submissions should be made electronically by June 1, 2018, by emailing PDFs of proposals and CVs to cushwa@nd.edu.

Program Organizers:

Kathleen Sprows Cummings, University of Notre Dame

John T. McGreevy, University of Notre Dame





Kylemore Abbey (photo credit: Peter Ringenberg)

HISTORY *of* WOMEN RELIGIOUS

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The Conference on the History of Women Religious was established in 1988 both to assist historians in discovering and preserving the historical record of vowed women from the middle ages to the present, and to integrate their stories into the larger narratives of their times and places. Today, the CHWR is a group of approximately 400 scholars and archivists from the fields of history, religious studies, women's studies, and sociology. Since 2012, the CHWR and its newsletter have been housed at Notre Dame's Cushwa Center for the Study of American Catholicism. Visit chwr.org for more information.

The Irish Dames: A History of Kylemore Abbey's Benedictine Nuns from Ypres, Belgium, to Western Ireland

By Jack Rooney



Kylemore Castle

The community of Benedictine nuns at Kylemore Abbey arrived at its current home on the west coast of Ireland nearly 100 years ago, and since then the sisters have become an Irish institution.

They turned one of the most spectacular private residences in the country into a world-renowned boarding school, educating girls from around the globe from 1923 until 2010. Today, they help to oversee one of Ireland's most visited historic sites. In 2016, Kylemore welcomed nearly 460,000 visitors to explore the monastery, Victorian Walled Garden, and Gothic Chapel, and to join the nuns in their centuries-old tradition of Benedictine prayer.

The University of Notre Dame began a partnership with the Kylemore Benedictine community in 2015 and has since completed extensive renovations on the east wing of the abbey. Notre Dame's Kylemore Abbey Global Center is primed to act as an academic and spiritual hub hosting courses, conferences, and

retreats for Notre Dame students and faculty. In March 2018, the Cushwa Center will gather scholars for a symposium at Kylemore, centered on Catholic sisters and their pedagogies of migration.

The Benedictine nuns at Kylemore Abbey, though, have a remarkable history extending long before their arrival at this iconic site. Officially founded in 1665, with roots dating back to 1598, the community had its start in Ypres, a town in western Belgium that once rivaled Bruges and Ghent in both size and commercial importance. Over the next 250 years, the nuns in Ypres—who became affectionately known as the Irish Dames of Ypres—bore extraordinary witness to faith in the face of persecution, and also experienced firsthand some of the most turbulent events in European history.

Birth in Exile

Beginning in the mid-16th century, Catholics in England and Ireland faced tremendous cultural and legal oppression. Parliament passed a series of statutes eventually known as the penal laws, which effectively outlawed Catholicism. Under these laws, the Church of England (or the Church of Ireland) was recognized as the official religion of the realm, with the English monarch as supreme head of the Church.

As a result, many faithful English Catholics—mostly wealthy nobles—fled to the continent, where they could continue to practice their religion. Lady Mary Percy, daughter of Blessed Thomas Percy, went to Brussels, where in 1598 she founded a Benedictine community for English women. Four more English Benedictine communities in Belgium and France originated from the Brussels house, beginning with the Ghent community in 1624. The Ghent house, in turn, gave rise to communities at Pontoise, Dunkirk, and finally Ypres in 1665.

The Ypres community was established at the request of the Bishop of Ypres, M. Martin de Praet, who invited several nuns from Ghent and gave them a house and the promise of financial support. A total of six nuns formed the first Ypres community with Dame Marina Beaumont as abbess. The details of the early history of the Ypres Abbey are somewhat unclear, though the most comprehensive account of those years—the diary of Abbess Neville of the Pontoise community—indicates that the Ypres community had lofty expectations for their growth and prosperity.



Facade of the old convent on rue Saint-Jacques, Ypres

These hopes quickly ceded to a much more grim reality. The bishop who invited the community died within a year of the abbey's foundation, leaving the nuns without essential support. The community struggled to recruit novices throughout Beaumont's time as abbess, and shortly before her death, she considered consolidating the Ypres house into another existing community.

However, before absorption into any other community could take place, Abbess Beaumont died on August 27, 1682. Dame Flavia Cary, one of only three sisters remaining at Ypres, became abbess, and the community would soon be reborn as an Irish house.

Becoming Irish



Irish Dames of Ypres

Though not Irish herself, Cary is recognized as the first abbess of the Irish community at Ypres. The abbess of the motherhouse at Ghent requested that the other English Benedictine communities in Belgium send their Irish members to Ypres. The abbey in Ypres was rededicated as a house for Irish Benedictine nuns in 1682, officially devoted to the Immaculate Conception under the title of *Gratia Dei*. The Ypres community thus became the first specifically Irish religious house in Belgium and for the next 150 years Irish women would serve as abbesses of the community.

The Ypres community soon housed nine sisters, not all Irish, before shrinking again to just two nuns at the time of Abbess Cary's sudden death in February 1686. Her time as abbess of Ypres, while brief, had proven significant. Under her direction, the abbey became Irish rather than English, and several sisters undertook successful fundraising and recruiting trips to Ireland. When Cary died, however, she left the Ypres community much the same way she found it—diminished in numbers and spirit—though this time with surer hope for a future as a burgeoning Irish house.

On August 29, 1686, the community elected Dame Mary Joseph Butler as abbess, and she would lead the community for 37 eventful years. The new abbess belonged to the ancient noble Butler family of County Kilkenny, and her cousin, James, was Duke of Ormond. At age eight, with her father near death, Butler's mother sent her to study at the Benedictine Abbey at Ghent. She decided to enter the order at age 12 and made her profession in 1657 at age 16.



Abbess Butler

Less than a year into her tenure as abbess, Butler accepted an invitation that would lead to the most momentous development of the community's early years. Through the Duke of Tyrconnel, King James II invited Butler to Dublin to establish a Royal Benedictine Abbey in the Irish capital, with the promise of a house and royal patronage.

So, in 1688, Butler and several other Irish Dames left Ypres for Dublin, with plans for the rest of the community to follow later. Along the way, they stopped in London, where Butler met Queen Mary of Modena, a generous benefactor of the community. When the nuns arrived in Dublin on October 31, 1688, they entered a tenuous political situation. The Protestant nobility feared a Catholic monarchy and disliked James II's close relationship with France, where his cousin, King Louis XIV, reigned.

These fears were realized when the queen gave birth to a son, James, in June 1688, initiating a Catholic line of succession. As a result, several Protestant nobles urged Prince William of Orange, who was married

to James II's Protestant daughter Mary, to invade England and take the crown. William and his army landed in England less than a week after the Irish Dames of Ypres arrived in Dublin, and by the end of the year, King James II had effectively abdicated the throne and fled to France, the end result of what would come to be known as the Glorious Revolution.

Establishing a Dublin Abbey

With this political turmoil swirling overhead, the Benedictine community in Dublin sought peace and piety as they entered their new enclosure. The annals of the Ypres community show a life of devotion, daily prayer, and Mass as the sisters settled into their new home on Big Sheep Street (now known as Ship Street Great, directly behind Dublin Castle). The nuns quickly became known for their holiness, which compelled the Catholic gentry in Ireland to send their children to the new abbey for education.

The school run by the Benedictines soon welcomed some 30 girls, 18 of whom desired to enter their community. Abbess Butler sensed the likelihood of war between William and James II, though, and did not immediately admit new entrants to the order. A second, apparently rival, Benedictine community began in Dublin around the same time under the leadership of Dame Mary Joseph O'Ryan, originally a member of the Ypres community. The Archbishop of Dublin supported O'Ryan's community, while King James specifically chartered Abbess Butler's community. Nevertheless, O'Ryan established a convent and school for the children of Irish Catholic nobility on Channel Row on the north side of the city.

Despite this rival convent, the community succeeded in attracting scholars and postulants alike. Had the Glorious Revolution not disrupted political and religious life in Ireland, the community likely would have continued to flourish, and perhaps would have given rise to additional Irish Benedictine houses, but the Royal Benedictine Abbey in Dublin would not last. James II returned to Ireland in March of 1689, and promptly convened an Irish parliament that declared him king and passed a law granting religious freedom to all Catholics and Protestants in Ireland. James reigned in Ireland for a little more than a year before William invaded in the summer of 1690.

The two met in the Battle of the Boyne, north of Dublin, on July 1, 1690. The Williamite forces defeated the Jacobites decisively, forcing James to once again flee to France and firmly establishing William as King of England, Ireland, and Scotland. So once again, the Irish Dames of Ypres lost their primary source of support, and would soon return to their exile in Belgium.



King James's Charter for the Benedictines in Dublin

Returning to Ypres

Aware of the potential for political upheaval of this sort, the Duke of Tyrconnel, Richard Talbot, had laid the groundwork for the nuns to return to Ypres before they initially left for Dublin. He wrote to the grand vicars of Ypres, who oversaw the Benedictine property there, to ensure that they would preserve it for the Irish Dames should they need to return.

Sure enough, less than three years after the Benedictine sisters arrived in Dublin, they departed as Williamite troops plundered their Ship Street abbey. King William, through Abbess Butler's cousin the Duke of Ormond, offered the nuns protection if they wished to remain. The nuns declined, and instead accepted the king's assurance of safe passage back to Belgium.

Upon their return, Abbess Butler had only four lay sisters and no choir Dames remaining in the community. She spent the next five years in extreme poverty and resisted attempts by the Bishop of Ypres and even her own family to convince her to sell the abbey and join another community, where she could live out her life in comfort.

Butler remained devoted to Ypres, and eventually found new entrants and new channels of support. In 1695, four postulants came to Ypres, though only two remained to make their profession. This modest growth together with financial support from Pope Innocent XII, Queen Mary of Modena, and the King of France assured the abbey's survival through one of its darkest periods.

Several more nuns would join the community before Abbess Butler's death in 1723, but low numbers of vocations remained the biggest threat to the community. Adding to this concern, the annual contribution from the King of France ceased when the Peace of Utrecht ended the War of Spanish Succession and ceded control of the area including Ypres to Austria.

The war itself did not directly touch Ypres, though the nuns almost certainly monitored its progression across Belgium. To this day the community shares a rather peculiar connection to the war. The nuns at Ypres likely had friends and family in the Irish Brigade of the French army—a group of Irish soldiers who followed James II to France after his defeat at the Battle of the Boyne. The Irish Brigade fought in most battles during the War of Spanish Succession, including the Battle of Ramillies in Central Belgium on May 23, 1706. Legend has it that even as the French army retreated, the Irish Brigade continued to fight the victorious English soldiers, who had captured the Brigade's regimental flag. The Irish



Abbey of the Irish Dames from the ramparts

regained possession of the flag and subsequently gave the dark blue banner, featuring a golden harp, to the nuns in Ypres. The Irish Dames hung the flag in their choir for the next two centuries, and it continues to hang in Kylemore Abbey today.

Rebuilding Community

Abbess Butler's niece, Dame M. Magdalen Mandeville, became abbess in 1743. Within a year of her election, war once again visited the Ypres community.

The War of Austrian Succession began in 1741 and involved almost all of the European powers at the time. French troops invaded the Austrian Netherlands in the summer of 1744. On June 10, they arrived at the front door of the abbey at Ypres to offer the nuns safe passage out of the town, which the French planned to siege. The Irish Dames chose to remain in their cloister. The next day, they received a letter from an Irish officer in the French army telling them that he would spare the town, and the abbey, as best he could.

The nuns survived this latest military encounter without harm and continued to live in peace. The rest of Abbess Mandeville's tenure passed mostly uneventfully. The impoverished community continued to struggle with few new vocations. Two more nuns joined the community under Abbess Mandeville, and one beloved older sister died. Mandeville herself died on November 27, 1760.



Abbess Dalton

Dame Mary Bernard Dalton succeeded Mandeville as abbess and led the community for 23 relatively peaceful years. In 1766, she enrolled the community in the Confraternity of the Sacred Heart in Bruges, which formalized the community's longstanding devotion to the Sacred Heart. In fact, the Irish Dames at Ypres claimed to have introduced Belgium as a whole

to this particular devotion, which honors Jesus’s physical heart—often depicted as flaming, pierced by a lance, and encircled in a crown of thorns—as a representation of the gift of God’s merciful love for humanity in the Incarnation. In practice, the devotion is expressed in particular prayers and hymns including the Salutation to the Sacred Heart and the Litany of the Sacred Heart. The community’s devotion continues today and is most visible in the statue of the Sacred Heart of Jesus that stands roughly halfway up the mountain behind Kylemore Abbey.

Abbess Dalton, like many of her predecessors, struggled to recruit new sisters. In the last several years of her tenure, though, eight women joined the community, even as dark days loomed on the horizon.

Facing the French Revolution

Following Dalton’s death in 1783, the community unanimously elected the young Dame Scholastica Lynch as abbess. Six years into her tenure, the French Revolution erupted, though violence would not reach Belgium until 1792.

On January 13, 1793, invading French troops reached the front door of the Benedictine Abbey at Ypres. Some 40 to 50 soldiers demanded entrance into the enclosure. Abbess Lynch refused. The troops, threatening to fire their cannons on the abbey, broke down the doors and searched the house for anything of value. They drank heavily at the abbey that night and slept in the outer parlor. The next morning, the nuns learned that an Irish general commanded these troops, so Abbess Lynch contacted him to seek relief. The general, Irish Republican James O’Moran,

apologized for his unruly soldiers and paid for the damages they had caused.

The Irish Dames averted disaster, but the French Revolution would visit their peaceful enclosure again the following year. The French surrounded Ypres in June 1794, and laid siege to the town for 15 days. Several bombs fell into the convent garden, which was situated dangerously close to the ramparts. One of the explosions set fire to surrounding houses, killing several residents.

The French Republic officially took control of Ypres on June 19, 1794. By October, they had taken over all of Belgium. The Irish Dames continued their peaceful existence, despite persistent harassment from occupying French troops. Abbess Lynch even received five new choir nuns and one new lay sister before her death on June 22, 1799, at just 46 years old. During her tenure, the Ypres Abbey was spared the worst of the revolution’s violence, but the other English-speaking Benedictine communities were not so fortunate. By the end of the French Revolution, Ypres was the only surviving monastery in the Low Countries.



Abbess Lynch

The official annals of the Ypres community end in 1810, so historians know little about the final 20 years of the leadership of Abbess Brigid Bernard Lynch (Scholastica’s sister and successor). By 1810, though, the community had grown to include 10 choir Dames and four lay sisters.



Independence in Belgium and War in Europe

During Brigid Bernard Lynch's time as abbess, the Dutch once again took control of Belgium, leading her to pray that Belgium would overcome Protestant rule and restore its Catholic heritage. She wrote to Dame Teresa Shuttleworth, abbess of the Benedictine community in Staffordshire, England (formerly at Ghent), "Do pray hard and get as many holy persons as you can to implore God's mercy thro' the powerful intercession of Our Blessed Lady in behalf of this afflicted country."

God answered those prayers on August 25, 1830—four days after Lynch's death—when riots broke out in Brussels. Belgians drew inspiration from the success of the July Revolution in France as well as a Brussels performance of the opera *La muette de Portici*, and independence movements spread throughout the country.

With revolution in the air, the Ypres community elected Dame Mary Benedict Byrne as its next abbess. By April of the following year, the revolution had reached Ypres, where anti-Dutch riots erupted. In June 1831, Belgium elected Prince Leopold as king of the new, independent constitutional monarchy.

After leading the community through the Belgian Revolution, Abbess Byrne died on January 12, 1840. She was the seventh Irish abbess of the Ypres community, and the last Irish-born leader of the community until 1941. Dame Elizabeth Jarrett, a native of London, succeeded her as abbess, and would lead the community for the next 48 years.

For a time during Abbess Jarrett's regime, the Ypres community did not include a single Irish nun. In 1854, though, Irish-born Dame Mary Josephine Fletcher arrived at Ypres, and would be with the community for the remainder of its time in Belgium. Due to old age, Jarrett effectively resigned as abbess in 1885, and died three years later after nearly a half-century leading the community.

Upon her death, Dame Mary Scholastica Bergé, a Belgian-born sister who had entered the house in 1850 at age 20, became abbess. Under Bergé, the community began to grow again, including increasing numbers of Irish nuns. This promising growth, though, gave way to grave concern when war once again disrupted the peaceful lives of the Irish Dames of Ypres, this time with permanent consequence.

Fleeing Ypres

For all the wars and political turmoil that had affected the nuns in their nearly 250 years at Ypres, they had never witnessed anything like the violence

that began with a single gunshot on June 28, 1914. Over the next four and a half years, the Great War would engulf all of Europe, and the unprecedented destruction of those years would compel unprecedented action by the Irish Dames of Ypres.

The Irish Nuns at Ypres: An Episode of the War, a book based on personal diaries of community members and edited by Dame M. Columban Plomer, details the community's dramatic escape from Belgium in November 1914. Perhaps the first published account of World War I written by women, the book includes an introduction by John E. Redmond, M.P., then leader of the Irish Parliamentary Party and uncle to Dame Teresa Howard. The account begins in September 1914, with Ypres under light and noise restriction and rumors swirling that the Germans would soon reach the town.

The community at that time included Irish, English, Luxembourgish, and Germans among its 18 nuns and one novice. Belgium passed a wartime law requiring all German nationals to leave the country, and on September 7, an officer came to the monastery to inform the four German sisters that they would have to leave, marking the war's first direct impact on the nuns.

Exactly one month later, German forces invaded Ypres, and gunfire literally shook the abbey while the nuns continued with their daily prayer routine. Throughout their entire experience of the war, the nuns prayed fervently for peace, especially through the intercession of the Sacred Heart. The aged Dame Josephine Fletcher prayed to Ireland's patron, "Dear St. Patrick, as you once chased the serpents and venomous reptiles out of Ireland, please now chase the Germans out of Belgium!"

Ypres found temporary relief after the initial German invasion. Allied troops arrived a week later and defended the town for more than a month against increasingly intense German bombardment. In his introduction to *The Irish Nuns at Ypres*, Redmond wrote that between October 11 and November 20, "Ypres was probably the centre of the most terrible fighting of the war."

During the Battle of Ypres, the Irish Dames scrounged what food they could to feed themselves and the growing number of troops and refugees in the town. They provided shelter to wounded French soldiers and townspeople fleeing the violence, housing up to 57 people per night. They gathered the abbey's valuables and prepared room in the cellar to take shelter when fighting intensified. And, since they could not leave their enclosure, the nuns relied on friends to feed them information about German advances.

By the end of October, the community decided to send its aging and ailing Abbess Bergé to safety. For the first time since her profession some 60 years prior, the abbess left the Ypres enclosure in a cab that would take her and two other elderly sisters to Poperinge, about nine miles west of Ypres. As the fighting escalated in the coming days and weeks, the community, led by Prioress Mary Maura Ostyn, finally determined that they, too, must escape Ypres.

After attending one final Mass at St. James's Church in Ypres, the remaining nuns left their abbey in the midafternoon of Friday, November 6, 1914. Moments before they exited the outermost door, the first German shell to strike the abbey sent tremors through the entire building, but all escaped unharmed. The community continued to Poperinge where they reconnected with their abbess and the two others who had accompanied her.

Before fleeing Belgium for good, the community sent three Dames back to Ypres to check on their beloved abbey. The continued German bombardment scarcely affected the exterior of the building, but laid waste to the interior. Holes riddled the roof and debris was scattered throughout the entire building. The nuns collected a few final belongings and said goodbye to their home for the last time.

The Irish Nuns at Ypres records an encounter with a British cavalry regiment as the nuns made their way back to Poperinge, emblematic of the community's Irish identity which would soon carry them back to their motherland: "They looked at us and shouted: 'Who are you, Sisters, and where do you come from?' Dame Columban answered: 'We are English nuns from the Benedictine Convent of the Rue St. Jacques.' This was too much for Dame Patrick, who called out: 'We are no such thing. We are *Irish* Benedictines!' 'Irish!' shouted half a dozen of them, 'and so are we,' and they all began singing, 'It's a long way to Tipperary,' and, thus escorted, we took a long, last look at the dear old town. Needless to say, it was an Irish regiment—every man wore the harp and shamrock on his collar and cap."

Return to Ireland

Since the outbreak of the war, the abbess of the Benedictine community at Oulton, Staffordshire, England, had offered refuge to the entire Ypres community. After finding transportation to the coast of the English Channel, the Irish Dames of Ypres sailed from Boulogne to Folkstone, in southeast England. From there, they continued to London, where they traveled by train to Staffordshire, arriving on November 24.

Their writings at the time show that the community sincerely hoped and fully intended to return to Ypres after the war ended. Dame Columban wrote in the book detailing their flight from Ypres: "And now, what has God in store for us? We know not! When shall we return to brave little Belgium, and how shall we rebuild our monastery which, as has been said, should this very year celebrate its 250th anniversary?"

While the community pondered such questions, Oulton Abbey provided a welcome return to relative normalcy, and the closing of a historical circle. The Oulton community was originally the Ghent community, from which the Ypres community began. While there, the Irish Dames could pray, read, meditate, and attend Mass in peace.



Sisters of the Ypres and Oulton communities

Their stay was brief, though. The sisters left Oulton six months after they arrived, and next stayed in London for nine months, as news spread around England and Ireland that the community would be looking for a new home.

During this time in England, and with the help of John Redmond, the Irish Dames of Ypres found a new home in Ireland. They settled at Merton House, Macmine, County Wexford, in February 1916, some two months before the Easter Rising. Over the next four and a half years, the community would add ten new nuns at Macmine, and lay to rest their devoted Abbess Bergé, who died on November 10, 1916. Ostyn, who had by then served as acting abbess for four years, was elected abbess.

Merton House, though large, had suffered from neglect and needed substantial rehabilitation, especially if the nuns were to expand enrollment at their school. When World War I ended in 1918, they had to choose whether to remain in Ireland or return to Ypres, but word came that their abbey had been totally destroyed. As it became clear that they would remain in Ireland, they next faced the

decision of whether to stay in Wexford and renovate Merton House, or to find a space larger and more suitable for the community and its school.

In 1920, the community voted to look for a new home in Ireland, while the guerrilla Anglo-Irish War raged throughout the country. Stunning natural beauty drew the community to the west coast, where Kylemore Castle had been on the market for about seven years after the Duke and Duchess of Manchester moved out. The community officially purchased Kylemore Castle and the accompanying 10,000-acre estate on November 30, 1920, for a price of £45,000. Early that December, the community of 23 nuns made their way from Wexford to Galway, and Kylemore Castle became Kylemore Abbey.

Kylemore Abbey and its Future

Since then, the Kylemore community has opened and subsequently closed an internationally recognized school, survived a devastating fire in January 1959, adapted to the sweeping changes to monastic life brought about by the Second Vatican Council, and continued to build and maintain Kylemore as the iconic destination it remains today.

The structure itself dates back to 1867, when Anglo-Irish doctor, businessman, and politician Mitchell Henry and his wife Margaret began building their fairytale castle at Kylemore (a name that derives from the Irish *Coill Mhór*, meaning Great Wood). The Henrys fell in love with the Connemara region on their honeymoon in the 1840s—a time when the Great Famine ravaged western Ireland—and dreamed of raising their children there.

This dream came true, and the result endures as a testament to Mitchell Henry's love for his family, especially his wife, who died tragically after contracting dysentery in 1874 on a family vacation in Egypt. Many of the remaining sites and details at Kylemore pay homage to Margaret Henry, most notably the Gothic Chapel on the east end of the estate, a "Cathedral in miniature" that Mitchell Henry had built to honor his late wife.

The chapel originally hosted Anglican services, but the Benedictine nuns had it consecrated as a Catholic Church in 1920. Colorful pillars along interior walls include stone from each of the four provinces of Ireland, and the chapel's acoustics make it ideal for concert performances. The community

still occasionally uses the Gothic Church for Mass, but the sisters today mainly use the Benedictine chapel near the abbey's visitor entrance for daily Lauds, Mass, and Vespers.

The Victorian Walled Garden sits on six acres at the west end of the estate, and dates as far back as Kylemore Castle. The garden underwent extensive renovations between 1995 and 2000, and today features only Victorian-era plant varieties, several glass greenhouses, and a head gardener's house, all enclosed by the original walls of Scottish red brick and Irish granite.

In the center of the estate, on the shores of Lake Pollacappul, the abbey still houses some office and classroom space for the nuns, but the ground floor now functions primarily as a museum. Visitors can stroll through rooms restored to look as they did when the Henry family used the castle as their main residence. Thankfully, many of the abbey's historic artifacts survived the 1959 fire, including a portrait of James II, lace made by Mary Queen of Scots, and of course, the Flag of Ramillies. An original portrait of Margaret Henry still hangs in the Drawing Room, and the Morning Room contains numerous artifacts from the history of both the community and the castle.

The building attached to the east side of the abbey, officially St. Joseph's Hall, was built in the aftermath of the 1959 fire. Today, it is home to Notre Dame's Kylemore Abbey Global Center, one of the University's most recent academic and spiritual endeavors in Ireland and the latest in the Kylemore community's distinguished educational tradition. Notre Dame's partnership with the Kylemore community marks the continuation of the University's ever-deepening relationship with Ireland, and perhaps more importantly, the next step on the journey of this extraordinary Benedictine community.



St. Joseph's Hall

Jack Rooney is a 2016 graduate of the University of Notre Dame, where he studied political science, American studies, and journalism. After graduation, he spent a year serving as campus minister for Notre Dame's study abroad programs in Ireland, including the Kylemore Abbey Global Center. Jack currently works as a freelance journalist in his native Chicago.

Why I Study Women Religious

By Marie Marmo Mullaney

This is one in a series of columns on this topic by CHWR members.
If you're interested in contributing, please contact us at cushwa@nd.edu.



Marie Mullaney

I am a specialist in the history of women and a long-serving professor at a university that has its roots as a small Catholic women's college. These two facts are central to my explanation of why and how I have come to study Catholic religious sisters, a journey that—I am ashamed to say—has been very long in the making.

When 38 years ago I began teaching at Caldwell University in Caldwell, New Jersey, a suburb of New York City, the Sisters of St. Dominic played a dominant and highly visible role in all aspects of campus life—serving as president, academic dean, dean of students, registrar, librarian, and faculty in most departments. As late as the mid-1980s, I never stopped to think about the religious background of our students. As did most people, I assumed they were Catholic and well acquainted with the tenets and traditions of their faith. The small population of international students then enrolled came primarily from Catholic (and at that time oil-rich) Venezuela, and their parents assumed their wealthy daughters were safe in what they perceived to be a “finishing school on the hill.”

The new faculty orientation I received in 1980 included no discussion of the college's Dominican mission or heritage. Perhaps it was simply assumed that I knew what I was buying into. I was, after all, myself a product of 16 years of Catholic education. No one needed to explain to me why we opened the academic year with a mass of the Holy Spirit, who Thomas Aquinas was, or why the Science Department held a party each November to honor Albertus Magnus, the 13th-century Dominican scholar considered to be the patron saint of natural scientists. Numerous professors began their classes with daily prayer—something I was well acquainted with from my own college days—and all students took 15 credits in theology and philosophy as part of the core curriculum.

As a faculty member I never thought about how the college's mission and heritage impacted what I

taught in my classroom. As a historian, I could talk about the Middle Ages and Protestant Reformation with confidence, and I knew all about the role of the Catholic Church in monasteries and universities, the Crusades, and the evangelization of the Americas. Even secular textbooks mentioned the role of mendicant friars—e.g., the Dominicans and Franciscans—when discussing the growth of towns in the High Middle Ages. In my view, I was simply teaching history, the same as I had done in my earlier stints at public and highly secular institutions.

In fact, I'm somewhat ashamed to say that I never thought to be more creative with my script. As a historian of women, I always began my women's history classes explaining to students that the new history focused on non-elites—history from the bottom up. When looking at the historical experiences of women, the new history focused on those typically left out of the traditional canon—women artists, painters, musicians, writers, scientists, mathematicians, aspiring politicians. In my own research and publication, I have written about women revolutionaries, radicals, socialists, communists, communitarians, even lesbians, but the subject of religious women—nuns, sisters, mystics—never crossed my mind to pursue, even though the religious community is one of the oldest but least analyzed women's groups in the United States. As late as four years ago when I last taught a course on the history of women in America, I thought nothing of the fact that the very comprehensive textbook I was using—800 pages in all—contained exactly two pages on Catholic sisters, and here the sole focus was on the role these women played as nurses in the Civil War.

Over the last few years, however, several factors have been responsible for moving my teaching and research interests toward a much clearer focus on the contributions made by Catholic sisters to American life.

The first factor is the palpable, visible, and focused attention on mission and identity that many Catholic colleges and universities across the country are adopting as they struggle to reach what is being called the

“unchurched” generation. According to a recent report in *The Chronicle of Higher Education*, Catholic students make up just about half of undergraduates at the nation’s 225 Roman Catholic colleges and universities. At my own institution, students who self-identify as Catholic make up about 38% of the traditional undergraduate population. Only about 15% come to us from Catholic high schools. Across the country, Catholic colleges find themselves working a lot more consciously to promote, retain, and simply explain our Catholic identity.

The need to be much more explicit in what we do and why we do it has been brought home to me on various occasions.

I have had numerous students who think that saying we are a Dominican university has something to do with the Dominican Republic!

When teaching a class on the history of women’s education, I showed a photograph from a typical Caldwell classroom of the 1940s. I was rather surprised if not dismayed when a junior history major—otherwise quite a good student—raised her hand to ask why the instructor in the photograph—a Dominican sister—was wearing such “funny clothes.” The plot thickens when you realize that this student had herself received a Knights of

Columbus scholarship to attend college. I wonder how familiar she was with the background of the very organization that was funding her!

Confronted with a situation, we cannot simply bemoan our fate. Rather, we must discuss what might be done about reaching our “unchurched” and increasingly non-Catholic students.

Several years ago, Caldwell University had the courage to make critical and—among some constituencies—decidedly unpopular changes to our core curriculum. In addition to the traditional requirement of introductory courses in theology and philosophy, we challenged the faculty to create an array of new interdisciplinary courses focusing on Catholic and Dominican identity. For faculty, the change provided an intellectually stimulating opportunity to approach this topic from the vantage point of our individual disciplines. My own contribution to the new core was the creation of a course entitled *The History of Catholics in America*. Just as historians develop specialized courses focusing on neglected groups in the American past—women, African Americans, or Native Americans—so too can we look at Catholics in America as a distinct population. This course quickly became one of my very favorite courses to teach, and has proven to be



Caldwell College for Women was founded in 1939 by the Sisters of St. Dominic, who broke ground for a new library in 1950. Left to right are faculty member Father Paul C. Perrotta, O.P., Sister Concepta Lanigan, O.P., Mother Joseph Dunn, O.P. (founder of the college), Sister M. Raymond Sandiford, O.P., student Margaret Richardson, and Msgr. John L. McNulty.

highly popular with our students. The focus of the course is not theology, but the role that the Catholic Church as an institution has played in American life and culture. We study Catholic outreach to waves of immigrant groups, the service of Catholics in war, politics, and the professions, Catholic contributions to education at all levels, the Church's focus on social justice and social reform, and—most important of all—the work of American Catholic sisters.

My newfound interest in this subject dovetailed perfectly with the goals of the SisterStory, an exciting project that campus administrators were eager to bring to Caldwell. An initiative of National Catholic Sisters Week, which is headquartered at Saint Mary's University in Minneapolis and supported by a Hilton Foundation grant, SisterStory has partnered with more than 16 colleges to record, transcribe, and archive the experiences of approximately 100 Catholic sisters. The goal is to pair college students with individual sisters so that the achievements and life choices of these religious women might become better known to a younger and less informed audience. At Caldwell, I have been privileged to be the faculty mentor for this project over the course of the last two years. Currently, I am in my third year of working with sisters and students. Using the standardized guidelines of the SisterStory project, we have developed an independent study course that pairs individual Caldwell students with members of the Caldwell Dominican community. Over the course of each semester, bonds of friendship have developed between students and sisters, who have been most generous in sharing details of their lives. According to their own heartfelt individual testimonies, it has been a life-changing experience for the students involved, and we are thrilled that the recollections of Caldwell Dominicans have now become part of the permanent archive on religious sisters being created by the project.

The experience has also been personally and intellectually rewarding for me. Because students involved in the project needed some context for their work, I began by preparing a short overview of what it means to be a sister, to take vows, and to live in community. I developed some brief historical background on the history of the Dominican order in Europe and the United States. What began as



Caldwell University student Averil Zarbetski (left) took part in the SisterStory oral history project, overseen at Caldwell by Marie Mullaney (right).

a short introductory lecture for six students has blossomed into an ongoing research project on the role of Catholic sisters in American life. Over the last few years, I have developed a comprehensive illustrated presentation outlining the contributions of women religious to the development of the United States—work with immigrants, Native Americans, African Americans in cities and on the frontier, in social work, health care, and education. By no means am I claiming to do original research, but thanks to the scholarly research of others, I have been able to share this neglected history with a variety of general audiences. My work has been the subject of a university podcast, a radio interview, and a series of lectures for student groups, alumni gatherings, local parishes and Catholic organizations. My purpose in pointing this out is that I never expected that my little effort to assist students with an independent study project would yield such rich personal and professional rewards.

I have no easy answers to the problems of the unchurched generation, the decline in religious vocations, or the changing religious demographics of American society. I do believe, however, that in the face of all these challenges, it falls to the faculty of Catholic colleges and universities to carry on the legacy begun by the religious communities who began so many of the institutions at which we teach. In the words of the well-known Irish ballad, it is up to us to keep the tradition of these women alive.

Marie Marmo Mullaney is professor of history at Caldwell University where she teaches a wide range of courses, including interdisciplinary classes on the History of Catholics in America and the History of the Catholic Church. She has published widely on a variety of topics in the area of women's history.

CALL FOR PAPERS

Commemoration, Preservation, Celebration

The Eleventh Triennial Conference on the History of Women Religious
 Saint Mary's College, Notre Dame, Indiana | June 23–26, 2019



A group of sisters outside the Westminster Library opposite the Church House in Victoria, London (photo by Evening Standard/Getty Images)

The Program Committee invites proposals for papers and panels that address the conference theme, “*Commemoration, Preservation, Celebration*,” from academics and independent scholars in the fields of history, sociology, literature, anthropology, theology, gender studies, visual and creative arts, material culture, religious studies, and communications.

As the centennials of women’s suffrage in North America, Europe, and beyond generate renewed interest in women’s history, the conference seeks to explore how the history of women religious has been commemorated, preserved, and celebrated. How has that history been told, documented, and remembered? How have religious communities entrusted their history to others? How have anniversaries been moments of significance or transformation? How does the history of women religious intersect with turning points within women’s history more broadly?

The program committee also welcomes proposals for “**1,000 Words in a Picture.**” These short papers of up to 1,000 words analyze a single image (such as a picture, an artifact, or a document). These papers will be presented in a special plenary session during which each author will present the image in 10 minutes, followed by a five-minute question period.

Proposals for “**1,000 Words in a Picture,**” individual papers, or multiple-paper panels should include, for each paper, a one-page abstract (title and 250-word description) and a one-page curriculum vitae for each author. Submissions should be made electronically by June 1, 2018, by emailing PDFs of proposals and CVs to cushwa@nd.edu.

Conference Location

Saint Mary’s College is a Catholic liberal arts college for women located in Notre Dame, Indiana. Founded in 1844 by the Sisters of the Holy Cross, it was the first women’s college established in the Great Lakes region. The campus is located about five miles from the South Bend International Airport, which also offers train and shuttle connections to Chicago. Details concerning registration and accommodation will be posted on the HWR Website in early 2019 at chwr.org.

For Further Information

Please email us at cushwa@nd.edu.

We look forward to welcoming you to Saint Mary’s College.

The Program Committee

Thomas Rzeznik (chair) • Mary Beth Fraser Connolly • Kara French
 Deirdre Raftery • Sr. Sally Witt, C.S.J. • Kathleen Sprows Cummings

American Catholic Women Religious: Radicalized by Mission

Donna Maria Moses (Palgrave Macmillan, 2017)

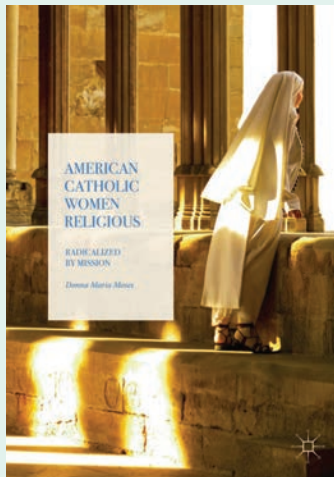
Review by Margaret M. McGuinness

The subject of Donna Maria Moses' *American Catholic Women Religious: Radicalized by Mission* is far more specific than the title suggests. Moses, who is a Dominican Sister of Mission San Jose, writes about the 20th-century foreign mission apostolates of the various congregations of U.S. Dominican sisters, including the Maryknoll Sisters of St. Dominic, and situates these ministries within the political and cultural contexts of their era. The result is a book that does more than recount the history of American Dominican women religious and their work outside of the United States; readers will find that it can actually serve as a reference work for those seeking information related to Dominicans and missionary work abroad. Although the sisters are members of U.S. congregations, this study demonstrates that they were women with a vision that transcended boundaries. In fact, this is a story of global history because it traces the itineraries of Dominicans working with those in need throughout the world.

Each chapter covers one decade of the 20th century, and begins with an overview of relevant political, cultural, and religious events of the time period under discussion. Chapter One, for instance, notes the importance of American foreign policy during the aftermath of the Spanish-American War and the Boxer Rebellion in China, and discusses Leo XIII's attempts to "bolster the political position of the Church by appealing to the working class and developing Catholic political parties that supported reforms in favor of worker rights" (8). After setting the stage, Moses then discusses Dominican missions chronologically within the decade and by the country in which the mission was or is still located. The way in which chapters are organized allows the reader to connect missions in particular countries with the U.S. Dominican congregation engaged in that work.

The first 20th-century Dominicans to minister in a country outside of the United States were—and

this may surprise many readers—the Dominican Sisters of Mission San Jose (California), who found themselves in need of sisters fluent in German to support their ministry of teaching children who had immigrated to California from Germany. Mother Maria Pia Backes established a novitiate in Altenberg, Germany—the sisters later moved to Althenhohenau—and began the process of forming German sisters for work in the United States. The Mission San Jose Dominicans did not withdraw from Germany until 2014.



Although most of the ministries discussed involve the Maryknoll Sisters of St. Dominic (see below), a number of other congregations in the Dominican Order sent sisters to work outside of the United States. As early as 1901, the Catherine de' Ricci Dominicans opened an orphanage in Havana for black and mestizo children. Those who study the history of women religious will recognize a familiar pattern in this story. No funds were forthcoming from the Diocese of Havana to support the sisters' work, leading them to request assistance from the United States. In this case

Mother—later Saint—Katharine Drexel agreed to provide funds to assist the sisters in their ministry. The sisters continually tried to convince wealthy Cuban Catholics to provide financial assistance for the orphanage, but had very little success.

The length and work of the missions established by American Dominican sisters vary, and some play a more important role in the story than others. The Sparkill Dominicans' mission in Pakistan, for instance, was established in 1958 and remains open today, "providing education and outreach to the poor in Bahawalpur, Loretto, and Multan" (106). Women religious in the United States often established schools for the wealthy at the same time that they founded free schools for children who could not afford tuition at a private academy. The Sparkill Dominicans in Pakistan did the same. The sisters taught in Urdu at their schools for the

poor while also running English-medium schools to educate British children living in India. Money they received from operating the English-medium schools was used to finance the schools for children unable to pay tuition. The history of the Sparkill Dominicans in Pakistan is worthy of further study because of their place in the story of political unrest in that country, as well as their work involving relations between Christians and Muslims in a predominantly non-Christian country.

Much of the volume centers on the work of the Maryknoll Sisters. Although some parts of their story—the murder of two sisters, along with a lay missionary and an Ursuline sister, in El Salvador in 1982, for instance—are well known, others have received little scholarly attention to date. The Maryknoll mission in Thailand, for instance, began in 1967. Moses deftly explains the relationship between the American sisters and the Lovers of the Cross Sisters, and notes that in 1990 two Maryknoll sisters began a cloister in Thailand to pray for the “mission of the Lovers of the Holy Cross Sisters” (124). At times, Maryknoll sisters and members of another Dominican congregation are both working in the same country—Vietnam, for example—and both congregations are treated in the same section. In the case of Vietnam, Maryknoll sisters first arrived in that country in 1968 to work with Catholic Relief Services; this mission ended in 1970. At present, some individual Dominican Sisters of Peace (a new congregation composed of several Dominican communities) are working with the Vietnamese Dominican Sisters of Thai Binh (Peace). Telling the story in this way serves to remind the reader that more than one congregation—Dominican or otherwise—often ministered in any given country. A logical future extension to Moses’ history would be an examination of what sort of communication took place between the various congregations, if indeed there was any at all.

The discussions of political, religious, and cultural history that open each chapter include, when appropriate, the ways in which congregations of Dominican sisters—and most women religious—responded to events and developments taking place in the larger society. Chapter Six, “Liberation Movements and Theology (1960–1970),” includes a discussion of papal documents such as Paul VI’s *Populorum Progressio* (1967) and the concept of the “preferential option for the poor,” first coined by Jesuit Superior General Pedro Arrupe. Women

religious, Moses states, used the teachings found in the encyclical, along with the idea of opting for the poor, to develop a new model used in mission “all over the world” (119). Their work no longer focused solely on evangelization, but was geared toward “bridging ideological gaps and breaking the economic and discriminatory barriers that divided people” (119). This often involved taking positions on issues related to peace and justice, and questioning structures that sustained poverty and injustice.

Readers will find that *American Catholic Women Religious* will help them to gain a clearer understanding of the larger picture of Dominicans ministering outside of the United States. The story of U.S. Dominican sisters and their ministries in other countries is confusing because there are many different countries, congregations, and ministries that have to be incorporated into the larger picture. Moses’ decision to tell the story chronologically using the ministry’s starting date to determine its placement in the book allows readers to understand how each ministry developed within the context of other events taking place within that particular decade. In addition, each chapter contains a table that informs the reader which countries and congregations will be discussed, and the dates they began (and, if relevant, ended) their missions. Moses makes good use of secondary sources, including congregational newsletters, as well as some previously unexplored archival material. Her bibliographies at the end of each chapter will point readers to further information on many relevant topics. In addition, there are a number of photographs throughout the book that visually represent what is being discussed. A photo in Chapter Four, “Christian Democratization (1940–1950),” depicts Maryknoll Sister Joan Kirsch—in a full habit—with a Tanzanian chief. By the 1980s, Sister Pat Conroy, M.M., is wearing Nepalese dress.

American Catholic Women Religious: Radicalized by Mission is a very readable book that clearly shows the ways in which Dominican sisters ministered to those outside of the United States, as well as how their ministries changed over time to reflect new ways of thinking about mission, preaching the gospel, and helping those in need. This book is really just a first step, though. We now need a comprehensive history of each U.S. Dominican congregation that includes their work as missionaries in other lands.

Margaret McGuinness is professor of religion at LaSalle University.

HWR News and Notes

The American Catholic History Research Center at the Catholic University of America has recently expanded the documents available through its American Catholic History Classroom, hosted online. Various collections pertain to the history of Catholic women, lay and religious. Categories for research include “American Catholic Women’s Participation in 20th Century World Wars” and “Sisters of Charity: Nuns, Medicine, and the Civil War.” Documents are available at cuomeka.wrlc.org/index.

As part of its 2017 Downside Lectures series, Downside Abbey hosted its Cloistered Life conference on September 29, 2017. **Caroline Bowden**, **Eddie Jones**, and **Carmen Mangion** each offered presentations on female religious communities. Learn more at downside.co.uk/cloistered-life-conference.

From November 28, 2017, to February 3, 2018, **Durham Cathedral** featured an exhibit titled *Saintly Sisters*, focused on the lives and legacies of female saints with a particular link to Durham, including well-known figures such as Saint Hilda of Whitby or Saint Margaret, but also some who are today less well-known, such as Saint Osana and Saint Ebbe. The exhibition explored the significance of these saints to female medieval pilgrims as well as the continuing pilgrimage tradition at Durham Cathedral.

Flora Derounian has published an article, “How the role of nuns highlights a low view of women’s work,” at *The Conversation* (theconversation.com). Based on interviews with several nuns in Rome, the article draws parallels between the image of the mid-20th-century housewife and nuns from the same era. She argues that women have been encouraged to see their work as part of a spiritual and gendered world. Derounian is a doctoral student in the Department of Italian at the University of Bristol.

The Moore Institute, National University of Ireland, Galway, will host the **History of Women Religious of Britain and Ireland (H-WRBI) Annual Conference** on June 7–8, 2018. The conference will explore the history of women religious across a broad chronological timeframe, from medieval to modern. See historyofwomenreligious.org/annual-conference for more details.

Jacinta Prunty has published *Our Lady of Charity in Ireland: The Monasteries, Magdalen Asylums and Reformatory Schools of Our Lady of Charity in Ireland 1853–1973* (Columba Press, 2017), a study of the magdalen asylums, reformatories, industrial schools, hostels, and “family group homes” run by the Sisters of Our Lady of Charity in Ireland, as well as the convents themselves. It offers a more complete understanding of magdalen laundries and certified schools in Irish social history, the context of their creation, remodeling, and dismantling over time, and the commitment of these sisters to the care of women and children pushed to the margins of society. Prunty is head of the History Department at Maynooth University and a Holy Faith sister.

The School Sisters of Notre Dame announce that their new consolidated archives opened on January 2, 2018, at Mount Mary University in Milwaukee. 11 North American archives’ collections have all been moved without incident or damage to any materials. The dedication of the new archives is scheduled for June 2, 2018. Visit ssnd.org/archives to learn about the process of renovating the Mount Mary space and transferring the collections, and also for research policies and other information. Archivist Michele Levandoski may be reached at archives@ssnd.org.

Brian Titley has published *Into Silence And Servitude: How American Girls Became Nuns, 1945–1965* (McGill-Queen’s University Press, 2017) a history of the Church’s recruitment methods for religious vocations to the sisterhood. Titley examines the idea of a religious vocation, the school settings in which nuns were recruited, and the tactics of persuasion directed at both suitable girls and their parents. Titley, professor emeritus at the University of Lethbridge, is a historian of education.

Who Were the Nuns? has released its 15th volume of research: *English Catholic Nuns in Exile 1600–1800, A Biographical Register*. See coelweb.co.uk for more information. *Who Were the Nuns? A Prosopographical study of the English Convents in exile 1600–1800*, is a major research project funded by the Arts and Humanities Research Council (AHRC) and hosted online since 2012 at Queen Mary University of London. To learn more, visit wwtn.history.qmul.ac.uk.

New Collections at the University of Notre Dame Archives

In January of 2017 Margaret Abruzzo sent us four linear inches of records (1987–1989) from the 18th Synod of the Archdiocese of New York. These papers include proposals and action plans circulated before the synod, with other loose papers such as statements collected in preparation for the synod by the chair of the education committee.

Also in January, Rev. Chris Kuhn, C.S.C., donated one linear foot of musical compositions by Rev. G. Carl Hager, C.S.C., who taught in Notre Dame's Music Department, 1939–1948. These classical works include his master's degree composition at DePaul University, a string quartet composed in 1951, and later vocal music and works for organ, piano, and classical guitar, including both sacred and secular works, 1971–1989.

In March we received papers (1.2 linear feet) of Gerald M. C. Fitzgerald, at one time a member of the Congregation of Holy Cross, later founder of the Servants of the Paraclete. The collection contains correspondence dating chiefly from the 1960s but with some letters from later in the 20th century, including papers and printed material concerning the work of the Servants of the Paraclete. The collection also has photographs, pamphlets, his biography, *A Prophet for the Priesthood*, by Father John A. Hardon, S.J., and copies of three books he wrote during his time as a member of the Congregation of Holy Cross: *Juxta Crucem: the Life of Basil Anthony Moreau*, *Letters of Father Page*, and *Streets in Nazareth*.

Also in March, Brother Paul Rosonke, C.S.C., donated 2.5 linear inches of Charismatic Renewal material, including mimeographed circulars, photocopies, leaflets, pamphlets, periodicals, meeting material, schedules, prayers, and directories. Brother Sixtus Roslevich, O.S.B., donated two linear inches of photographs, pamphlets, and papers from the life of his uncle Brother Sixtus Demshock, C.F.X. (1897–1977), a Xaverian Brother for over 60 years.

In May E. Jane Doering donated her files from Notre Dame's Core Course (one linear foot), representing her approach to the presentation of philosophers and other authors, with course packs and a few personal files.

In July Mark C. Pilkinton donated 1.25 linear feet of papers generated by his work as a director of plays, most of them produced at Notre Dame, 1984–2008. Many folders also contain related CDs, and the collection includes several t-shirts associated with theatrical productions.

In August Isabel Charles donated four linear feet of photo albums and related papers documenting her travels to Notre Dame programs abroad, which she supervised as director of international studies in the 1980s. Papers include transcriptions

of travel notes recorded by Charles on 11 tapes regarding programs in Ireland, Italy, Austria, Germany, and France, and itineraries and other papers removed from photo albums.

In September we received from Raúl Zegarra digital files (500 megabytes) containing papers of Gustavo Gutierrez, O.P.: scanned documents and publications, including interviews, journal entries, booklets, book chapters, newspaper and magazine articles, roundtables, speeches, texts about him, and outlines of theology courses he taught. These files are the first fruits of an ongoing cooperative effort by Peter Casarella, director of Latin American North American Church Concerns (LANACC) at Notre Dame, Timothy Matovina, chair of Notre Dame's Department of Theology, Father Gutierrez himself, and others to preserve his works.

Also in September Michael J. Crowe donated his booklet *"It's the Group that Does the Healing": the Story over More than a Quarter Century of a Support Group for the Divorced and Widowed*, his account of a group that met at Little Flower Catholic Church in South Bend, Indiana. This item is topically related to our records of the North American Conference of Separated and Divorced Catholics (24 linear feet).

In October the Franciscan Sisters of Little Falls, Minnesota, sent us over six linear feet of their pre-foundation files (i.e., files representing the earliest history of the sisters who eventually became the Little Falls Franciscans), with two folders from the 16th century, five from the 18th century, and hundreds from the 19th century; including records of Mother Mary Ignatius Hayes, of work in Savannah, Georgia, and of Minnesota prelates.

Also in October V. Frederick Rickey donated six linear feet of the papers (1956–1978) of Bolesław Sobociński, including personal items, a bibliography of his works, files representing his founding and editing of the *Notre Dame Journal of Formal Logic*, files concerning the transition in management of the journal from Sobociński to Rickey, Rose Rand's translations of works by Stanisław Leśniewski, and Sobociński's ontology notes. In addition to files on formal logic, the collection contains documents reflecting Sobociński's devotion to the Catholic Church and to the saints, including, for example, the *Index ac Status Causarum Beatificationis Servorum Dei et Canonizationis Beatorum*, 1953 and 1962.

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The Republic for Which It Stands: The United States during Reconstruction and the Gilded Age, 1865–1896

Richard White (Oxford University Press, 2017)

Review by Benjamin J. Wetzel

“For a while,” Richard White observes in a bibliographical essay at the end of *The Republic for Which It Stands*, “the Gilded Age became the flyover country of American history, but at other times it has loomed large” (874). White is correct, and at this particular moment the late 19th century seems to be making a comeback. In October 2017, Ron Chernow (whose biography of Alexander Hamilton was the inspiration for the eponymous musical) released *Grant*, a 1,074-page biography of the Civil War general who served as president from 1869 to 1877. One month later, *Washington Post* columnist Dana Milbank criticized the Republican tax plan with the headline, “Welcome to the New Gilded Age.” Milbank never explained the term or referenced the 19th century, evidently assuming that his readers already possessed a stockpile of assumptions about the period from 1865 to 1896. Perhaps Milbank was right, since the economist Paul Krugman has for some years taken to associating our current era with the past age of robber barons and laissez-faire economics.

Whatever they think of the ideas of Chernow, Milbank, and Krugman, American historians will have to reckon with the late 19th century once again thanks to the newest contribution to the Oxford History of the United States series. Richard White’s *The Republic for Which It Stands: The United States during Reconstruction and the Gilded Age, 1865–1896* weighs in at 941 pages, a mammoth book about an era known for its excesses. White’s tome is no excess, however; in this work the author of the Pulitzer-finalist *Railroaded: The Transcontinentals and the Making of Modern America* (2011) brings his expertise in western history to bear on American history more generally in this fascinating period. This review will evaluate the book as a whole with special attention to White’s treatment of religious topics.

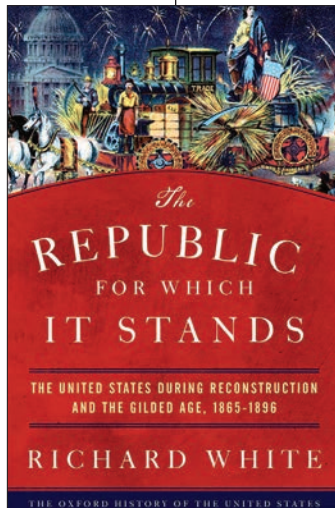
White (Stanford University) uses a birth metaphor to explain the history of the three decades after the Civil War. In his telling, the American nation was a mother with unborn twins. The first twin embodied the hopes and dreams of the Republican Party in 1865—a unified nation based on free labor and equal rights for black and white men. That twin, White says, died in the womb. The other twin represented the world that was actually born; the Gilded Age became a highly stratified class society based on corruption, contract labor, and the suppression of non-whites. Still, “haunted by its sibling” (1), the second twin never entirely lost the nobler, if failed, ambitions of the mid-1860s.

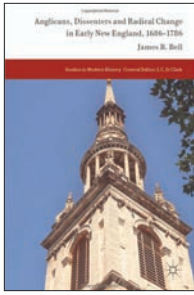
Several metaphors and recurring characters populate White’s narrative. The most central image is that of the “home”—it was evoked to justify everything from the expulsion of Indians to laws policing sexual morality. Native Americans suffered because they had no “proper” homes, while African American men tried to gain equality based on their claims as guardians of homes. Most white women accepted the “home” ideology but others like Elizabeth Cady Stanton thought it oppressed women by denying them individual rights. Like the “home” metaphor, certain figures appear often throughout the book. White’s guide to the age is the novelist William Dean Howells (1837–1920), who embodied many features of the era. We see him initially as a “liberal” (a category more like today’s libertarians, White reminds us), then as a literary realist with socialist leanings. Howells makes sense as a central figure since he came of age during the Civil War and grew to maturity during the subsequent decades.

Yet it is in White’s other recurring characters that religion comes to the fore most clearly. White gives us three Protestant leaders—Henry Ward Beecher, Josiah Strong, and Frances Willard—as representative of certain strains in American cultural life. Beecher, says White, was typically “a flag in the wind” (101)—making him useful for charting the cultural mood. He appears as an invader of the home (because of the adultery allegations against him), as a proponent of liberal theology, as a spokesman for life insurance, and as an opponent of labor strikes. In 1835 Henry’s father Lyman Beecher had made a “plea for the west,” where he warned of Catholic influence on the frontier. A half century later, the Beechers’

fellow Congregationalist Josiah Strong published *Our Country*, where he expanded on this theme. According to Strong, the United States was threatened by Catholics, Mormons, saloon keepers, and immigrants, to name only a few groups. He merged Christianity, Darwinism, and white supremacy in his prediction of a triumphant Anglo-Saxon race. Strong’s concerns and assumptions, White says, “reflected the Gilded Age sensibilities” (571). A third figure in the Protestant triumvirate is Women’s Christian Temperance Union (WCTU) leader Frances Willard. Willard and the WCTU initially demanded temperance as a way to protect the home, but they also proved adept at using the defense of the home as a justification for expanding women’s political reach. In doing so, they epitomized Gilded Age culture: women pushed for greater rights but made their argument in

see Book Review on page 53



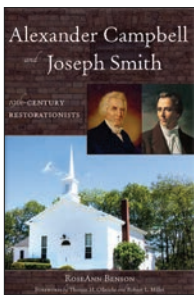


James B. Bell

Anglicans, Dissenters, and Radical Change in Early New England, 1686-1786 (Palgrave Macmillan, 2017)

This book considers three defining movements in the experience of the Church of England in New England between 1686 and 1786. It explores the radical imperial political and religious change that occurred in Puritan New England following the late

17th-century introduction of a new charter for the Massachusetts Bay Colony, the Anglican Church in Boston, and the public declaration of several Yale “apostates” at the 1722 college commencement exercises. These events transformed the religious circumstances of New England and fueled new attention and interest in London for the national church in early America.

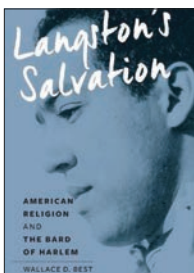


RoseAnn Benson

Alexander Campbell and Joseph Smith: 19th Century Restorationists (BYU and Abilene Christian, 2017)

Two 19th-century men, Alexander Campbell and Joseph Smith, each launched restoration movements in the United States: Disciples of Christ and Latter-day Saints. Both were searching for the primordial beginning of Christianity: Campbell looking back to

the Christian church described in the New Testament epistles, and Smith looking even further back to the time of Adam and Eve as the first Christians. This book is a comparison of these two 19th-century men and the restoration movements they created with an in-depth examination of what restoration meant to both groups, as well as their beliefs, their interactions with each other, their similarities, their differences, and their unique contributions to Christianity.

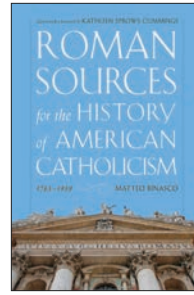


Wallace Best

Langston's Salvation: American Religion and the Bard of Harlem (NYU, 2017)

Langston's Salvation explores the religious thought of Langston Hughes. Known for his poetry, plays, and social activism, the importance of religion in Hughes' work has historically been ignored or dismissed. This book puts this aspect of Hughes' work

front and center, placing it into the wider context of 20th-century American and African American religious cultures. Best brings to life the religious orientation of Hughes' work, illuminating how this powerful figure helped to expand the definition of African American religion during this time. *Langston's Salvation* opens a space to read Hughes' writing religiously, in order to fully understand the writer and the world he inhabited.

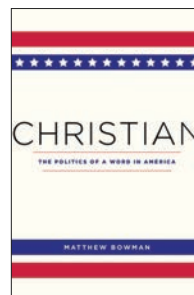


Matteo Binasco; Kathleen Sprows Cummings, ed.

Roman Sources for the History of American Catholicism, 1763-1939 (Notre Dame, 2018)

This comprehensive reference volume introduces researchers to Roman archives and their vast potential for U.S. Catholic history. At a Cushwa Center seminar in Rome, Italy, in 2014, participants identified the need for an English-language guide to

the Eternal City's archival sources that stand to enrich transatlantic approaches to U.S. Catholic history. This volume responds to that need. Binasco offers a groundbreaking description of materials relevant to U.S. Catholic history in 59 archives and libraries of Rome. Detailed profiles describe each repository and its holdings relevant to American Catholic studies. A historical introduction by Luca Codignola and Matteo Sanfilippo reviews the intricate web of relations linking the Holy See and the American Catholic Church since the Treaty of Paris of 1763.



Matthew Bowman

Christian: The Politics of a Word in America (Harvard, 2018)

As this book shows, for many American Christians, concepts like liberty and equality are rooted in the transcendent claims about human nature that Christianity offers. Democracy, equality under the law, and other basic principles of American

government are seen to depend upon the Christian faith's sustenance and support. Yet despite this

presumed consensus, differing Christian beliefs have led to dispute and disagreement about what American society and government should look like. While many white American Protestants associate Christianity with Western civilization, individual liberty, and an affirmation of capitalism, other Americans disagree. They maintain that Christian principles demand programs as wide-ranging as economic communalism, international cooperation, racial egalitarianism, and social justice.

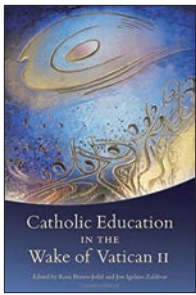


Michael Mears Bruner

A Subversive Gospel: Flannery O'Connor and the Reimagining of Beauty, Goodness, and Truth (IVP Academic, 2017)

The good news of Jesus Christ is a subversive gospel, and following Jesus is a subversive act. These notions were embodied in the work of Flannery O'Connor. In this volume, theologian Michael Bruner explores O'Connor's theological aesthetic and argues that she reveals what discipleship to Christ entails

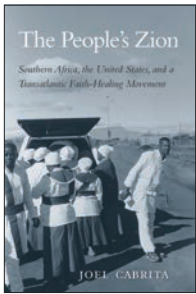
by subverting the traditional understandings of beauty, truth, and goodness through her fiction. In addition, Bruner challenges recent scholarship by exploring the little-known influence of theologian Baron Friedrich von Hügel on her work. Bruner's study thus serves as a guide for those who enjoy reading O'Connor and even more so those who, like O'Connor herself, follow the subversive path of the crucified and risen one.



Rosa Bruno-Jofré and Jon Igelmo Zaldívar, eds.
Catholic Education in the Wake of Vatican II (Toronto, 2017)

Catholic Education in the Wake of Vatican II is the first work dedicated to the effects of the Second Vatican Council on catholic education in various national and cultural contexts. These original pieces, grounded in archival research, explore the social,

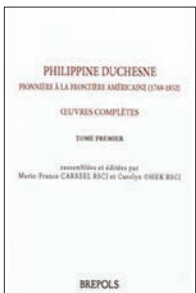
political, and economic repercussions of Catholic educational changes in Canada, Europe, and South America. The volume provides insightful analysis of many issues including the tensions between Catholicism and Indigenous education in Canada, the secularization of curriculum in the Catholic classroom, Church-State relations and more. The contributors reveal the tensions between doctrinal faith and socio-economic structures of privilege found within the Church.



Joel Cabrita
The People's Zion: Southern Africa, the United States, and a Transatlantic Faith-Healing Movement (Harvard, 2018)

In *The People's Zion*, Joel Cabrita tells the transatlantic story of Southern Africa's largest popular religious movement, Zionism. It began in Zion City, a utopian community established in 1900 just north of Chicago. The Zionist church, which

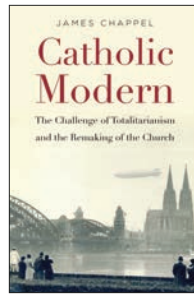
promoted faith healing, drew tens of thousands of marginalized Americans from across racial and class divides. It also sent missionaries abroad, particularly to Southern Africa, where its uplifting spiritualism and pan-racialism resonated with urban working-class whites and blacks. Defying segregation and later apartheid, black and white Zionists formed a uniquely cosmopolitan community that played a key role in remaking the racial politics of modern Southern Africa.



Marie-France Carreel, R.S.C.J., and Carolyn Osiek, R.S.C.J., eds.
Philippine Duchesne, pionnière à la frontière américaine. Œuvres complètes (1769-1852) (Brepols, 2017)

Carreel and Osiek have published in two volumes the complete writings of St. Philippine Duchesne. In 1818, Mother Rose Philippine Duchesne of the newly founded Society of the Sacred Heart of

Jesus left France to participate in the missionary expansion of the Catholic Church in the New World. Her writings—656 letters, five journals and a few shorter documents, all in French (except for one letter in English)—constitute a rich source of information about her missionary work, the primitive life of the first years on the Missouri frontier, and the development of the Catholic Church and the Society of the Sacred Heart in North America over a 34-year period.



James Chappel
Catholic Modern: The Challenge of Totalitarianism and the Remaking of the Church (Harvard, 2018)

Catholic Modern tells the story of how radical ideas on matters like race, sex, the family, the economy, and the state emerged in the 1930s and how Catholics responded to them. Most remarkably, a group of modern Catholics planned and led a new political movement called Christian

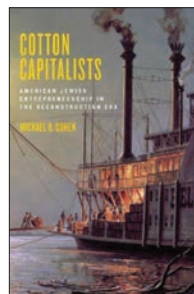
Democracy, which transformed European culture, social policy, and integration. Others emerged as left-wing dissidents, while yet others began to organize around issues of abortion and gay marriage. Catholics had come to accept modernity, but they still disagreed over its proper form. The debates on this question have shaped Europe's recent past—and will shape its future.



Valentina Ciciliot
Donne sugli altari. Le canonizzazioni femminili di Giovanni Paolo II (Viella, 2018)

Pope John Paul II beatified and canonized an extraordinary number of the faithful. What is the significance of these many beatifications and canonizations for the papal magisterium and, more generally, for the history of the Catholic Church?

Is it possible to identify behind these canonizations a specific pastoral, ecclesiological, and even political plan? What specific role did female hagiographic models play? Ciciliot reconstructs the history of sanctity in the period of John Paul II—particularly the sanctity of women—to identify a specific policy of canonizations contributing to ecclesiastical governance, as a key to interpreting his whole pontificate.



Michael R. Cohen
Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era (NYU, 2017)

In the 19th century, Jewish merchants created a thriving niche economy in the United States' most important industry—cotton—positioning themselves at the forefront of expansion during the Reconstruction Era. Jewish success

in the cotton industry was transformative for both Jewish communities and their development, and for the broader economic restructuring of the South. *Cotton Capitalists* analyzes this niche economy and reveals its origins. Michael R. Cohen argues that Jewish merchants' status as a minority fueled their success by fostering ethnic networks of trust. Trust in the 19th century was the cornerstone of economic transactions, and this trust was largely fostered by ethnicity.

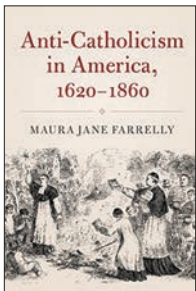


Heather D. Curtis

Holy Humanitarians: Evangelicals and Global Aid (Harvard, 2018)

In *Holy Humanitarians*, Heather D. Curtis argues that evangelical media campaigns transformed how Americans responded to domestic crises and foreign disasters during a pivotal period for the nation. Through graphic reporting and the emerging medium of photography, evangelical publishers

fostered a tremendously popular movement of faith-based aid that rivaled the achievements of competing agencies like the American Red Cross. By maintaining that the United States was divinely ordained to help the world's oppressed and needy, the *Christian Herald* (the era's most influential religious newspaper) linked humanitarian assistance with American nationalism at a time when the country was stepping onto the global stage.



Maura Jane Farrelly

Anti-Catholicism in America, 1620-1860 (Cambridge, 2017)

Using fears of Catholicism as a mechanism through which to explore the contours of Anglo-American understandings of freedom, *Anti-Catholicism in America, 1620-1860* reveals the ironic role that anti-Catholicism played in defining and sustaining some of the core values of

American identity, values that continue to animate our religious and political discussions today. Farrelly explains how that bias helped to shape colonial and antebellum cultural understandings of God, the individual, salvation, society, government, law, national identity, and freedom. In so doing, the book provides contemporary observers with a framework for understanding what is at stake in the debate over the place of Muslims and other non-Christian groups in American society.

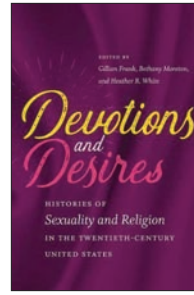


Eugene Ford

Cold War Monks: Buddhism and America's Secret Strategy in Southeast Asia (Yale, 2017)

How did the U.S. government make use of a "Buddhist policy" in Southeast Asia during the Cold War despite the American principle that the state should not meddle with religion? To answer this question, Eugene Ford delved deep into an unprecedented range of U.S. and Thai

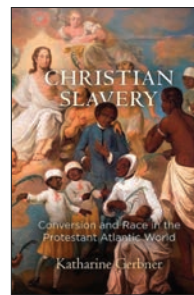
sources and conducted numerous oral history interviews with key informants. This narrative provides a new look at how the Buddhist leaderships of Thailand and its neighbors became enmeshed in Cold War politics and in the U.S. government's clandestine efforts to use a predominant religion of Southeast Asia as an instrument of national stability to counter communist revolution.



Gillian Frank, Bethany Moreton, Heather R. White, eds.

Devotions and Desires: Histories of Sexuality and Religion in the Twentieth-Century United States (UNC, 2018)

This book shows that religion played a central role in the history of sexuality in the United States, shaping sexual politics, communities, and identities. From polyamory to pornography, from birth control to the AIDS epidemic, this book follows religious faiths and practices across a range of sacred spaces: rabbinical seminaries, African American missions, Catholic schools, pagan communes, the YWCA, and much more. What emerges is the shared story of religion and sexuality and how both became wedded to American culture and politics.



Katharine Gerbner

Christian Slavery: Conversion and Race in the Protestant Atlantic World (Penn, 2018)

In *Christian Slavery*, Katharine Gerbner contends that religion was fundamental to the development of both slavery and race in the Protestant Atlantic world. Slave owners in the Caribbean and elsewhere established governments and legal codes based on an ideology of "Protestant

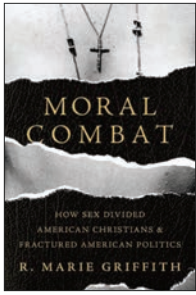
Supremacy," which excluded the majority of enslaved men and women from Christian communities. For slaveholders, Christianity was a sign of freedom, and most believed that slaves should not be eligible for conversion. *Christian Slavery* shows how the contentions between slave owners, enslaved people, and missionaries transformed the practice of Protestantism and the language of race in the early modern Atlantic world.



Samuel Goldman

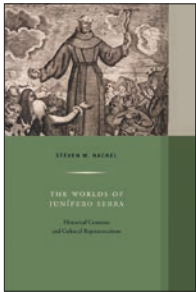
God's Country: Christian Zionism in America (Penn, 2018)

The political culture of the United States, Goldman argues, has been marked from the very beginning by a Christian theology that views the American nation as deeply implicated in the historical fate of biblical Israel. *God's Country* identifies three sources of American Christian support for a Jewish state: covenant, or the idea of an ongoing relationship between God and the Jewish people; prophecy, or biblical predictions of return to The Promised Land; and cultural affinity, based on shared values and similar institutions. Combining original research with insights from the work of historians of American religion, Goldman crafts a provocative narrative that chronicles Americans' attachment to the State of Israel.



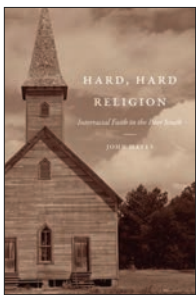
R. Marie Griffith
Moral Combat: How Sex Divided American Christians and Fractured American Politics (Basic, 2017)

Gay marriage, transgender rights, birth control—sex is at the heart of many of the most divisive political issues of our age. The origins of these conflicts, historian R. Marie Griffith argues, lie in sharp disagreements that emerged among American Christians a century ago. From the 1920s onward, a once-solid Christian consensus regarding gender roles and sexual morality began to crumble, as liberal Protestants sparred with fundamentalists and Catholics over questions of obscenity, sex education, and abortion. *Moral Combat* is a history of how the Christian consensus on sex unraveled, and how this unraveling has made our political battles over sex so ferocious and so intractable.



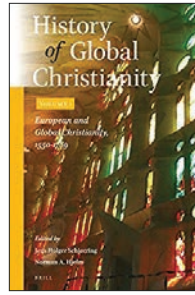
Steven W. Hackel, ed.
The Worlds of Junipero Serra: Historical Contexts and Cultural Representations (California, 2018)

As one of America's most important missionaries, Junipero Serra is widely recognized as the founding father of California's missions. Less well known, however, is the degree to which Serra embodied the social, religious and artistic currents that shaped Spain and Mexico across the 18th century. This volume situates Serra in the larger Spanish and Mexican contexts within which he lived, learned, and came of age. Offering a rare glimpse into Serra's life, these essays capture the full complexity of cultural trends and developments that paved the way for this powerful missionary to become not only California's most polarizing historical figure but also North America's first Spanish colonial saint.



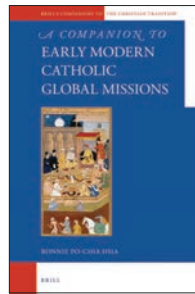
John Hayes
Hard, Hard Religion: Interracial Faith in the Poor South (UNC, 2017)

John Hayes examines the ways folk religion in the early 20th century allowed the South's poor—both white and black—to listen, borrow, and learn from each other about what it meant to live as Christians in a world of severe struggle. Beneath the well-documented religious forms of the New South, people caught in the region's poverty crafted a distinct folk Christianity that spoke from the margins of capitalist development. Through haunting songs of death, mystical tales of conversion, grassroots sacramental displays, and an ethic of neighborliness, impoverished folk Christians looked for the sacred in their midst and affirmed the value of *this* life in *this* world.



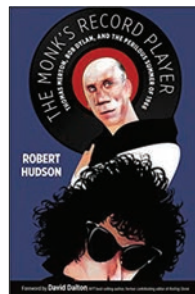
Jens Holger Schjørring and Norman A. Hjelm, eds.
History of Global Christianity, 3 vols (Brill, 2018)

These volumes deal with the history of Christianity and its global development over the past five centuries. Going beyond the subject of church history, they deal with the cultural role of Christianity in its widest sense: from the many interactions of Christianity within society, politics, economics, philosophy and the arts, to the myriad of ventures that form civilizations, nations, and communities. How did Christianity involve itself in these structures of life? The first volume deals with Europe from the 16th until the 18th century. The second volume focuses on the 19th century, and the third volume discusses the history of Christianity in the 20th century.



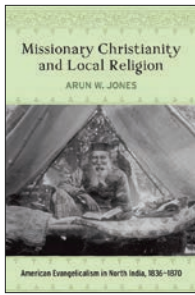
Ronnie Po-Chia Hsia, ed.
A Companion to Early Modern Catholic Global Missions (Brill, 2018)

A survey of the latest scholarship on Catholic missions between the 16th and 18th centuries, this collection of fourteen essays by historians from eight countries offers not only a global view of the organization, finances, personnel, and history of Catholic missions to the Americas, Africa, and Asia, but also the complex political, cultural, and religious contexts of the missionary fields. The conquests and colonization of the Americas presented a different stage for the drama of evangelization compared to that of Africa and Asia: the inhospitable landscape of Africa, the Islamic societies of the Ottoman, Safavid, and Mughal empires, and the regimes of Ming-Qing China, Nguyen dynasty Vietnam, and Tokugawa Japan.



Robert Hudson
The Monk's Record Player: Thomas Merton, Bob Dylan, and the Perilous Summer of 1966 (Eerdmans, 2018)

In this parallel biography of two countercultural icons, Robert Hudson plumbs the depths of Bob Dylan's influence on Thomas Merton's life and poetry, recounts each man's interactions with the woman who linked them together—Joan Baez—and shows how each transcended his immediate troubles and went on to new heights of spiritual and artistic genius. Readers will discover in this compelling book a story of creativity and crisis, burnout and redemption, in the tumultuous era of 1960s America.



Arun W. Jones
Missionary Christianity and Local Religion: American Evangelicalism in North India, 1836–1870 (Baylor, 2017)

In this book Arun Jones documents how preexisting indigenous bhakti movements and western missionary evangelicalism met to form the cornerstone for the foundational communities of North Indian Christianity. Moreover, while newly arrived missionaries may have reported their exploits as fresh encounters with the local population, they built their work on the existing fledgling gatherings of Christians such as European colonial officials, merchants, and soldiers, and their Indian and Eurasian family members. Jones demonstrates how foreign missionaries, Indian church leaders, and converts alike all had to negotiate the complex parameters of historic Indian religious and social institutions and cultures, as well as navigate the realities of the newly established British Empire.



P.C. Kemeny
The New England Watch and Ward Society (Oxford, 2018)

This study illuminates the history of the Protestant establishment's prominent role in late 19th-century public life and its confrontation with modernity, commercial culture, and cultural pluralism in early 20th-century America. Elite liberal Protestants established the Watch and Ward Society in 1878 to suppress literature they deemed obscene. These self-appointed custodians of Victorian culture enjoyed widespread support from many of New England's most renowned ministers, distinguished college presidents, and respected social reformers. But by 1930 the Watch and Ward Society had suffered a very public fall from grace. Cultural liberals' critique of the society reshaped the dynamics of Protestant moral reform activity as well as public discourse in subsequent decades.



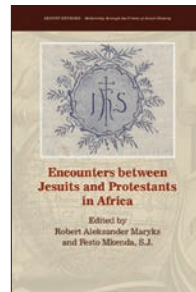
Rachel Kranson
Ambivalent Embrace: Jewish Upward Mobility in Postwar America (UNC, 2017)

Rachel Kranson challenges the common notion that most American Jews unambivalently celebrated their generally strong growth in economic status and social acceptance during the booming postwar era. In fact, a significant number of Jewish leaders worried about the ascent of large numbers of Jews into the American middle class. Kranson reveals that many Jews were deeply concerned that their lives—affected by rapidly changing political pressures, gender roles, and religious practices—were becoming dangerously disconnected from authentic Jewish values. She uncovers how Jewish leaders delivered jeremiads that warned affluent Jews of hypocrisy and associated “good” Jews with poverty, even at times romanticizing life in America's immigrant slums.



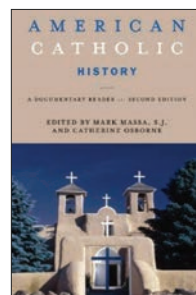
Kathryn Lofton
Consuming Religion (Chicago, 2017)

What are you drawn to like, to watch, or even to binge? What are you free to consume, and what do you become through consumption? These questions of desire and value, Kathryn Lofton argues, are questions for the study of religion. In eleven essays exploring soap and office cubicles, Britney Spears and the Kardashians, corporate culture and Goldman Sachs, Lofton shows the conceptual levers of religion in thinking about social modes of encounter, use, and longing. Wherever we see people articulate their dreams of and for the world, wherever we see those dreams organized into protocols, images, manuals, and contracts, we glimpse what the word “religion” allows us to understand.



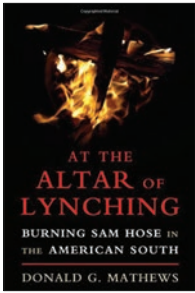
Robert Aleksander Maryks and Festo Mkenda, S.J., eds.
Encounters Between Jesuits and Protestants in Africa (Brill, 2018)

Protestants entering Africa in the 19th century sought to learn from earlier Jesuit presence in Ethiopia and southern Africa. The 19th century was itself a century of missionary scramble for Africa during which the Jesuits encountered their Protestant counterparts as both sought to evangelize Africans. This volume, edited by Robert Alexander Maryks and Festo Mkenda, S.J., presents critical reflections on the nature of those encounters in southern Africa and in Ethiopia, Madagascar, the Democratic Republic of Congo, and Fernando Po. Though largely marked by mutual suspicion and outright competition, the encounters also reveal personal appreciations and support across denominational boundaries.



Mark Massa and Catherine Osborne, eds.
American Catholic History, Second Edition: A Documentary Reader (NYU, 2017)

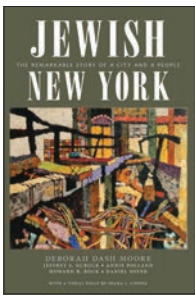
This second edition of *American Catholic History* spans the earliest missionary voyages in the 16th century to the present day, illuminating the complex history, beliefs, and practices of what has become North American Roman Catholicism. This expanded edition includes 34 new documents, and offers more robust coverage of the diverse communities of Catholics in the United States. In this collection of significant letters, diaries, theological reflections, and other primary documents, the voices of Catholics in North America reveal what they have thought, believed, feared, and dreamed.



Donald G. Mathews

At the Altar of Lynching: Burning Sam Hose in the American South (Cambridge, 2017)

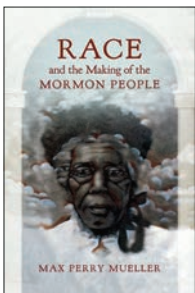
The story of a black day-laborer called Sam Hose killing his white employer in a workplace dispute ended in a lynching of enormous religious significance. For many deeply religious communities in the Jim Crow South, killing those like Sam Hose restored balance to a moral cosmos upended by a heinous crime. In *At the Altar of Lynching*, Donald G. Mathews offers a new interpretation of the murder of Sam Hose, which places the religious culture of the evangelical South at its center. He carefully considers how mainline Protestants, including women, not only in many instances came to support or accept lynching, but gave the act religious meaning and justification.



Deborah Dash Moore, et. al.

Jewish New York: The Remarkable Story of a City and a People (NYU, 2017)

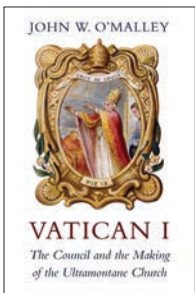
Jewish immigrants transformed New York. They built its clothing industry and constructed huge swaths of apartment buildings. New York Jews helped to make the city the center of the nation's publishing industry and shaped popular culture in music, theater, and the arts. With a strong sense of social justice, a dedication to civil rights and civil liberties, and a belief in the duty of government to provide social welfare for all its citizens, New York Jews influenced the city, state, and nation with a new wave of social activism.



Max Perry Mueller

Race and the Making of the Mormon People (UNC, 2017)

The 19th-century history of the Church of Jesus Christ of Latter-day Saints, Max Perry Mueller argues, illuminates the role that religion played in forming the notion of three “original” American races—red, black, and white—for Mormons and others in the early American Republic. Recovering the voices of a handful of black and Native American Mormons who resolutely wrote themselves into the Mormon archive, Mueller threads together historical experience and Mormon scriptural interpretations. Mormon theology and policy both challenged and reaffirmed the essentialist nature of the racialized American experience.

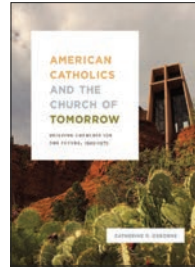


John W. O'Malley

Vatican I: The Council and the Making of the Ultramontane Church (Harvard, 2018)

In this book, John W. O'Malley draws us into the controversies over papal infallibility that at one point seemed destined to rend the church in two. Archbishop Henry Manning was the principal driving force for the definition, and Lord Acton was his brilliant counterpart on the other side. But

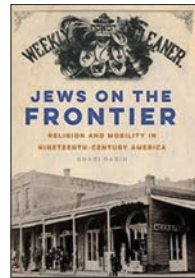
they shrink in significance alongside Pius IX, whose zeal for the definition was so notable that it raised questions about the very legitimacy of the council. The growing tension in the council played out within the larger drama of the seizure of the Papal States by Italian forces and its seemingly inevitable consequence, the conquest of Rome itself.



Catherine R. Osborne

American Catholics and the Church of Tomorrow: Building Churches for the Future, 1925-1975 (Chicago, 2018)

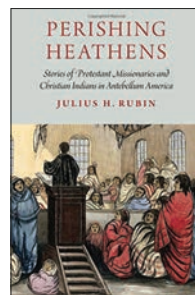
In the mid-20th century, American Catholic churches began to shed the ubiquitous spires, stained glass, and gargoyles of their European forebears, turning instead toward more angular structures of steel, plate glass, and concrete. But how did the Catholic Church come to welcome this modernist trend? Osborne's innovative book finds the answer: the alignment between postwar advancements in technology and design and evolutionary thought within the burgeoning American Catholic community. Detailing the social, architectural, and theological movements that made modern churches possible, this book breaks important new ground in the history of American Catholicism, and also presents new lines of thought for scholars attracted to modern architectural and urban history.



Shari Rabin

Jews on the Frontier: Religion and Mobility in Nineteenth Century America (NYU, 2017)

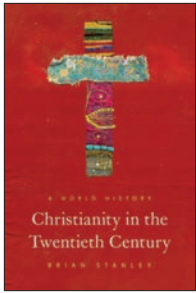
Jews on the Frontier offers a religious history that begins in an unexpected place: on the road. Shari Rabin recounts the journey of Jewish people as they left Eastern cities and ventured into the American West and South during the 19th century. Rabin argues that Jewish mobility during this time was pivotal to the development of American Judaism. In the absence of key institutions like synagogues or charitable organizations which had played such a pivotal role in assimilating East Coast immigrants, ordinary Jews on the frontier created religious life from scratch, expanding and transforming Jewish thought and practice.



Julius H. Rubin

Perishing Heathens: Stories of Protestant Missionaries and Christian Indians in Antebellum America (Nebraska, 2017)

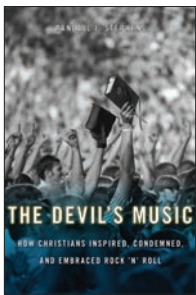
During the Second Great Awakening, Protestant denominations embraced a complex set of values, ideas, and institutions known as “the missionary spirit.” These missionaries fervently believed they would build the kingdom of God in America by converting Native Americans in the Trans-Appalachian and Trans-Mississippi West. *Perishing Heathens* explores the theology and institutions that characterized the missionary spirit and the early missions such as the Union Mission to the Osages, the Brainerd Mission to the Cherokees, and the Moravian Springplace Mission to the Cherokees.



Brian Stanley
Christianity in the Twentieth Century: A World History (Princeton, 2018)

Christianity in the Twentieth Century charts the transformation of one of the world's great religions during an age marked by world wars, genocide, nationalism, decolonization, and powerful ideological currents, many of them hostile to Christianity. This book traces how Christianity evolved from a

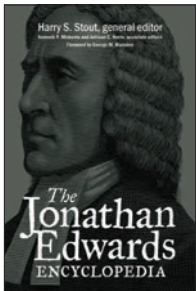
religion defined by the culture and politics of Europe to the expanding polycentric and multicultural faith it is today—one whose growing popular support is strongest in sub-Saharan Africa, Latin America, China, and other parts of Asia. Brian Stanley sheds critical light on themes of central importance for understanding the global contours of modern Christianity.



Randall J. Stephens
The Devil's Music: How Christians Inspired, Condemned, and Embraced Rock 'n' Roll (Harvard, 2018)

When rock 'n' roll emerged in the 1950s, ministers denounced it from their pulpits and Sunday school teachers warned of the music's demonic origins. The big beat, said Billy Graham, was "ever working in the world for evil." Yet by the early 2000s

Christian rock had become a billion-dollar industry. *The Devil's Music* tells the story of this transformation. In Randall J. Stephens' compelling narrative, the result was a powerful fusion of conservatism and popular culture whose effects are still felt today.



Harry S. Stout, ed.
The Jonathan Edwards Encyclopedia (Eerdmans, 2017)

With more than four hundred entries, *The Jonathan Edwards Encyclopedia* provides a wide-ranging perspective on Edwards, offering succinct synopses of topics large and small from his life, thought, and work. Summaries of Edwards' ideas as well as descriptions of the people and events of his

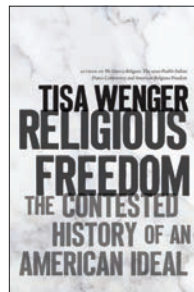
times are all easy to find, and suggestions for further reading point to ways to explore topics in greater depth. Comprehensive and reliable, with contributions from the premier Edwards scholars in the world, this encyclopedia will be the standard reference work on one of the most extraordinary figures in American history.



Kenneth Suit
James Friedrich and Cathedral Films: The Independent Religious Cinema of the Evangelist of Hollywood, 1939-1966 (Lexington, 2017)

This book looks at the religious sub-genre of independent cinema during the classical Hollywood period through the works of one of its most accomplished pioneers. Episcopal pastor James Friedrich used professional Hollywood casts and

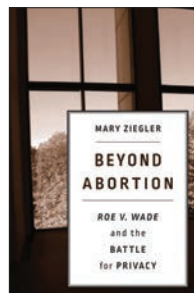
crews to produce over sixty short and feature-length religious films in the 1940s and 50s, with critics and viewers alike offering praise for their cinematic and theological quality. This book provides insight into the way a small independent B-studio created and distributed religious films for the church, television, and theatrical markets, and anticipated and influenced the mid-century Hollywood biblical blockbusters and independent religious films that followed Friedrich's work.



Tisa Wenger
Religious Freedom: The Contested History of an American Ideal (UNC, 2017)

Religious freedom is so often presented as a timeless American ideal and an inalienable right, appearing fully formed at the founding of the United States. That is simply not so, Tisa Wenger contends. Instead, American ideas about religious freedom were continually reinvented

through a vibrant national discourse that cannot possibly be separated from the evolving politics of race and empire. More often than not, religious freedom talk worked to privilege white Christians. At the same time, minority groups at home and colonized people abroad reinterpreted this ideal to defend their ways of life. In so doing they posed sharp challenges to the racial and religious exclusions of American life.



Mary Ziegler
Beyond Abortion: Roe v. Wade and the Battle for Privacy (Harvard, 2018)

For most Americans today, *Roe v. Wade* concerns just one thing: the right to choose abortion. But the Supreme Court's decision once meant much more. The justices ruled that the right to privacy encompassed the abortion decision.

Grassroots activists and politicians used *Roe*—and popular interpretations of it—as raw material in answering much larger questions: Is there a right to privacy? For whom, and what is protected? By recovering the diversity of responses to *Roe*, and the legal and cultural battles it energized, Mary Ziegler challenges readers to come to terms with the uncomfortable fact that privacy belongs to no party or cause.

Robert L. Anello, “Intellectual Formation for Professionalism in Catholic Education: Catholic Sisters’ College, Washington, D.C.,” *U.S. Catholic Historian* 35, no. 4 (2017): 79–104.

Samuel Avery-Quinn, “Ocean and Grove: Holiness, Leisure, and Contested Landscapes at Ocean Grove, New Jersey,” *American Nineteenth Century History* 18, no. 2 (2017): 107–29.

Rebecca Berru Davis, “Sister Helene O’Connor: The Vocation and Apostolate of a Liturgical Artist,” *U.S. Catholic Historian* 35, no. 4 (2017): 105–31.

Edward T. Brett, “The Beatification of Monsignor Romero: A Historical Perspective,” *American Catholic Studies* 128, no. 2 (2017): 51–73.

Peter Cajka, “C. Ellis Nelson, Liberal Protestants, and the Rise of the Catholic Theology of Conscience, 1944–1987,” *U.S. Catholic Historian* 35, no. 3 (2017): 47–74.

Frans Ciappara, “The Roman Inquisition Revisited: The Maltese Tribunal in the Eighteenth Century,” *Catholic Historical Review* 103, no. 3 (2017): 437–64.

Carl C. Creason, “‘The whole world seems to be getting out of joint’: The Catholic Response to the Start of the Civil War in the Border South,” *U.S. Catholic Historian* 35, no. 3 (2017): 21–46.

Augustine J. Curley, “The Community and the community: The Newark Benedictines and the Changing Relationship to African Americans,” *U.S. Catholic Historian* 35, no. 4 (2017): 133–61.

Kara French, “‘You can be a Catholic if you want’: Protestant Social Capital and Catholic Education in the Antebellum Era,” *U.S. Catholic Historian* 35, no. 3 (2017): 1–19.

Scott D. Gerber, “Law and Catholicism in Colonial Maryland,” *Catholic Historical Review* 103, no. 3 (2017): 465–90.

Ronald J. Gordon, “The Great Physician: Mainline Protestant Ministers’ Expectations of Doctors, 1840–1900,” *American Nineteenth Century History* 18, no. 3 (2017): 227–43.

Edward P. Hahnenberg, “A Patient Firmness: The Beginnings of Lay Ecclesial Ministry in the United States, 1967–1987,” *U.S. Catholic Historian* 35, no. 4 (2017): 1–29.

Edward P. Hahnenberg, “Theodore M. Hesburgh, Theologian: Revisiting Land O’Lakes Fifty Years Later,” *Theological Studies* 78, no. 4 (2017): 930–59.

Hubert Izienicki, “Catholics and Atheists: A Cross-Cultural Qualitative Analysis of Religious Identities among Gay Men,” *Sociology of Religion* 78, no. 3 (2017): 263–88.

Bradley Kime, “Infidel Deathbeds: Irreligious Dying and Sincere Disbelief in Nineteenth-Century America,” *Church History* 86, no. 2 (2017): 427–57.

Timothy Larsen, “The Catholic Faith of John Stuart Mill’s Stepdaughter: A Note on the Diary and Devotional Life of the Feminist Activist Helen Taylor (1831–1907),” *Catholic Historical Review* 103, no. 3 (2017): 491–507.

Joseph G. Mannard, “‘Our Dear Houses are Here, There + Every Where’: The Convent Revolution in Antebellum America,” *American Catholic Studies* 128, no. 2 (2017): 1–27.

S.C. Judith Metz, “Sister Anthony O’Connell: Angel of the Orphan, the Sick, the Wounded, and the Outcast,” *U.S. Catholic Historian* 35, no. 4 (2017): 53–78.

Diane Batts Morrow, “‘Not only Superior, but a Mother in the true sense of the word’: Mary Louisa Noel and the Oblate Sisters of Providence, 1935–1885,” *U.S. Catholic Historian* 35, no. 4 (2017): 31–52.

Paul T. Murray, “Bill Hansen: a Catholic activist in the civil rights movement,” *American Catholic Studies* 128, no. 3 (2017): 25–50.

James M. O’Toole, “The Council on Campus: The Experience of Vatican II at Boston College,” *Catholic Historical Review* 103, no. 3 (2017): 508–28.

Catherine R. Osborne, “‘So that one day we may be one’: The Interfaith Center at Columbia, Maryland,” *U.S. Catholic Historian* 35, no. 3 (2017): 75–104.

Brendan J. Payne, “Defending Black Suffrage: Poll Taxes, Preachers, and Anti-Prohibition in Texas, 1887–1916,” *Journal of Southern History* 83, no. 4 (2017): 815–52.

Deirdre Raftery, “The ‘Third Wave’ is Digital: Researching Histories of Women Religious in the Twenty-first Century,” *American Catholic Studies* 128, no. 2 (2017): 29–50.

Walker S. Robins, “American Cyrus? Harry Truman, the Bible, and the Palestine Question,” *Journal of Church and State* 59, no. 3 (2017): 447–65.

Robert Shaffer, “Religion and International Relations: *The Christian Century’s* Protestant Critique of the U.S. Embrace of Fascist Spain,” *Journal of Church and State* 59, no. 4 (2017): 588–607.

Tim Sommer, “‘Always as a Means, Never as an End’: Orestes Brownson’s ‘Transcendentalist’ Criticism and the Uses of the Literary,” *New England Quarterly* 90, no. 3 (2017): 442–72.

James Strasburg, “Dietrich Bonhoeffer, the St. Nicholas Church, and the 1989 Monday Demonstrations: A Case Study of Theopolitical Engagement in the German Democratic Republic,” *Journal of Church and State* 59, no. 4 (2017): 547–65.

D. Paul Sullins, “The History of the 1980 Anglican Pastoral Provision,” *Catholic Historical Review* 103, no. 3 (2017): 529–58.

Andrew Ventimiglia, “A Market in Prophecy: Secularism, Law, and the Economy of American Religious Publishing,” *Journal of the American Academy of Religion* 85, no. 3 (2017): 629–52.

Peter W. Walker, “The Bishop Controversy, the Imperial Crisis, and Religious Radicalism in New England, 1763–74,” *New England Quarterly* 90, no. 3 (2017): 306–43.

Robbee Wedow, Landon Schnabel, Lindsey K.D. Wedow, and Mary Ellen Konieczny, “‘I’m Gay and I’m Catholic’: Negotiating Two Complex Identities at a Catholic University,” *Sociology of Religion* 78, no. 3 (2017): 289–317.

Linda Woodhead, “The Rise of ‘No Religion’: Towards an Explanation,” *Sociology of Religion* 78, no. 3 (2017): 247–62.

Land O'Lakes

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O'Lakes regarding engagement with the world and academic excellence has proved a success in more ways than one. The commitment to excellence and globalism, McGreevy said, has made Catholic institutions "better at being Catholic"—both lowercase "catholic," or universal, and uppercase "Catholic," in the sense of handing on a faith tradition.

Following McGreevy's lecture, a panel discussion featured brief talks by five university presidents on the legacy of Land O'Lakes and the contemporary state of Catholic higher education. Each president brought unique perspectives to bear. Rev. Joseph McShane, S.J., president of Fordham University, situated the statement in continuity with the American Catholic past. McShane explained how Archbishop John Hughes of New York founded Fordham in 1841 for two reasons: to preserve the faith and to provide Catholic immigrants access to the corridors of American power. Catholic institutions had always pursued the kinds of excellence that would help their charges attain success in wider society. The Land O'Lakes Statement entered this deeper stream of American Catholic history in 1967. McShane called this sort of excellence an "apostolic value."

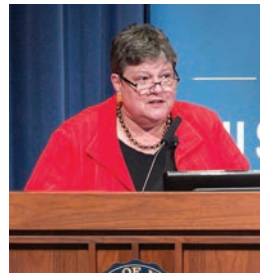


Julie H. Sullivan

Julie Sullivan, the first lay and woman president of the University of St. Thomas, asked whether "Catholic" and "university" were always to be held in tension. Sullivan argued that we live in a moment when both the Church and American society are incredibly polarized. The Land O'Lakes Statement continues to inspire Catholic institutions of higher education to build bridges within the Church as well as between the Church and the world. In bringing the words "Catholic" and "university" together to build institutions of both faith and research, Sullivan said, Catholic universities have an opportunity to demonstrate reconciliation and solidarity in a nation torn by polarization and harsh partisanship.

Rev. William P. Leahy S.J., president of Boston College, spoke third on the panel. He addressed the often-heard criticism of Land O'Lakes that it contributed to the secularization of Catholic life by severing the links between Catholic universities and the hierarchy. Leahy argued that the document's signatories were not seeking to distance universities from the Church. The document's now-infamous call for "true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical," Leahy suggested, meant more for the politics of federal funding than it did for the Magisterium. He explained that in 1967 Catholic university presidents like Paul Reinert were concerned with recent Supreme Court decisions that denied federal funding to "sectarian" universities. Leahy argued that to understand the words "true autonomy" the context of federal funding had to be taken into account. Leahy also criticized the

statement's writers for overestimating the role theology could readily play in the modern Catholic university. It is extremely difficult for theology on its own to permeate the life of a Catholic university in the way they assumed it could, he observed.



Patricia McGuire

Patricia McGuire, president of Trinity Washington University since 1989, noted the limitations of the group gathered at Land O'Lakes. No women were invited to the meeting. Nor did any African Americans, Asians, or Latinos—the Church's rising demographic bases—attend. The changes in Catholic higher education that brought 26 men to a remote retreat venue in Wisconsin were also afoot at Catholic women's colleges like Trinity. The women religious who ran these schools grappled with challenges in enrollment strategies, faculty appointment procedures, and the laicization of boards. Though the framers of Land O'Lakes may not have imagined a Catholicism in the United States as diverse as it is today, McGuire noted, the text's emphasis on engagement still informs the Catholic commitment to social justice. Land O'Lakes, despite its limitations, helped to make possible Catholic higher education's mission to women of color and increasingly diverse immigrant populations.

Rev. John I. Jenkins, C.S.C., president of the University of Notre Dame, spoke last on the panel. A philosopher by training with interests in the 13th-century origins of the Catholic university, Jenkins offered the long view of Church history as it pertained to the Land O'Lakes Statement. There has always existed an inevitable tension between the Church and the university, he observed. The words of the Gospel and the Magisterium can be marked by a stunning clarity, but the Catholic university is designed to raise questions and offer different perspectives. The Archbishop of Paris even had reservations about Thomas Aquinas's reliance on Aristotle, Jenkins pointed out. Catholic universities continue to foster this creative tension between the clarity of Church teaching and new understandings using the powers of reason. The framers of the Land O'Lakes Statement, Jenkins said, rearticulated this classic tension between faith and reason for a 20th-century context.

The discussion that followed featured questions from Notre Dame students of Ryan Hall, Dunn Hall, and a class that read and discussed the statement together in advance. Students raised questions regarding tensions between "jobs" and "vocations," the university's duty to study the Church itself, and the place of women in contemporary Catholic higher education.

The Land O'Lakes Statement is a document often discussed but hardly ever read with the care it deserves. On its 50th anniversary, students, historians, and administrators came together to discern the statement's multiple contexts and its continuities with the deep and more recent past of Catholic higher education. Panelists probed words and phrases for their meaning in 1967 and candidly addressed the document's limitations. The statement's closing words remind faculty, students, administrators, and staff that our



Catholic institutions must remain dynamic and open to the signs of the times: “The evolving nature of the Catholic university will necessitate basic reorganizations of structure in order not only to achieve a greater internal cooperation and participation, but also to share the responsibility of direction more broadly and to enlist wider support. A great deal of study and experimentation will be necessary to carry out these changes, but changes of this kind are essential for the future of the Catholic university.”

Peter Cajka is a postdoctoral fellow at the Cushwa Center.

Hibernian Lecture

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Catholics used the opportunities afforded by the penal laws to win territorial disputes with fellow Catholics. McBride, pushing beyond the story of unenforceable laws, shows how Irish Catholics used a colonial British system to gain leverage in local territorial disputes.

Unexpectedly, McBride finds a constant complaint in letters and reports sent to Rome that Irish bishops were ordaining too many men to the priesthood in the 18th century. The penal laws were designed to diminish the enrollment of men in Irish seminaries—and seriously curtail the power of Catholics to spread the faith—so why did letters brim with complaints about an excessive number of unqualified Irish priests? Reports sent to Rome reflect an Irish Church in a state of “disarray and dysfunction,” as McBride put it. He concluded, however that the high number of priests was a direct result of a structural crisis induced by the penal laws. The English regulations drained the talent pool by driving many elite Catholic families out of Ireland, leaving only men from less educated backgrounds available to shepherd the Irish faithful. The penal laws drove bishops to expedite the process of priestly formation for financial reasons. Bishops—who received a chunk of money from every man they made a priest—ordained men to the priesthood who had not fulfilled the requisite educational requirements. Catholic authorities pressed for cash by the constraints of the penal laws found in holy orders a significant source of revenue.

McBride learned from letters sent to Rome that Vatican officials begged authorities to intervene with the Irish bishops to raise standards for entry into the priesthood. Reports are full of disparaging remarks that these Irish men of the cloth had no true calling to the priesthood, lacked education, and had myriad moral and pastoral failings. Priests in Rome, for example, complained that the 300 men who studied at the Irish College had no means to support themselves. The Penal laws were more than slogans: the confusion the laws created in the church generated internal tensions among Catholics themselves.

Questions from the audience placed the penal laws in historical context and the global historiography of conquest.



Thomas Kselman wondered if the Enlightenment had an impact on 18th-century penal laws. McBride responded in the affirmative: the laws fed off the Enlightenment quest for a universal reason that trumped Catholic and other forms of religious localism. Historian Patrick Griffin asked McBride to situate his story about the penal laws within the longer legacy of conquest and oppression in the 18th-century world. Father Bill Miscamble asked McBride to offer a comparison between the Irish Church under the penal laws and the Polish Church under communist rule. If a church goes underground, does it grow in faith and solidarity? McBride responded that a strong Irish Catholicism would not reemerge until the second half of the 19th century under the auspices of the devotional revolution. He did not think the penal laws were responsible for the resurgence as Catholic life remained difficult, in terms of poverty and institutional life, for the first half of the 19th century. The question and answer prompted a discussion about what Catholics learned from life under the penal laws. McBride and the audience discussed the possibility that Catholics had become more cunning under the British regime, learning the arts of “conspiracy and disguise.”

With the help of new sources in Rome and elsewhere, McBride’s continued study of the penal laws promises to answer these and other questions. He plans to publish a book on the subject and his efforts will take the field one step closer to addressing the “spectacular disparity” that marks modern Irish historiography.

Seminar in American Religion

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raised the question of what “women’s rights” meant for figures like Emma Smith, Joseph Smith’s first wife, who refused to conform to plural marriage and obtained a divorce. Finally, Przybyszewski placed *A House Full of Females* in comparative context with other work on 19th-century women by historians such as Christine Heyrman, Nancy Isenberg, and Stephanie McCurry.



Linda Przybyszewski

Ulrich then responded to Mason and Przybyszewski. She agreed with Mason that the last chapter moved rather rapidly, but defended herself on the grounds that her sources began to fade during that period. She explained her refusal to write a “volume two” that would extend the story through 1890, saying she would leave that task to others. Ulrich also took up the question of the book’s title and subtitle, saying that her

main concern was not women’s rights in the national picture, but rather the intersection of women’s lives, family arrangements, and the establishment of a church community by and for women. In the face of hardship and persecution, she maintained, LDS women stood up for their rights within the church by standing up for their rights as Mormons. She concluded by expressing the desire that other historians would use other sources and perspectives to build on her work.

As usual, over a dozen lively and perceptive questions followed the panelists’ initial remarks. Eric Hamilton (Indiana University–Purdue University Indianapolis) asked about Ulrich’s research and writing journey, wondering what the highlights or turning points were for her. Ulrich immediately referenced Wilford Woodruff’s diary, noting that she “adore[d]” the length and details of the journal. Even more dramatic, however, was her discovery of the diary kept by Woodruff’s mother, which was “hidden in an account book.” As far as Ulrich was aware, no one had ever used that source before. She also mentioned the emotional encounter with sources relating to the Mormons’ tragic Iowa crossing in 1846, where many lost their lives; some of Ulrich’s own ancestors, she revealed, took part in that journey.

Laurie Maffly-Kipp of the Danforth Center on Religion and Politics at Washington University in St. Louis wondered why Ulrich did not address the question of why people initially joined the LDS church at its founding. Ulrich responded that earlier sources were available to answer that question and that her book began in the 1830s with Woodruff’s diary. However she made clear that the primary reason people joined the original Mormon community was that they believed it was “the restoration of God’s authority on earth.” This confidence in the truth of Mormonism, she explained, was also what led people to accept polygamy.

John McGreevy, dean of the College of Arts and Letters at Notre Dame, asked Mason and Ulrich about where the field

should go—“what is the high-stakes book that needs to be written in Mormon history?” Mason offered the theme of “globalization” as one that must be developed more while lamenting that “for the most part” Mormon history seemed “a generation behind” compared to other fields. For her part, Ulrich maintained that polygamy itself still presented opportunities for future research, especially as it intersected with the study of sexuality, legal history, the family, and other issues. While many women left Mormonism over plural marriage, Ulrich reminded the audience, “women without question helped to create the system.”

Mary Cayton (Ohio State) wondered how young Mormon men felt about the practice of polygamy, since the system seemingly advantaged older, wealthier men. In a related question, Barbara R. Walters (City University of New York) wanted to know about sex ratios and the effect they would have had on plural marriage. Ulrich’s responses pointed out that the practice of polygamy ebbed and flowed throughout early Mormonism while Mason interjected that Cayton’s question brought up the oft-debated puzzle about whether or not polygamy would have died of its own accord if not officially prohibited in 1890. Both Mason and Ulrich seemed to think that it would have. But Mason drew on his own research to explain that, in some areas at least, women made up the majority of converts, a fact that “[made] the system possible, at least for a while.” Ulrich stated that Utah specifically enjoyed relatively well-balanced sex ratios.

Andrew Mach (Notre Dame) raised the question of how Mormons “[became] American.” In answering this question, the panelists soon turned to the usefulness of Mormon sources for broader American history. Ulrich pointed to rich details contained in the Woodruff diary as quite illuminating for mid-19th-century American historians interested in a wide variety of topics. Mason said that Mormons were central to answering new questions in political history, such as how the United States engaged in state-building in the late 19th century.

In the foreword to the second edition of *New Perspectives in Mormon Studies: Creating and Crossing Boundaries* (Oklahoma, 2013), Jan Shipps stressed the benefits of interdisciplinary methods in the study of Mormonism. “A willingness to study the methods of more than a single discipline,” she wrote, could help outsiders cross the boundaries into Mormon studies (xii). *A House Full of Females*, by contrast, remains a work deeply rooted in historical methods. Ulrich herself stated during the seminar that she resisted the urge to make “grand pronouncements” about women’s experiences, doggedly focusing instead on the lives of ordinary people. While this approach has benefits and drawbacks, it works to great success for the author of *A House Full of Females*. As Mason put it, “historical sources have rarely had it so good as to be placed in the hands of Laurel Thatcher Ulrich.”

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Cushwa Center Lecture

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In developing a national reputation for the University, Zahm led by personal example. A Dante expert, he collected over 5,000 books by and about the great Italian poet. At his death, his collection was rated the third-best in the nation. Zahm also gained celebrity for his writings, which included 20 books and about as many articles. *Sound and Music* (1892) surveyed writings on acoustics and interpreted various aspects such as tone and pitch, analyzing how motion might affect sound. The text was adopted in the classroom and reviewed favorably by *Scientific American*. Zahm's next effort, *The Bible, Science, and Faith* (1893), attempted to rebut conservative views of the age of the earth and questioned the universality of the Genesis flood.

Zahm's most provocative work, however, was *Evolution and Dogma* (1896), a book that attempted to reconcile biological evolution and Christian belief. He argued that, as long as theology retained the belief in God's direct creation of the human soul, the evolution of human beings from other life forms was quite compatible with Catholic doctrine. Although the book met with favorable comment from many reviewers, the Vatican found it unacceptable and "ordered it out of circulation," Blantz said.

Zahm also left his mark on the campus itself. In addition to his work on behalf of the library, Zahm worked hard to see a new science building (now LaFortune Hall) constructed, an Institute of Technology (now Crowley Hall of Music) built, and a new residence hall (Sorin) erected, all during the 1880s. Sorin, it was said, achieved the distinction of being the first residence hall on a Catholic campus to boast private living quarters.

But Zahm's most important contribution to making Notre Dame an authentic university, Blantz argued, was his support for the establishment of a "house of theology" adjacent to the Catholic University of America. Zahm backed this proposal because it would give seminarians a venue in which to study full time, rather than teach basic courses to Notre Dame students. He also observed that the Washington location would afford priests-in-training the ability to pursue graduate courses at other institutions. Although most of the Notre Dame administration understandably thought that this course would hurt the University in the short term rather than help it, Zahm convinced the superior general to approve the plan. And the plan worked: seminarians in Washington focused on studying, took graduate courses, and some even earned doctorates.

Despite his successes, Zahm also had character flaws, Blantz noted: "He was strong-willed, not easy to get along with, and at times mysterious." When he would return from abroad, Zahm would take pains to conceal where in the United States he was at any given time. He sometimes wrote under a pseudonym and on one occasion invented out of whole cloth a supposed travelogue through eastern Europe and Asia. On the 1920 census, he described himself simply as a "laborer." Yet, despite his quirks and flaws, Blantz said, Zahm helped move Notre Dame toward its modern university status.



Rev. James Connelly, C.S.C.

A question-and-answer session followed the lecture. The first questioner, Paul J. Browne, asked about the presence of international students in Zahm's day. Blantz noted Zahm's trips to Mexico and the southwestern United States where he recruited young men to come to campus. Blantz observed that Notre Dame's engagement with Spanish-speaking students extends back to Zahm's time, over a century ago. Another questioner, Tom Kselman, asked where Zahm's vision of a more prominent Notre Dame came from and what models he would have had in mind. Blantz said he didn't know exactly what Zahm's models were, but he noted that European universities might have been an inspiration; in addition, prestigious American universities like Yale had developed graduate programs by the mid-19th century. In a separate response, Rev. James Connelly, C.S.C., noted that Gilbert Francais supported Zahm with his authority as superior general of the Congregation of Holy Cross.

In some ways, Blantz's lecture dovetailed with the Cushwa Center's symposium on the 1967 Land O'Lakes Statement held earlier in the fall. On that occasion, John T. McGreevy, professor of history and I.A. O'Shaughnessy Dean of the College of Arts and Letters, offered an analysis of Notre Dame's 20th-century history. As late as the 1960s, McGreevy said, American Catholic colleges and universities did not enjoy equality with their secular



Rev. Thomas Blantz, C.S.C.

counterparts in terms of national prestige, faculty salary, and other metrics; indeed, some observers predicted the most talented Catholic undergraduates would soon forsake places like Notre Dame entirely. The biggest challenge for Catholic higher education in that period, McGreevy said, was “mediocrity.” In such a context, the Land O’Lakes vision offered a more expansive perspective on Catholic higher education, praised greater engagement with the outside world, and promoted Catholic identity while adopting more secular approaches to matters like faculty hiring. Ultimately, McGreevy suggested that Notre Dame’s contemporary academic reputation is due in part to the vision and success of the Land O’Lakes project.

Whether or not one agrees with such a project, the analogue seems clear: just as Theodore M. Hesburgh, C.S.C., and the Land O’Lakes Statement helped Notre Dame become more like its most prestigious secular peers in the late 20th century, so Father John Zahm had urged taking a similar path in the first half of the century. Both Hesburgh and Zahm saw the national potential of Notre Dame even as they encountered opposition in implementing their visions. Blantz hinted at the similarity toward the end of his talk. If Edward Sorin was the founder of Notre Dame, he said, and Theodore Hesburgh its second founder, then Zahm deserves to be thought of as a “1.5 founder”—a leader who helped put the University on its present-day path.

Book Review

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terms of their different role in society.

While these three stand in for white Protestantism, White also discusses Catholicism at some length. White characterizes the Catholic Church as “the country’s only explicitly conservative institution; it rejected contract freedom, individualism, liberty of conscience, and equality” (315–16). He recounts the disputes over public schools, funding for sectarian education, the Cincinnati Bible War of 1869–1873, President Grant’s 1875 condemnation of Catholicism, and other familiar episodes. *De facto* religious pluralism between Catholics and Protestants, White argues, emerged not from an ideological desire for tolerance, but from “conflict and stalemate” (321). While experts might want more—“where is Cahenslyism?”—White manages to cover most of the important events in American Catholic history in this period.

White also includes other religious traditions in his narrative. Like Catholics, Jews proved themselves friends of immigrants. This fact should not overshadow the era’s significant intra-Jewish tensions, however. German Jews, who had immigrated decades earlier, looked askance at the flood of Eastern European Jews arriving in the 1880s. Ethnic tensions combined with disputes over Reform Judaism resulted in controversies concerning the extent to which Americanization was desirable. Others stood even further outside the boundaries of the American religious mainstream. Mormons threatened the home with their practice of polygamy. Some Native American groups adopted the Ghost Dance around 1890 in a tragic development that ultimately resulted in the massacre at Wounded Knee. While the vast majority of Americans in this period remained at least nominally religious, voices of unbelief could also be heard. By far the most famous American skeptic was the Republican orator Robert Ingersoll, but White also notes the visibility of a handful of Chicago anarchists who publicly mocked religion.

The Republic for Which It Stands has a myriad of strengths. First is its comprehensiveness, a mark of all of the volumes in this series. White’s background is in western, environmental,

and Native American history, but readers will find informed treatments of religion, culture, economics, and high politics in this period as well. Second, the book is a boon since it relies to a large extent on recent literature. Those teaching the U.S. survey can quickly become acquainted with some of the most recent work on the Gilded Age by examining the volume’s footnotes. Relatedly, the 29-page bibliographical essay at the end of the book is itself worth the price of admission. It synthesizes much of the important work on this period and covers nearly every conceivable subtopic. Finally, the image inserts—which contain photographs, paintings, diagrams, sketches, and political cartoons—helpfully reinforce the points made in the text.

The only major criticism I would make of the book is that White provides an unremittingly negative account of the era. To be sure there is much to be negative about: the oppression of Native Americans, the birth of Jim Crow, the growth of monopoly and political corruption, and the violent suppression of labor strikes are just some of the age’s features White rightly condemns. And, to be fair, early on he praises the more egalitarian vision of the Radical Republicans and celebrates their temporary successes during Reconstruction. Still, we must be wary of the dangers of caricature, especially on a scale as large as this. Do we really want to think about the Gilded Age as simply a dark prelude to the happy days of the Progressive Era? One senses there is more to the story than we get in this treatment.

Nevertheless, however one evaluates the period from 1865 to 1896, historians can no longer afford to treat it as “flyover country.” Textbooks, edited collections of documents, and U.S. history survey courses might pause and spend more time in this period. It is easy, to paraphrase White, to jet from Abraham Lincoln to Theodore Roosevelt without touching down in between (2–3). However, such an itinerary misses the culture, politics, and people formed in the intermediate period. We will not really be able to understand the Progressive Era, let alone the rest of the 20th century, without grappling with the challenges, contradictions, and hopes of the Gilded Age. *The Republic for Which It Stands* allows us to begin doing just that.

