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Cover image: Notre Dame's main quad in spring 2020, with a statue of University founder Rev. Edward Sorin, C.S.C., in the foreground. Photo by Matt Cashore.

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My last three notes have been grim, covering George Floyd’s murder (fall 2020), COVID-19 (spring 2020), and clergy sexual abuse (fall 2019). These crises and their reverberations are still shaping our lives and Cushwa programming. Nevertheless, I resolved to compose this note in a spirit of joy—literally. There is a model for this in the Catholic liturgical calendar. On the fourth Sunday of Lent, known as Laetare Sunday, the Church deliberately pauses in the solemn season of penitence to anticipate the joy of the Resurrection. “Laetare,” the Latin word for “rejoice,” is also the name of an annual award that Notre Dame has been bestowing since 1883. It is proclaimed, perhaps presumptuously, to be the highest honor awarded

to an American Catholic.

Like the gilded Our Lady of the Immaculate Conception atop the Main Building, which replicates a statue in Rome’s Piazza di Spagna but honors Mary under her title of patroness of the United States, the Laetare Medal infuses a Roman tradition with a decidedly American flavor. Modeled after a papal honor conferred on Laetare Sunday, the U.S. version was designed to highlight Catholics’ role in American life. Devised as a marketing tool of sorts, the Laetare Medal celebrated Catholics’ contribution to the nation during an era when many of their fellow citizens doubted that they had the capacity or willingness to contribute. Historian John Gilmary Shea, who foregrounded Catholic subjects in American history, was an apt first recipient of the medal.

The medalist is now announced on Laetare Sunday, but traditionally the medal was bestowed on that feast, when Notre Dame’s president or his delegate traveled to the honoree rather than the other way around. An exception was made in 1933, the medal’s 50th anniversary, when all living honorees were invited to attend that year’s commencement. Among the luminaries was Al Smith, the former governor of New York, who had been awarded the medal in 1929, the year after he lost the presidential election.

John F. Kennedy was the obvious choice for the honor in 1961, the spring after he became the first Catholic to win the U.S. presidency. Tellingly, Notre Dame’s president Theodore Hesburgh broke with precedent in approaching Kennedy before any announcement was made, giving him the option to decline the honor if it seemed unwise to call so much attention to his Catholicism during his first year in office. Kennedy did give the green light. But the fact that Hesburgh had felt the need to ask permission signaled that a formerly uncontentious honor would grow more complicated in the years ahead. In 1972, for example, Dorothy Day seriously considered refusing the medal, believing that her status as a “Christian anarchist” and tax refuser precluded her from accepting the honor.

—continued on following page

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

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Rev. Theodore M. Hesburgh, C.S.C., presents the University of Notre Dame's 1961 Laetare Medal to John F. Kennedy in the Oval Office. Father Edmund P. Joyce, C.S.C., vice president of the University, looks on.

One hundred years on, in 1983, Notre Dame administrators wondered whether the Laetare Medal was a relic of a bygone age. "After all," Hesburgh mused, "with twenty-one members of the United States Senate, [Catholics] are hardly an immigrant minority; we have entered the mainstream." Notre Dame did decide to continue to recognize men and women who best embodied American Catholic ideals, and Hesburgh himself received the award in 1987 (originally only lay Catholics were eligible, but that changed after the Second Vatican Council).

Conceived as a way to bridge a gap between Catholics and their fellow citizens, the

Laetare Medal has in recent years increasingly come to reflect divisions among Catholics themselves. In 1992, several Catholic bishops objected when the honor went to Democratic politician Daniel Patrick Moynihan, arguing that his public support of legalized abortion should disqualify him. A similar case, advanced far more vociferously, was made in 2016 when then-Vice President Joseph Biden received the award jointly with John Boehner. And, famously, Mary Ann Glendon publicly declined the medal in 2009 in the midst of the furor over President Barack Obama's selection as Notre Dame's commencement speaker.

The 2021 medalist, Carla Harris, will become only the third Black Catholic to win the Laetare Medal (Sister Thea Bowman became the first so honored only in 1990). We warmly congratulate Harris.

I want to end with words from the 2020 awardee, Kathleen McChesney, who was honored for her leadership role in working toward the prevention of clergy sexual abuse over the last two decades. McChesney had this to say in her (virtual) acceptance speech:

I am especially encouraged by the University of Notre Dame and the Cushwa Center's sponsorship of the ongoing research project "Gender, Sex, and Power: Toward a History of Clergy Sex Abuse in the United States Catholic Church." This work, which is directed by a team led by Dr. Kathleen Sprows Cummings, is an example of academic collaboration with external researchers at the highest levels. The research is an unprecedented step in the history of the Church and is certain to uncover difficult truths about the consequences of power differentials and lack of accountability within the Church. The inscription on the Laetare Medal reads "Truth is mighty and will prevail." It's most appropriate, then, that Notre Dame's research is leading the way in illuminating past secrets of the Church and in educating new generations of Catholics about protecting the young and the vulnerable.

I was moved by McChesney's fervent support of the Cushwa Center. Beyond that though, as a person fascinated by the way Laetare has changed over time, I hope that the medal will not only celebrate what Catholics have done in America, but prompt us to ask what we can do better.

Kathleen Sprows Cummings

Fall 2020 at the Cushwa Center

BY PHILIP BYERS AND STEPHEN M. KOETH, C.S.C.

In fall 2020, coronavirus pandemic restrictions compelled the Cushwa Center to postpone its Seminar in American Religion and to host the semester's three October events as webinars, each now available to view on the center's YouTube channel.

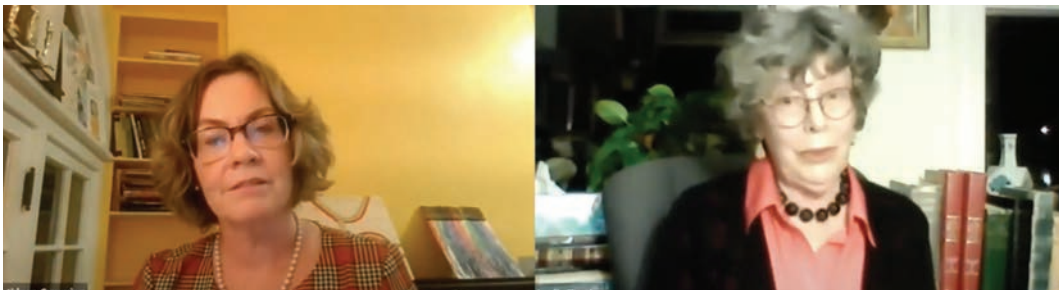
Leslie Woodcock Tentler on Writing American Catholic History

On the evening of October 6, Leslie Woodcock Tentler joined Cushwa director Kathleen Sprows Cummings for the 2020 Cushwa Center Lecture, a virtual gathering in which two leading historians discussed the past, present, and future of American Catholic historiography. Tentler, professor emerita at the Catholic University of America, recently published *American Catholics: A History* (Yale, 2020), and the conversation revolved around the narrative and interpretive choices she applied to that project.

Cummings and Tentler began by discussing how a writer's own context often frames a story. Whereas former Cushwa Center director Jay Dolan's 1985 survey, *The American Catholic Experience*, had reflected the optimism of postconciliar Catholicism, Tentler composed her account during a time in which the once apparent triumph of Vatican II had given way to "anger, despair, and very real doubt" sown especially by revelations regarding clerical sex abuse. With alarming numbers of Catholics leaving the Church or, at the very least, feeling

alienated from its leadership, Tentler's narrative conveys a more apprehensive mood than some books composed in decades past.

Next, Cummings asked Tentler to reflect on the book's structure, especially the decision to open each section with a biographical capsule. Tentler adopted that tactic after years in the classroom, which had taught her how individual lives can cut through to even the most uninterested students or readers. The short biographies allowed Tentler to highlight traits unique to each historical period while also demonstrating that present-day readers share certain things in common with figures from the past. Attention to Samuel Mazzuchelli, O.P., shows that for all the influence Catholics have exerted on American cities, they were present on frontiers as well, with American Catholicism always being shaped by its environment, whether urban or rural. Mother Frances Xavier Cabrini most reminds Tentler of a "modern day corporate CEO" whose empire traded in faith rather than capital, challenging any readers who believe globalization is a feature unique to the 21st century. John C. Cort and Patricia Caron Crowley reinforce the increasing prominence of the laity during the 20th century, and the two likewise emblemize



Kathleen Sprows Cummings and Leslie Woodcock Tentler

vital social trends: Cort through his leading role in the labor movement, and Crowley for her part in one of the “most consequential developments of the postconciliar years,” the struggle over birth control.

The final third of the conversation incorporated audience questions, including several submitted by doctoral students and junior scholars eager to engage one of their field’s most esteemed academics. Responding to a question from Gabrielle Guillerm (Northwestern University) about future directions in U.S. Catholic historiography, Tentler reflected upon how writing a new survey had ironically refreshed her appreciation for *older* synthetic works which, though often dismissed as hagiographic, still stand as repositories of insightful research. According to Tentler, the joy of history as a discipline is that the fairly static nature of the methodology permits historical work to build on itself over generations. “The field is alive,” Tentler assured younger scholars—“keep contributing to it.” Cushwa Center postdoctoral fellow Rev. Stephen M. Koeth, C.S.C., and historian William Cossen both commended how Tentler depicts American Catholics’ relationship to the broader body politic, as her book avoids overplaying common themes like anti-Catholicism and Catholic exceptionalism. Even while Tentler agreed with those comments, she could understand why past historians have often stressed distinctiveness, describing the Catholic “institutional world...[as] an extraordinary achievement,” especially given its construction by “a people so desperately poor.” A final batch of questions asked Tentler to reflect on how this book would influence her own future scholarship: Might she work on a history of American Catholic women or a study of U.S. Catholicism in comparative context? Tentler outlined her longstanding interest in writing a history of diocesan clergy, but more than anything expressed her desire to return to archives. She said that *American Catholics*, which drew on much

secondary scholarship, was “the hardest book I’ve ever written.”

Whatever pains went into its composition, Leslie Woodcock Tentler’s new survey has made an invaluable contribution. For a rising generation of scholars, it will serve as a definitive synthetic account of a field that is very much alive.

Colin Barr on Greater Ireland

Every country has expatriates—what, then, can explain the persistent intensity of Irish identity across national boundaries, oceans, and even generations? Historian Colin Barr (University of Aberdeen) proposed an answer on October 9, when he delivered via Zoom the annual Hibernian Lecture on the topic “The Idea of Greater Ireland.” Following a brief word of welcome from Patrick Griffin, the Madden-Hennebry Professor of History and director of the Keough-Naughton Institute for Irish Studies, and a formal introduction from Cushwa Center director Kathleen Sprows Cummings, Barr launched into his argument: in the globalized 21st century, “Greater Ireland” provides the most historically faithful and presently useful framework for understanding the worldwide Irish population.

Far from being an academic neologism, the notion dates back centuries, with Barr identifying phrases in both old Norse literature and medieval Latin manuscripts that invoked a “Greater Ireland” long before the onset of the familiar migrations of the 19th century. By the turn of the 20th century, the concept had spread sufficiently to find expression in James Joyce’s *Ulysses*, in which The Citizen alludes to “our greater Ireland beyond the sea.” While numerous factors helped to create this sense of a global Irish community, Barr pointed especially toward the vital role of the Roman—or, in his words, the “Hiberno-Roman”—Catholic Church. In nearly any migrant community, the Church controlled



Colin Barr

those few institutions that afforded any degree of structure to civic life: schools, fraternal societies, parish associations, and even social institutions such as marriage. Through the work of ambitious prelates, the Irish frequently captured those structures, such that “church control” in a community became *de facto* Irish control, until “the world [became] greener, and greener, and greener.” Church-based publications reinforced Greater Ireland’s worldwide reach, facilitating conversations not just within individual migrant communities, nor merely projecting voices from the North Atlantic, but instead incorporating Irish views “laterally,” from all points around the globe. Barr admitted that the Church’s role in Greater Ireland’s spread highlights one of the concept’s potential “pitfalls or challenges,” namely how to account for the experiences of Protestant-majority Irish migrants in locales such as New Zealand; likewise, it remains an open question whether an Appalachia-dwelling descendant of Irish Protestants might ever fully identify with Greater Ireland. Yet the spread of secularization, he surmised, might yet provide a “pathway” to the realization of Wolfe Tone’s idealistic ambition to “substitute the common name of ‘Irishman’ for Catholic, Protestant, and Dissenter.”

Greater Ireland also provides a useful contrast to an oft-favored term: “diaspora.” In Barr’s telling, diaspora has the benefit of conceptual familiarity, a function of its longstanding and broad usage across numerous instances and cultures. For all the term’s popularity, Barr queried its applicability to “today’s global Irish,” a critique built upon his astonishingly far-ranging and tireless archival research. The notion of diaspora, he acknowledged, might make sense from the vantage point of the United States, where many current Irish-Americans can trace their ancestry to the years immediately following the Great Famine. But with visits to 104 archives in 12 countries across 5 continents, Barr learned anew that the Irish American narrative is not always representative. Irish stories from New Zealand, South Africa, Newfoundland, and Argentina, for example, emphasize different themes. More importantly, diaspora sometimes connotes settled-ness, with migrants departing one location before taking root in another. In contrast, Barr’s extensive legwork underscored a sense of the “Irish-in-motion,” tracking migrant flows from Ireland to Grass Valley, California, to Victoria, Australia, to Otago and Greymouth, New Zealand. Without rejecting the usage of diaspora, Barr recommended Greater Ireland as a conceptual complement, one able to highlight themes less conducive to diasporic framing.

Over the program’s final 20 minutes, Cummings moderated diverse questions submitted by virtual participants from around the world. Cushwa fellow Rev. Stephen M. Koeth, C.S.C., asked how the lecture material connects to Barr’s research on Fr. Paul Cullen: Is Cullen’s life an argument in favor of Ireland’s unique influence in global Catholicism? As they spread across the Anglosphere, Barr explained, Cullen’s protégés not only carried a particular idea about what it meant to be Irish and Catholic but also the ambition to “replicate” Cullen’s style of hierarchical leadership; Cullen was “able to create an infrastructure that was self-replicating,”

such that “Hiberno-Roman Catholicism” became received as normative. Joan Redmond (King’s College London) asked how earlier centuries of migration influence Greater Ireland—who gets included? Barr distinguished between pre- and post-Famine migration, in which earlier migrants moved constantly but in fairly small numbers, often concentrated among the most elite. From his position in Philadelphia as archivist for the Redemptorists of the Baltimore Province, Patrick Hayes wondered what role religious archives play in the reconstruction of Greater Ireland. This question excited Barr: archival material, he argued, is “the connective tissue” revealing the links among the global Irish. Especially in a moment of economic stress precipitated by COVID-19, Barr implored the virtual audience to work to save religious archives, particularly those pertaining to Irish women and women religious, whose underappreciated contributions are overwhelmingly repositied in religious archives. At the conclusion of the audience Q&A, Marilyn Madigan of the Ladies Ancient Order of Hibernians commended Barr for his stimulating lecture.

Heath Carter and Kathryn Gin Lum on Religious Biography

Heath W. Carter, associate professor of American Christianity at Princeton Theological Seminary, and Kathryn Gin Lum, associate professor in the Religious Studies Department at Stanford University, serve as co-editors with Mark A. Noll of *The Library of Religious Biography*, a series published since the early 1990s by The William B. Eerdmans Publishing Company. On October 29, Carter and Gin Lum joined Cushwa Center postdoctoral research associate Philip Byers for a Q&A webinar on religious biography.

Byers began by noting that although biographies are popular with the general public, historians often question the ethics and methodology of

biography, asserting that biographers are guilty of voyeurism and that the genre too often devolves into “great man history.” He asked what the weaknesses of the genre are, how they can be avoided, and whether the series is an intervention in scholarly circles or an attempt to reach more popular audiences.

Carter agreed that biography can devolve into voyeurism but that at its best biography shows how examining a single life illuminates much broader issues in society. Gin Lum concurred and, citing Jill Lepore’s 2001 article in the *Journal of American History*, argued that biography is akin to microhistory and avoids voyeurism and “great man history” when it pays attention to context and to the fact that subjects are shaped by events as much as they are shapers of the world around them.



Philip Byers, Heath Carter, and Kathryn Gin Lum

Both Carter and Gin Lum acknowledged their appreciation for biography’s ability to reflect work in the historical field while also engaging a wide audience through a strong narrative arc, something that is often lacking in monographs. They emphasized that this makes biographies highly useful in undergraduate teaching. Gin Lum further suggested that incorporating elements of biography in monographs—by beginning sections with illustrative biographical sketches, for example—is a way of engaging general readers.

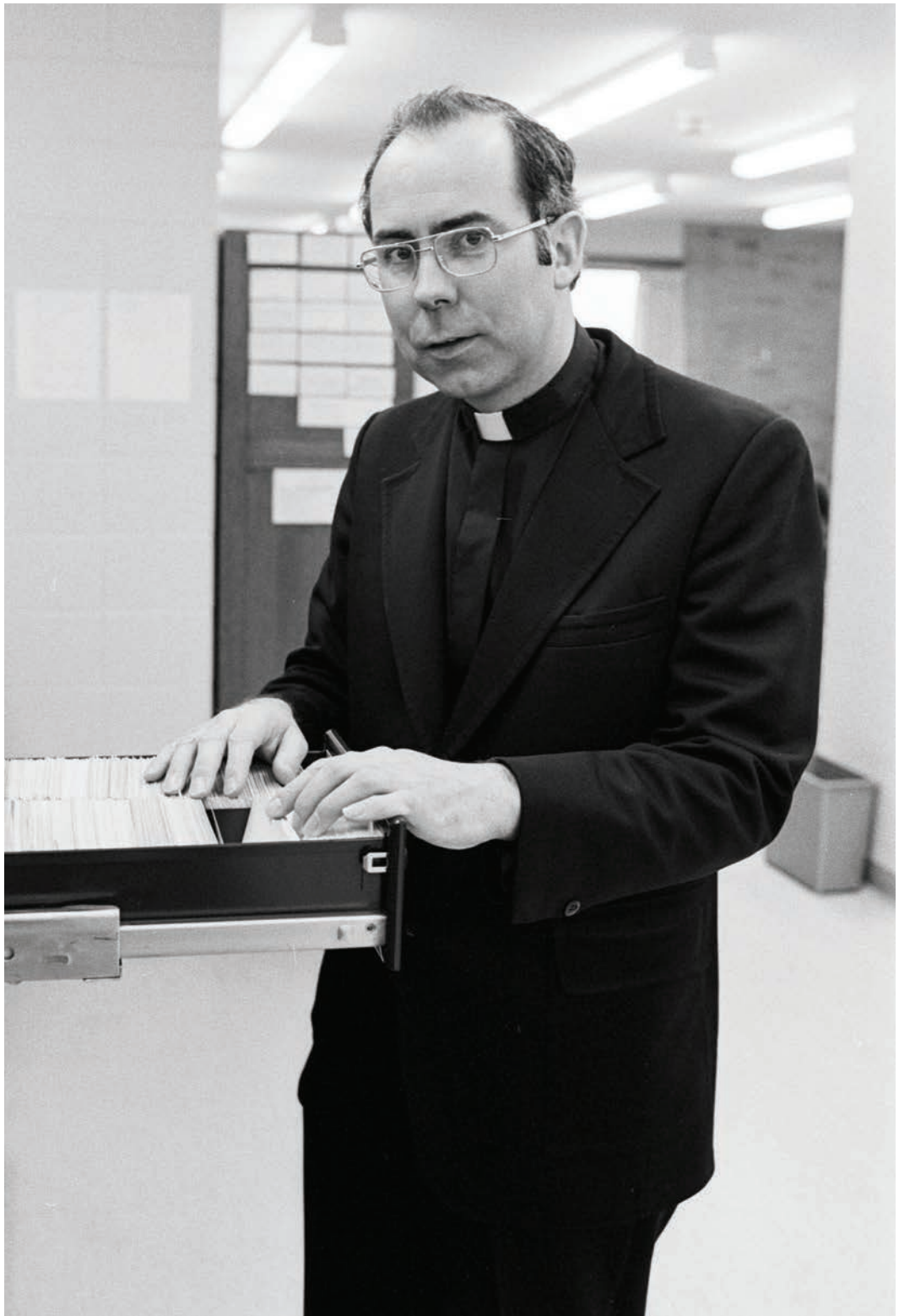
Summarizing several questions submitted by webinar participants, Byers asked what was religious about religious biography. Given that people are inconsistently religious, how do the editors define who and what counts as religious? Carter answered that the series was open to various approaches to religiosity. In the 1990s, he said, religious history was more marginalized, but now that it is being centered, the series is freer to focus on more diverse subjects and more complex understandings of religion. Forthcoming biographies, for example, include not only religious leaders like Oral Roberts, but female activists like Sojourner Truth and Elizabeth Cady Stanton, political figures including Andrew Jackson, Dwight D. Eisenhower, Richard Nixon, Winston Churchill, and John Foster Dulles, as well as authors and entertainers like Laura Ingalls Wilder, Aretha Franklin, and Tina Turner. Gin Lum suggested that by focusing on a subject's context, a biographer can avoid having to adjudicate who is and who is not sufficiently religious. Examining why people ask about, or try to deny, a subject's religiosity helps explain why that person matters and what that person tells us about a particular time and place.

Reminding listeners of Eerdman's roots in the Dutch Reformed tradition, Byers asked about the series' foundations and how the editors envisioned the series evolving. Carter said that the series' earliest entries were dominated by white, American, male, Protestant, and clerical subjects. But the editors believe that the series can reflect the evolving mainstream of the historical field, as well as the name of the series itself, by exploring subjects from diverse religions, genders, races, classes, and nations of origin. Gin Lum stressed their desire to balance between biographies of lesser-known but important figures and household names.

The conversation concluded with Carter and Gin Lum offering advice for authors interested in contributing to the series. Although the

coronavirus pandemic has kept them from interacting with scholars at conferences, both Carter and Gin Lum stressed that authors should not hesitate to reach out to them by email or through Twitter to brainstorm ideas and to get advice on submitting proposals. Gin Lum warned that the pitfall for proposals is that authors love their subject too much, which risks turning biography into hagiography. The key, she offered, is for authors to ascertain why their subject matters and to state this clearly, not merely to assume that readers will care as much as they do. Most of all, Carter said, the editors were interested in quality writing and in books that appeal to a range of readers from academic historians to undergraduate students and a general audience.

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Philip Byers and Stephen M. Koeth, C.S.C.,
*are postdoctoral fellows at the University of Notre
 Dame's Cushwa Center.*



University archivist Rev. Thomas Blantz, C.S.C., looking through a card catalog in the reading room of the Notre Dame Archives on the sixth floor of Memorial Library (later Hesburgh Library), February 11, 1975. Image from the University of Notre Dame Archives.

An American, Catholic University

Thomas Blantz's History of Notre Dame

BY STEPHEN M. KOETH, C.S.C.

The middle decades of the 19th century were boom years for Catholic colleges in the United States. Historian of education Frederick Rudolph estimates that between 1850 and 1866 alone, some 55 Catholic colleges were established in the U.S. Among the founders of that era were a 28-year-old priest and seven brothers from a newly formed French religious community. Father Edward Sorin and his confreres from the Congregation of Holy Cross arrived in the United States in September 1841 and after several months in Vincennes, Indiana, were given 524 acres in northern Indiana near the south bend of the St. Joseph River. In November 1842, they arrived at the property's snow-covered lakes and

christened their as yet aspirational school L'Université de Notre Dame du Lac. Just ten days later, Sorin wrote to Father Basil Moreau, the founder of the Congregation, of his "firm conviction" that their new "undertaking cannot fail of success," promising that it would soon be "greatly developed," and predicting that "this college will be one of the most powerful means of doing good in this country" (41).

Despite his confidence, the odds were against Sorin and his confreres. Of those 55 Catholic colleges founded in the U.S. between 1850 and 1866, 25 had been abandoned by 1866. And yet nearly 180 years later, the University of Notre Dame stands as testimony to the success of Sorin's striving. Notre Dame is today a top-twenty research university and an iconic institution in American Catholicism with over 130,000 living alumni, a legendary football team, and a nearly \$14 billion dollar endowment.

Few people are better equipped to tell the story of how Sorin and Notre Dame beat the odds than Father Thomas Blantz, C.S.C. Blantz arrived on campus as a high school freshman, earned his undergraduate degree in philosophy in 1957, and was ordained a Holy Cross priest in 1960. After obtaining a doctorate from Columbia University, he joined the faculty of Notre Dame's history department in 1968 and was a beloved teacher for 45 years. In that time, he also held a number of administrative positions, serving as rector of Zahm Hall for three years, chair of the history department for six years, University archivist for nine years, and vice president for student affairs from 1970 to 1972. Blantz retired from teaching in 2013, shortly after his 80th birthday, and devoted himself to researching and writing a history of the University.

In his newly published 600-page tome, *The University of Notre Dame: A History* (Notre Dame Press, 2020), Blantz narrates the history of the University from the establishment of its founding religious order and the arrival of Father Sorin in Indiana to the inauguration of Father John I. Jenkins, C.S.C., as the University's 17th president in 2005. The book's 21 chapters are organized chronologically by University president, by decade, and by major moments in American history such as the Civil War, the Great Depression, and the two world wars.

Blantz now resides at Holy Cross House, the Congregation's retirement home on the north shore of St. Joseph Lake, from where he graciously agreed to be interviewed by email amidst the restriction of visitors during the coronavirus pandemic. Our exchange was an opportunity for me to probe some of his broader perspective now that this major study is completed, and select quotes from our conversation are interspersed below.

A Holy Cross University

Blantz begins with a chapter on the French origins of the Congregation of Holy Cross, and the evolving relationship between the order and the University it came to found is a subtheme that runs throughout the text. As a fellow Notre Dame alumnus and Holy Cross priest, I was especially interested in how Blantz understood the relationship between the University and the Congregation that founded it.

Blessed Basil Anthony Moreau first brought the priests and brothers of Holy Cross together in 1837, in large part as a means of revivifying the Church in France after the destruction of the Revolution. Indeed, Blantz states that "it is not inaccurate to say that without the French Revolution of the 1790s there would be no University of Notre Dame in the 1840s" (2). Just four years after the Congregation's founding, and a year after Moreau and Sorin were among the first of the community's priests to make religious vows, Moreau accepted a request from Bishop Célestin de la Hailandière of Vincennes, Indiana, for priests and brothers to staff his young diocese. In 1841, Sorin left France on the overseas venture that would become, in Blantz's estimation, "the congregation's greatest success" (19).

The histories of the Congregation and of the University of Notre Dame were, therefore, virtually inseparable from the beginning. When Moreau resigned as superior general of the order, and his successor died shortly thereafter, Sorin was elected superior general of the Congregation in 1868. Until Sorin's death in 1893, and again between 1906 and 1943, the international headquarters of the order moved to Notre Dame, and in 1872 when the Congregation's general chapter was held at Notre Dame it was the first time that a general chapter of any religious congregation had been held in the New World (105).

Throughout the University's history, but especially in its earliest days, the Congregation provided priests as president, administrators, and teachers, including priest-scholars Father Charles O'Donnell, C.S.C., in literature; Father Julius Nieuwland, C.S.C., in science; Father Matthew Walsh, C.S.C., in history; and Father Michael Mathis, C.S.C., in liturgy (177). Until 1958, the priest-president of Notre Dame was also the religious superior of all the priests and brothers assigned to the campus. Because canon law limits the terms of religious superiors to six years, the presidency of the University was also limited to a six-year term (402). At the end of the first term of Father Theodore Hesburgh, C.S.C., the roles of superior and president were separated, allowing Hesburgh to continue as president for another 29 years. Blantz believes this was an important change that allowed for Notre Dame's long-term growth under Hesburgh's leadership. It gave Hesburgh and his successors "greater freedom in planning for the future," Blantz says, such as "what departments to build up now and which next, and which after that, or which buildings to put up now, and which ones after that."

Theoretically, this also allows the Congregation and the University to prepare qualified Holy Cross priests to serve as president. "The Trustees do have to keep succession in mind and have someone available to succeed as president when the occasion demands," Blantz says. He notes that the Trustees did this in the 1980s when they put Fathers Edward 'Monk' Malloy, C.S.C., E. William Beauchamp, C.S.C., David Tyson, C.S.C., and Ernest Bartell, C.S.C., "in important positions to prepare them



Rev. Julius Nieuwland, C.S.C., and students in an organic science laboratory in the Institute of Technology (later Crowley Hall), circa 1915. Image from the University of Notre Dame Archives.

for possible succession” of Father Hesburgh. There have also been, however, various moments when groups of students or faculty agitated for a change in the University bylaws to allow a lay person to serve as president rather than a Holy Cross priest (418, 479). “A layperson might be a more talented administrator,” Blantz admits, but he still believes that “a priest-president is better. Notre Dame’s Catholicity is one of its greatest attractions,” he says, “and nothing emphasizes ‘Catholic’ to the public and the world as much as a priest or religious as president and guiding spirit.”

While the histories of Holy Cross and the University have been deeply intertwined, and the Congregation was clearly instrumental in Notre Dame’s early development, Blantz doesn’t overtly address how Notre Dame may be different from other Catholic universities because it was founded by Holy Cross religious rather than, say, the Jesuits, as many Americans have long presumed. This uncertainty about the particularity of a Holy Cross university may lie less in Blantz’s analysis than in the order and the University’s self-understanding. Blantz records that in 1966, when the Congregation contemplated transferring the University’s governance to a lay board of trustees, Father Howard Kenna, C.S.C., the Holy Cross provincial at the time, stated “This is not primarily a Holy Cross institution: it is a Catholic institution” (431). And yet, as we shall see, Blantz’s research and teaching do suggest at least one important way in which Holy Cross may bring a unique charism to its mission in higher education and thus to the University of Notre Dame.

An American University

What is far more clear is that Notre Dame was always intended to be an *American* university. In the opening lines of his book, Blantz records that Sorin was grateful he “was not baptized under a French saint’s name” and that his given name, Edward, was free of “every vestige of nationality” (1). This was because “from the first day he stepped ashore, he wanted to be an American,” even kissing the ground when he landed in New York as “a sign of adoption” (1, 23). Sorin named an early campus building after George Washington, became an American citizen in 1850, soon after became postmaster and commissioner of roads for the area, and sent Holy Cross priests and sisters to serve as chaplains and nurses for the Union Army during the Civil War.

Even academically, Blantz says that “Sorin clearly wanted Notre Dame to be an American institution.” Sorin founded Notre Dame on the French six-year model, which included two years of high school and four years of college, but he patterned the curriculum and the methods of discipline after that of American universities, even writing to administrators at St. Louis University for advice on these matters. Under Father Auguste Lemonnier, C.S.C., in the 1870s and Father Andrew Morrissey, C.S.C., in the 1890s, Notre Dame added a third and then a fourth year of high school, further conforming Notre Dame to the American model of education. Father James Burns, C.S.C., eliminated the high school completely, bringing Notre Dame more in line with the development of other American colleges, and under Father Hesburgh, Blantz says that “Notre Dame patterned itself more and more after major American universities, with strong graduate programs and original scholarly research.”

Sorin’s patriotism and his desire for Notre Dame to be an American institution did not go unnoticed or unappreciated. In 1884, Sorin was invited to attend the Third Plenary Council of American bishops in Baltimore, and in 1888 when Sorin observed the golden jubilee of his ordination, Cardinal James Gibbons (America’s only cardinal), two other archbishops, and 12 bishops attended the festivities at Notre Dame. Archbishop John Ireland of St. Paul lauded Sorin’s “sincere and thorough Americanism” in his jubilee Mass sermon, saying: “From the moment he landed on our shores he ceased to be a foreigner. At once he was an American, heart and soul” (2).



Father Hesburgh, President Dwight D. Eisenhower, and Cardinal Giovanni Battista Montini (future Pope Paul VI) at Notre Dame commencement in 1960. Image from the University of Notre Dame Archives.

As Ireland's sermon and the presence of so many dignitaries at Sorin's jubilee made clear, Notre Dame quickly came to have an important place in American Catholic life. Blantz does not attempt to catalog all the many ways the University shaped American Catholicism or how changes in the American Church reshaped the University. In fact, Blantz says that he believes Notre Dame lived "almost independently of the rest of the American Church: it did what it saw as its mission to do; it cooperated with bishops and various Catholic organizations whenever asked; but, in general, had its eyes on its own educational mission and spent its efforts following it."

Still, one does not have to read between the lines to recognize the important place Notre Dame has held in the development of American Catholicism. Throughout the book, Blantz records the numerous "firsts" the University achieved among U.S. Catholic universities, including establishing the nation's first Catholic engineering program (109, 260), first Catholic agriculture school (211), and first Catholic law school (145), and opening Sorin College as the first Catholic college residence hall with private rooms (133). Even among all American universities, Blantz states that Notre Dame distinguished itself as the first campus with electricity (138) and the site of the first wireless message sent in the United States (161). No wonder, then, that when Bishop John Keane of Richmond, Virginia, was named the first rector of The Catholic University of America in 1886, he spent several weeks at Notre Dame gleaning advice from Sorin about establishing and developing a university (145). Sorin's successors, too, played important roles in American and Catholic higher education. Father James Burns and Father William Cunningham, C.S.C., played influential roles in the founding and development of the National Catholic Educational Association, and Father Hesburgh was the first priest elected to the Harvard Board of Overseers and served as president of the Association of American Colleges and Universities.

But perhaps Notre Dame's greatest single contribution to U.S. Catholicism was precisely that it helped prove Catholics could be truly American. And arguably nothing made that case more forcefully than the Notre Dame football team. Most institutional histories of major American universities likely wouldn't contain as detailed a history of a college sports program as Blantz provides for Notre Dame football. But this is less a concession to the expectations of football-crazed alumni and fans and more an indication of just how central a role football played in Notre Dame's success. "I think football has been very important in the history of Notre Dame," Blantz told me, "especially under Knute Rockne."

First and foremost, football's importance can be understood financially. "In 1919, football made a profit for the University of \$250," Blantz says, and just a decade later "in 1929 the profit was \$540,000. Rockne's teams brought in over \$2,000,000 in the 1920s," funds that undeniably assisted in the construction of residence halls—including Howard, Morrissey, Lyons, Dillon, and Alumni Halls—as well as the South Dining Hall, and "perhaps aided faculty salaries." Even today, football "continues to help balance the University budget." But more than that, Blantz argues that "football helped give Notre Dame national fame," which made the University "more attractive to prospective students, faculty, and benefactors." It also helped inspire generations of American Catholics, still judged as less than fully American by the nation's Protestant majority, to see themselves as equal to the blueblood schools Notre Dame vanquished on the gridiron.

A Catholic University

While Sorin undeniably strove to make Notre Dame an American university, he along with his contemporaries and most of his successors would absolutely have taken for granted the fact that Notre Dame was a Catholic university—and the means by which it would remain so. Blantz details devotional life on campus especially under prefect of religion Father John O'Hara, C.S.C., later president of the University and then cardinal archbishop of Philadelphia. O'Hara's religious program, which included a daily bulletin providing exhortations to virtue, listing prayer requests, and detailing the number of Communion received on campus each day "was the envy and model of many Catholic institutions across the country" (284).

By the 1960s, however, the mission and nature of a Catholic university, like so much else in the Church and in American society, was ripe for reevaluation. Blantz narrates the significant changes to American Catholic higher education that occurred in this era not only in curriculum, discipline, and student life, but in university governance and in schools' self-understanding of mission as well. In January 1967, on the initiative of Father Hesburgh as the University's president and with approval from Roman authorities, an extraordinary provincial chapter voted to approve the transfer of control over Notre Dame from the Congregation of Holy Cross to a predominantly lay board of trustees (431).

Later that same year, Hesburgh convened a meeting of presidents of Catholic universities at Notre Dame's property in Land O'Lakes, Wisconsin. Nine university presidents, two bishops, and several leaders of religious orders collaborated on a statement outlining the mission and character of a Catholic university. Most controversially, the statement insisted on the "true autonomy" of the university "in the face of authority of whatever kind, lay or clerical, external to the academic community itself" (432). The Land O'Lakes Statement has come to be portrayed by some as a declaration of independence from the Church that is at the root of a subsequent decline in the Catholic character of Catholic universities in the United States.

Blantz acknowledges that the statement "might have been worded a little too strongly" and that much about what made a university Catholic "was presumed or left unsaid." But he isn't negative

about the statement, highlighting that the authors would have understood that Notre Dame would never have complete autonomy from the hierarchy since provincials could reassign, and the Vatican could laicize, any priest-president if they thought it necessary. Even more importantly, Blantz notes that Father Hesburgh understandably wanted to avoid non-academic interference by ecclesial authorities. In 1943, at the request of the papal nuncio to the United States, University president Father Hugh O'Donnell, C.S.C., had required Professor Francis McMahon to have his public speeches pre-approved by University officials because the Vatican felt he had been too critical of Francisco Franco of Spain and too favorable toward Communist Russia (332). And in 1954, the Vatican had pressed Father Hesburgh to destroy copies of a book published by the University of Notre Dame Press containing an article by Jesuit Father John Courtney Murray on church-state relations. Murray had agreed to remain silent on the issue at his superior's insistence, but Hesburgh refused to destroy the already published collection (388). At Land O'Lakes, Hesburgh was clearly intent on avoiding the reoccurrence of such controversies.

In the years since Land O'Lakes, concern about Notre Dame's Catholic character has often centered on the number of Catholics on the faculty. A "Committee on University Priorities" in 1972, a "Priorities and Commitments for Excellence" statement in 1982, and the 1993 "Colloquy for 2000" all argued that "the Catholic identity of the University depends upon and is nurtured by the continuing presence of a predominant number of Catholic intellectuals" (549) and that "if Notre Dame is not more successful in attracting Catholics, it will cease to be a Catholic university in a generation or two" (489). In the academic year 1993–1994, however, only 30 percent of Notre Dame's newly hired faculty were Catholics, an all-time low. Blantz assesses that Notre Dame has "retained its fundamental Catholic character" (602) which he says is maintained not only through faculty, but "through ministry in the residence halls, through the campus-wide work of Campus Ministry, through the theology requirement in the curriculum" and in myriad other ways. But he agrees that "the faculty needs to be predominantly Catholic also" and says that the challenge is in selecting the very best scholars while also recruiting a sufficient number of Catholic academics.



The Founders Monument, Log Chapel, and Old College, with telephone wires and poles, circa 1907. Image from the University of Notre Dame Archives.

Sources of Excellence

Of course, Blantz isn't the first Holy Cross priest or Notre Dame professor to tackle the history of the University. Blantz says he was "privileged" to rely on *Notre Dame, One Hundred Years* (University Press, 1943) by Father Arthur J. Hope, C.S.C., especially for information on University Presidents John W. Cavanaugh, C.S.C., Andrew Morrissey, C.S.C., and Matthew Walsh, C.S.C. Professor Thomas J. Schlereth's *The University of Notre Dame: A Portrait of Its History and Campus* (Notre Dame Press, 1976) "was excellent in the cultural area and on the Main Building and Sacred Heart Basilica," Blantz says. And Professor Robert E. Burns' *Being Catholic, Being American: The Notre Dame Story* (Notre Dame Press, 1999) provided details of a disgruntled former professor, Charles Veneziani, who in the early 1900s "published two broadsides against the University" and of the debates between two Notre Dame professors, Father John A. O'Brien and Francis McMahon, over American foreign policy at the start of World War II (164).

From his nine-year tenure as University archivist, Blantz was also able to rely on his intimate knowledge of the correspondence, student records, minutes of meetings, financial ledgers, press releases, and campus publications contained in the University Archives. Established by Professor James Farnham Edwards in 1872, the archives "have collected excellent resources for Notre Dame history and the history of American Catholicism" and, Blantz says, "is today one of the finest collections of such material anywhere in the world." Blantz acknowledges relying "rather heavily on student publications"—including *Scholastic*, *Observer*, *Notre Dame Report*, *Notre Dame Magazine*, and *Alumnus*—especially in his later chapters. While noting that student journalists are "still young and inexperienced," and that they write "from a student's point of view," Blantz says he found student publications to be "very helpful overall" and an especially good source for insight into student life, campus lectures, events, and visitors.

But campus newspapers and magazines weren't the only student-produced sources Blantz employed in his research. Having taught numerous senior history seminars, including on the history of Notre Dame, Blantz was greatly influenced by his own undergraduate students, to whom he has dedicated his book. "The comments and questions from students in the classroom," Blantz says "helped me to rethink or clarify my positions and gave me new insights into the topics we were discussing." More than that, research and writing undertaken by his seminar students—including papers on "The History of Notre Dame Track and Field," "The Collegiate Jazz Festival," "The Monogram Club," and "The History of the Glee Club"—provided lessons on aspects of the University's history even Blantz was unfamiliar with, and he says, "their footnotes guided me directly to the sources I needed to consult."

As an undergraduate history major, I myself took a senior seminar with Father Blantz, and my path to the twin vocations of priest and historian owes a great deal to his influence and example. I recall that when I wrote my seminar paper on Archbishop Joseph Rummel and the desegregation of New Orleans' Catholic schools, it was the first time a professor had suggested I should pursue the publication of my research and writing. It was clear that Father Blantz saw those of us in his class not only as his students but as his collaborators, along with his faculty colleagues, in the search for truth. Perhaps that collaboration is the crucial hallmark of the Holy Cross influence on the University it founded and the wellspring of the oft-lauded "Notre Dame Family." As the Constitutions of the Congregation of Holy Cross state, "in every work of our mission, we find that we ourselves stand to learn much from those whom we are called to teach." Reflecting on his career at Notre Dame, Blantz echoed those same Constitutions. "I have learned much from students over the years," he told me, "Students' friendships and example in the residence halls . . . the good lives they were leading, the ideals they had, their devotion to prayer and the sacraments, and their lifelong friendships have been inspirations for me."



Stone lintel over the World War I Memorial door at the east entrance of Notre Dame's Basilica of the Sacred Heart, dedicated in 1924. Photo by Matt Cashore.

I was disappointed that protocols enacted to stem the tide of the COVID-19 pandemic kept me from visiting with Father Blantz in person. But I was thereby inspired to ask him how this most challenging academic year compared with other moments of crisis faced by the University—especially the 1918 Spanish Flu, which Father Cavanaugh said “was almost the death of all human joy”—and how Notre Dame had been able to beat the odds from its earliest days until now. Although Notre Dame saw two hundred cases of flu and nine student deaths during the 1918 pandemic, Blantz ranked the fire of 1879 as the greatest threat to the University's survival. The Civil War and World War II also were grave threats to the University's enrollment and staffing. But in every instance, Blantz credits strong leadership, the contributions of Holy Cross priests, brothers, and sisters, and “the dedication of so many lay faculty members” as well as “the grace of God and the intercession of the Blessed Mother” with bringing Our Lady's University through its first 180 years. Blantz's latest publication has now become the definitive chronicle of that history.

Rev. Stephen M. Koeth, C.S.C., is a postdoctoral fellow at the University of Notre Dame's Cushwa Center.

Mickens Selected as Inaugural Recipient of Cyprian Davis, O.S.B., Prize



Leah Mickens, Ph.D.

The University of Notre Dame's Cushwa Center for the Study of American Catholicism is pleased to announce that Leah Mickens has been named the inaugural recipient of the Cyprian Davis, O.S.B., Prize for her book project, "In the Shadow of Ebenezer: A Black Catholic Parish in the Age of Civil Rights and Vatican II."

Mickens recently earned her doctorate from Boston University's Graduate Program in Religion. Her project takes as its focus Our Lady of Lourdes Catholic Church in Atlanta, the city's oldest historically Black parish, located one block from Ebenezer Baptist Church, where Martin Luther

King Jr. served as co-pastor. Mickens examines how Black Catholics at Our Lady of Lourdes influenced and were influenced by the religious and social change ushered in by the Second Vatican Council and the civil rights movement. Among other things, the study considers the liturgical inculturation and ecumenical exchange whereby the parish affirmed and reinterpreted its Black Catholic identity in a postconciliar, Southern, and Protestant-majority urban context.

"The selection committee was gratified to receive so many stellar applications reflecting the variety of research advancing Black Catholic studies right now," said Kathleen Sprows Cummings, director of the Cushwa Center and the John A. O'Brien Professor of American Studies and History at Notre Dame. "Among the group, Dr. Mickens' work in particular stood out. It sets a very high standard for the future of our newest funding program, and we're excited to see it progress toward publication."

"Dr. Mickens' work brings together how both the Second Vatican Council and the civil rights movement engaged the minds, spirits, and activism of Black Catholics," said Cecilia Moore of the University of Dayton, who served as a member of the prize's review committee. "This is a study that I will love to see published and to teach as well. It also promises to open the way for more studies like it."



The former Our Lady of Lourdes School (now the Katharine Drexel Community Center), constructed in 1912. The building's first floor initially served as the parish church.

In September 2020, the Cushwa Center in partnership with the American Catholic Historical Association (ACHA) launched the Davis Prize to recognize outstanding works in progress on the Black Catholic experience. The prize honors Father Cyprian Davis, O.S.B. (1930–2015), a Benedictine monk and beloved scholar whose groundbreaking book *The History of Black Catholics in the United States* (1990) won the ACHA's John Gilmary Shea Prize.

The Davis Prize is awarded annually and includes a cash award of \$1,000. Recipients will be honored each January at the ACHA's annual meeting.

Cushwa Center Announces Research Funding Recipients for 2021

In 2021, the Cushwa Center is providing funding to 18 scholars for a variety of research projects. Funds will support research at the University of Notre Dame Archives and at archives in Newark, New York City, Seattle, Dublin, London, and Rome. Learn more about Cushwa research funding programs at cushwa.nd.edu. The next application deadline is December 31, 2021.

Peter R. D'Agostino Research Travel Grants

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

① **Steven Avella**
Marquette University

“The Catholic Church in the 20th Century
American West: Spatial Growth, Demographic
Realities, and Roman Observations”



② **Maxwell Pingeon**
University of Virginia

“‘Our Anglo-Saxon Race’: Irish-Catholic Power
and the School Question in New England, 1889–1929”

Hibernian Research Awards

Funded by an endowment from the Ancient Order of Hibernians and Ladies Ancient Order of Hibernians, these awards support the scholarly study of Irish and Irish American history.

① **Cian T. McMahon**
University of Nevada, Las Vegas

“Paddy’s Day: How Celebrating Saint Patrick
Shaped the Irish Diaspora”



② **Christopher White**
National Catholic Reporter

“‘Pardon and Peace’: Religious Motivations in
the Northern Ireland Conflict”

Research Travel Grants

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

① **Carl Creason**

Northwestern University

“‘For the bodies and souls of men’: Catholic Women, Works of Mercy, and the Transformation of the Ohio River Valley, 1855–1880”



② **Natalie Gasparowicz**

Duke University

“Catholic Counterculture: Lived Catholicisms and the Contraceptive Pill, 1960–1992”



③ **Alice Gorton**

Columbia University

“Ethics and Industry: *Rerum Novarum* and Catholic Social Teaching in the Anglosphere”



④ **Daniel Gullotta**

Stanford University

“Voting Papists: Catholics and Anti-Catholicism in the Making of Jacksonian Democracy”



⑤ **Sean Jacobson**

Loyola University Chicago

“Hidden in Plain Sight: Challenges of Remembering Antebellum Indian Missions in the Great Lakes and the South”



⑥ **Armin Langer**

Humboldt University of Berlin

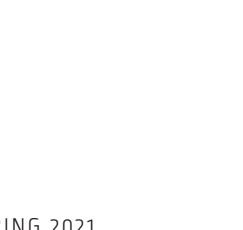
“The ‘Othering’ of Catholic and Jewish Religious Practices: An Attempt to Defend Protestant Hegemony in the Nineteenth-Century United States”



⑦ **Daniel McCollum**

The University of Aberdeen

“‘Rebellious Ostentation’: Polish and Irish Priests, and the Question of Ethnic Identity in America’s Upper Midwest”



⑧ **Andreas Oberdorf**

University of Münster

“The American College of St. Maurice at Münster in Westphalia: Pastoral Formation, Elite Education, and Transatlantic Careers, 1864–1879”

⑨ **Amanda Summers**

Temple University

“The Inquisition in Spanish Colonies: Gender, Body, Incarceration, and Death”

Mother Theodore Guerin Research Travel Grants

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

① **Christopher Allison**
Dominican University

“The History of Ending Historical Mission: Dominican Sisters of Tacoma and Congregational Closure”



② **Alexandra Verini**
Ashoka University

“The Sisters of Loreto in India and the Project of Empire”



③ **Alexia Williams**
Washington University in St. Louis

“Black Revolutionary Saints: Roman Catholicism and the U.S. Racial Imagination”

④ **Deanna Witkowski**
University of Pittsburgh

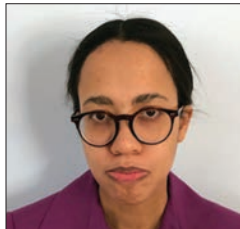
“Writing Friendships: Letter Correspondence Between Jazz Pianist Mary Lou Williams and Women Religious, 1961–1981”

The Cyprian Davis, O.S.B., Prize

Established in 2020 in partnership with the American Catholic Historical Association, this prize recognizes outstanding research on the Black Catholic experience.

① **Leah Mickens**
Boston University

“In the Shadow of Ebenezer: A Black Catholic Parish in the Age of Civil Rights and Vatican II”



Diversity and Dignity Across Time and Place

The 12th Triennial Conference on the History of Women Religious

UNIVERSITY OF NOTRE DAME | JUNE 26–29, 2022

The Program Committee invites proposals for papers and panels that address the conference theme, “Diversity and Dignity Across Time and Place,” from academics and independent scholars in the fields of history (including, but not limited to, ancient, medieval, modern, Latin American, European, North American, African, and Asian), sociology, literature, anthropology, theology, gender studies, visual and creative arts, material culture, religious studies, and communications. Throughout their histories, women religious have celebrated and struggled with many aspects related to diversity in their personal lives, congregational histories, and ministries. At the same time, their work has often focused on upholding the “dignity of the human person,” particularly the dignity of women. This conference seeks to explore aspects of diversity and dignity within the history of women’s religious congregations around the world. How did congregations (and individual sisters and nuns) respond to internal issues of diversity and dignity? And how did they seek to encourage diversity and dignity through their many ministries?



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 session during which each author will present the image in 10 minutes, followed by a five-minute question period.

Proposals for individual papers, including “1,000 Words in a Picture” papers, should include a one-page abstract (title and 250-word description) and a one-page curriculum vitae. Proposals for multiple-paper panels should include a one-page abstract (title and 250-word description) for each paper and a one-page curriculum vitae for each author. Submissions should be made electronically by **August 15, 2021**. To submit a proposal, visit cushwa.nd.edu/news/chwr2022cfp.

Conference Location

Cosponsored by Saint Mary’s College and Notre Dame’s Medieval Institute, this conference is being held at the University of Notre Dame, South Bend, Indiana. 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 in early 2022.

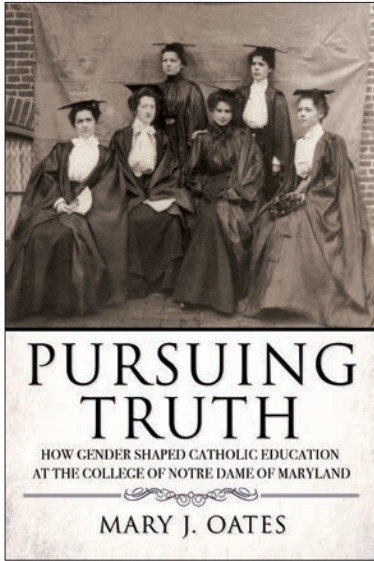
For More Information

Please email us at cushwa@nd.edu with any questions or concerns. We look forward to welcoming you.

The Program Committee

Katie Bugyis	Margaret McGuinness
Carol Coburn	Donna Maria Moses, O.P.
Heidi MacDonald	Jacqueline Willy Romero

Cornell University Press Publishes Final Volume in Cushwa Center Series



The Cushwa Center is pleased to announce the publication of *Pursuing Truth: How Gender Shaped Catholic Education at the College of Notre Dame of Maryland* (Cornell University Press, 2021), by Mary J. Oates, C.S.J. The last volume in the long-running Cushwa Center Studies of Catholicism in 20th Century America, the book brings together several topics that have recurred throughout the series, including gender, higher education, and Catholicism's place in American culture. The final product is, in the words of LaSalle University professor Margaret McGuinness, a “compelling history” reconstructed by a “great storyteller.”

Currently the Research Professor Emerita of Economics at Regis College, Oates holds degrees from the Catholic University of America (B.A., 1963) and Yale University (M.A., 1964, and Ph.D., 1969). In the 1970s, Oates drew inspiration from the scholarship of future Cushwa Center associate director Mary Ewens, O.P., and began applying her training as an economist to the systematic study of Catholic sisters. A key figure in the

founding days of the Conference on the History of Women Religious (CHWR), Oates published influential titles over the decades including *Higher Education for Catholic Women: An Historical Anthology* (Garland, 1987) and *The Catholic Philanthropic Tradition in America* (Indiana University Press, 1995), a corpus that led the CHWR to honor her achievements with the organization's Distinguished Historian Award in 2001.

In *Pursuing Truth*, Oates brings together these decades of thematic insight, highlighting the critical role that religious women played in gaining increased, if grudging, popular acceptance of a place for Catholics in 20th-century public life. As college and university teachers, religious women influenced generations of students even while serving as institution-builders, using elite secular colleges sometimes as models and sometimes as foils.

To tell this story, Oates focuses on Notre Dame of Maryland University, which in 1895 became the first Catholic college for women in the United States to award four-year baccalaureate degrees. The faculty and administrators of Notre Dame of Maryland—both sisters and lay women—persisted in their mission against a host of challenges from secular institutions, from the mainline Protestant establishment, and even from the hierarchy of the Catholic Church. *Pursuing Truth* recounts the vital stories of this institution's female leaders and the path they charted through eras of challenge and diversification. In the particular tale of Notre Dame of Maryland, Oates identifies general trends that would come to influence all of American higher education: the changing role of religious identity, gender and sexuality, race, and eventually the struggle to remain a women's liberal arts college.

A Quarter-Century of Scholarship

The book represents a fitting capstone to nearly 25 years of scholarly endeavor. In the fall of 1997, then-Cushwa Center director R. Scott Appleby announced the launch of “Catholicism in Twentieth-Century America,” a three-year research initiative envisioned as a response to calls from historian Leslie Woodcock Tentler and others to bring Catholic history from “the margins” to the mainstream of the discipline.

The project description in the spring 1998 issue of the *American Catholic Studies Newsletter* outlined the venture's broad purpose: "Researchers are concerned with the ways Catholic institutions, religious beliefs, and practice have affected and been affected by events and movements in the larger American society." Initial explorations targeted three broad categories of inquiry: 1) the "public presences" of Catholicism in U.S. history, 2) the historical experiences of Catholic women both lay and religious, and 3) the relationship between Catholic ethnic groups and their pastoral and educational leaders.

With catalytic backing from the Indianapolis-based Lilly Endowment and additional funding from the University of Notre Dame, the Cushwa initiative sponsored working groups composed of steering committees and grant recipients. Steering committee members and other involved senior researchers included many of the most accomplished scholars not only in Catholic studies but in U.S. history more broadly; among the dozens of participants were Guggenheim Fellows, elected members of the Society of American Historians, and future recipients of the ACHA Distinguished Achievement Award for Scholarship and the Harmsworth Professorship of U.S. History at the University of Oxford.

While the research project recognized and promoted the work of senior scholars, it also helped launch promising careers by sponsoring dissertation fellowships. Recipients would go on to earn degrees from a range of institutions, including the University of Virginia, the University of Pennsylvania, Yale University, the University of Florida, Stanford University, Brandeis University, and the University of Chicago. In the acknowledgements to her Eric Hoffer Award-winning book, *The New Nuns: Racial Justice and Religious Reform in the 1960s* (Harvard, 2009), former dissertation fellow Amy L. Koehlinger praised the project: "The periodic weekend-long meetings at Cushwa . . . proved to be an intellectual lifeline for me . . . The Cushwa fellowship introduced me to the community of scholars of American Catholicism, whose conviviality I've come to appreciate deeply."

The formal conclusion of the three-year initiative, however, did not spell the end of its impact on the field of American history. In the fall 2001 edition of the *American Catholic Studies Newsletter*, the Cushwa Center announced the inception of a new collaboration with Cornell University Press, using the same title as the original research project and intending to publish many of the book-length fruits of its inquiry. With Appleby serving as series editor (a title he would retain for the series' entire 20-year run), the first volume appeared in 2001, Mary Lethert Wingerd's *Claiming the City: Politics, Faith, and the Power of Place in St. Paul*. A raft of titles would follow in the early 2000s, some edited collections and some the work of single scholars but all resulting from research and writing first inspired by the periodic gatherings in South Bend. Additional entries emerged through the 2010s.

Books in the series would win acclaim in periodicals and academic journals committed to Catholic studies, from *Commonweal* and the *Catholic Historical Review* to *American Catholic Studies*, the *Catholic Books Review*, and *America*. But in keeping with the project's founding ambition to "integrate the experiences and contributions of Catholics more fully into the narratives of American history," the volumes likewise earned plaudits in the *Wall Street Journal*, the *American Historical Review*, the *New York Times*, *CHOICE*, the *Journal of Social History*, the *Western Historical Quarterly*, and the *Journal of American History*. In the assessment of New York University professor Thomas A. Sugrue, speaking at a 2016 gathering at Notre Dame, the Cushwa series contributed to a sea change within and across entire disciplines, extending insights regarding the significance of Catholics well beyond the bounds of "Catholic history."

Leading parties in South Bend and Ithaca look back on the series with gratification. "Cornell University Press has been proud to collaborate with the Cushwa Center in order to foster excellent historical scholarship on American Catholicism," said Jane Bunker, director of Cornell University Press. "In

particular, Timothy Matovina and Gary Riebe-Estrella's pioneering volume, *Horizons of the Sacred*, helped to kickstart the series and advanced a decades-long initiative to integrate the Catholic story into 20th-century American history."

"While my tenure as Cushwa's director was filled with many meaningful collaborations with friends and colleagues," Appleby reflected, "few can match the satisfaction I felt in helping to launch this landmark series with Cornell. I am especially delighted that Mary Oates, one of our field's finest scholars, will be the series' final author, and that this capstone book engages such critical topics as gender and higher education."

With the publication of *Pursuing Truth*, the Cushwa Center celebrates not only the keen insights of Mary Oates but also a generation's worth of labor from scores of collaborators.

Friends of Cushwa News and Notes

CHRISTOPHER ALLISON (Dominican University) shares that the McGreal Center for Dominican Historical Studies at Dominican University is happy to announce the second volume of the History of the Order of Preachers in the United States (OPUS) project: *Preaching with Their Lives: Dominicans on Mission in the United States after 1850*, published in November 2020 by Fordham University Press. As a part of Fordham's Catholic Practice in North America series, the book is an essential addition to the scholarship of American religious history, the history of Catholicism in America, and the unique legacy of the Order of Preachers in the United States. The book will be of interest to libraries, members of the Dominican family and other religious women and men, universities, and scholars who focus on these areas; the book will surely inspire future scholarship on Dominican history in the United States.

MICHAEL BREIDENBACH (Ave Maria University) published *Our Dear-Bought Liberty: Catholics and Religious Toleration in Early America* (Harvard University Press, 2021) and was appointed chair of the History Department at Ave Maria University.

KATIE BUGYIS (University of Notre Dame) shares that her first book, *The Care of Nuns: The Ministries of Benedictine Women in England during the Central Middle Ages* (Oxford University Press, 2019), was awarded the American Society of Church History's 2020 Frank S. and Elizabeth D. Brewer Prize for outstanding scholarship in the history of Christianity by a first-time author.

KEVIN BURKE (University of Georgia) has published the chapter "Tracking Catholic School Funding from K-12 Through Higher Education" in *Conservative Philanthropies and Organizations Shaping U.S. Educational Policy and Practice*, edited by Kathleen deMarras, Brigitte A. Herron, and Janie Copple (Myers Education Press, 2020).

J. J. CARNEY (Creighton University) shares news of the publication of his new book, *For God and my Country: Catholic Leadership in Modern Uganda* (Cascade Books, 2020), one of the latest additions in Cascade's Studies in World Catholicism series. The book examines the theological visions and public impact of seven different Catholic leaders in postcolonial Uganda. Drawing on years of oral history research, it advances scholarship on Uganda's largest church and engages issues in social ethics, theology, Church history, leadership studies, and African studies.

VALENTINA CICILIOT (Ca' Foscari University of Venice) has published "From the United States to the World, Passing through Rome: Reflections on the Catholic Charismatic Movement," in *PentecoStudies* vol. 19, no. 2 (2020) (pp. 127–151).

REV. JAMES T. CONNELLY, C.S.C., has published his latest book, *The History of the Congregation of Holy Cross*. It was published in December 2020 by Notre Dame Press.

ALEXANDRIA GRIFFIN (New College of Florida) defended her dissertation, "The Life and Afterlives of Patrick Francis Healy, S.J.," in April 2020.

REV. STEPHEN M. KOETH, C.S.C., has been awarded Columbia University's Bancroft Dissertation Award for his doctoral dissertation, "The Suburban Church: Catholic Parishes and Politics in Metropolitan New York, 1945–1985." A postdoctoral fellow at the Cushwa Center since summer 2020, Father Koeth defended his dissertation in May 2020.

THOMAS KSELMAN has published "Marian Piety and the Cold War in the United States" in *Cold War Mary: Ideologies, Politics, Marian Devotional Culture*, edited by Peter Jan Margry (Leuven University Press, 2020).

PATRICK LACROIX's first monograph, *John F. Kennedy and the Politics of Faith*, was published by the University Press of Kansas in January 2021.

CARMEN M. MANGION (Birkbeck, University of London) has published “Local and Global: Women Religious, Catholic Internationalism and Social Justice,” in *Internationalists in European History: Rethinking the Twentieth Century*, edited by David Brydan and Jessica Reinisch (Bloomsbury Academic, 2021).

BRONWEN MCSHEA (Institute on Religion and Public Life; Augustine Institute Graduate School), a recipient of one of the Cushwa Center’s inaugural Mother Theresa Guerin Research Travel Grants in 2018 for her project on Marie de Vignerot, duchesse d’Aiguillon (1604–1674), has sold her book manuscript on the subject to Pegasus Books. The book, tentatively titled *Peer of Princes*, will tell the story of Cardinal Richelieu’s forgotten niece and protégé, a major figure in 17th-century French Catholic history. It will draw upon research in Paris and Valence in southeastern France that McShea was able to complete thanks to this grant program dedicated to scholarship on historic Catholic women whose legacies deserve to be better known.

HERBIE MILLER (Philadelphia Presbyterian Church) announces that on November 16, 2020, he assumed the role of senior pastor/head of staff at Philadelphia Presbyterian Church (PCUSA). A congregation just outside of Charlotte, North Carolina, Philadelphia celebrated its 250th anniversary in 2020.

REV. BILL MISCAMBLE, C.S.C. (University of Notre Dame) shares that St. Augustine’s Press has published *Telling Stories that Matter: Memoirs and Essays* by Rev. Marvin R. O’Connell, C.S.C. (edited by William G. Schmitt). O’Connell, who died in 2016, served as a long-time professor and chair of the Department of History at the University of Notre Dame and was the author of *Edward Sorin* (Notre Dame Press, 2001). The volume includes an introduction by Father Miscamble and an afterword by David Solomon (Notre Dame emeritus).

MICHAEL J. PFEIFER (John Jay College of Criminal Justice and the CUNY Graduate Center) has published *The Making of American Catholicism: Regional Culture and the Catholic Experience* (NYU Press, 2021). Researched with the support of a Cushwa Center Research Travel Grant, the book argues for the centrality of region in shaping American Catholic history. *The Making of American Catholicism* explores the histories of Latinx, African American, and European-descended Catholics in locales such as Los Angeles, New Orleans, Iowa, Wisconsin, and New York City.

TODD REAM (Taylor University) has published *Hesburgh of Notre Dame: The Church’s Public Intellectual* (Paulist Press, 2021), researched and written with the support of a Theodore M. Hesburgh Research Travel Grant from the Cushwa Center. Between 2015 and 2020, a total of 12 Hesburgh Grants were made to scholars visiting the University of Notre Dame Archives to study material pertaining to the life and work of Rev. Theodore M. Hesburgh, C.S.C. (1917–2015), a priest of the Congregation of Holy Cross who served as president of the University of Notre Dame from 1952 to 1987.

KYLE ROBERTS (American Philosophical Society) serves on the executive board of the American Catholic Historical Association (ACHA) and shares that in fall 2020, the ACHA’s social media threads have drawn attention to important collections in Catholic archives as part of the #HiddenCatholicCollections series organized by Roberts. The series asked archivists and librarians to nominate collections in their holdings they think have high historic value but might not receive as much scholarly attention as they should. Over 14 weeks, these collections revealed the history of Catholic contributions to activism, community-building, devotions, education, healthcare, lived experience, and ministry. Now they are collected at achahistory.org/hidden-catholic-collections. The ACHA hopes this page will be a valuable resource for scholars,

students, archivists, and history enthusiasts. A second series launched in January 2021. Want to nominate a collection to be highlighted? Email Kyle at kylerober6@gmail.com.

SARAH SHORTALL (University of Notre Dame) shares news of the recent publication of a volume of essays co-edited by Shortall and Daniel Steinmetz-Jenkins. *Christianity and Human Rights Reconsidered* (Cambridge University Press, 2020) explores the role that Christians played in the development of human rights discourse in the 20th century. It includes essays on Europe, America, China, Africa, and Latin America.

DAVID STOWE (Michigan State University) published his first novel, *Learning from Loons*, which draws from his research on American evangelicals of the Jesus Movement.

CHRIS TEMPLE, a full-time employee in the Registrar's Office at the University of Notre Dame, pursued doctoral studies in the University's Department of History as a part-time student for roughly a decade. For his dissertation, he investigated the institutional history of Notre Dame's growth as a research university. In October 2020, he successfully defended his dissertation, titled "Fostering Elite Science at an American Catholic University: The Rise of

a Research Culture at the University of Notre Dame, 1842–1967." His dissertation committee consisted of Christopher Hamlin, Father Bill Miscamble, James Turner, and Thomas Stapleford.

KATHLEEN WASHY (Catholic Historical Society of Western Pennsylvania) shares news of the recent publication of *The Catholic Historical Society of Western Pennsylvania: Its Origins, Establishment, Decline, and Resurrection* (2020) by John C. Bates.

JUDITH WEISENFELD (Princeton University), **ANTHEA BUTLER** (University of Pennsylvania), and **LERONE MARTIN** (Washington University in St. Louis) have received a \$1 million grant from the Henry Luce Foundation for "The Crossroads Project: Black Religious Histories, Communities and Cultures," to be based at Princeton's Center for the Study of Religion. Learn more at csr.princeton.edu/featured/luce-grant-crossroads.

MARIA WILLIAMS has published a chapter, "Church, Religion and Morality," in *A Cultural History of Education in the Age of Empire* (Bloomsbury, 2020). Edited by Heather Ellis and covering the period 1800–1920, this is the fifth volume of the new six-volume Bloomsbury Cultural History of Education series.

Archival Resources for Catholic Collections: Progress and Plans

By Malachy McCarthy

Archival Resources for Catholic Collections (ARCC) is a direct response to the 2018 Boston College-sponsored conference “Envisioning the Future of Catholic Religious Archives” and its working paper, “Preserving the Past, Building for the Future.” It specifically addresses the suggestion that a formal organization to coordinate the critical movement towards preserving Catholic religious community records would be beneficial to Catholic religious leaders, archivists, and scholars. Its eight-member steering committee represents those groups and sets ARCC’s priorities.

ARCC’s progress in 2020 included many successes. Among them are:

- Launch of a Google group that facilitates communication and cooperation among ARCC’s members to address issues important to Catholic archives and scholarship.
- Initiation of six working groups, each charged with providing resources and guidance relevant to their respective areas to Catholic leaders, archivists, and scholars: Launching or Improving an Archive, Educational Resources, Repository Coordination and Planning, Raising Visibility, ARCC Sustainability and Gatherings, and Transnational Network.
- Launch of archivalrcc.org, which provides news about ARCC’s administration, updates on the activities of ARCC’s working groups, and resources to help religious leaders, archivists, and scholars collaborate, educate, and advocate for the preservation of women’s and men’s religious community records.
- On November 12, 2020, at ARCC’s first virtual symposium—organized by the Repository working group and generously hosted by Saint Mary’s University in Texas—speakers reviewed five types of repository solutions for religious communities, especially those with diminishing numbers: consolidated archives, diocesan archives, university archives, public repositories, and collaborative archives (the full presentation is available at archivalrcc.org/repository-working-group).
- Addition of a public information officer to the steering committee to help amplify ARCC’s message in relevant communities.

ARCC’s plans for 2021 include:

- Developing a strategic plan to shape the organization’s activities going forward.
- Working toward becoming a 501(c)(3) organization, first by obtaining official status as a nonprofit in the state of Illinois.
- Expanding the working groups’ public programs in response to the needs of Catholic religious leaders, archivists, and scholars, including new virtual symposiums.
- Enhancing ARCC’s global presence and strategically linking international Catholic archives and scholarship communities through the Transnational Network working group.

ARCC’s steering committee and working groups are composed of volunteers dedicated to ensuring the survival and use of Catholic archives for future generations. We welcome interested individuals who would like to join the organization and suggestions for new working groups.

All ARCC programs are free and open to the public and notifications about upcoming events are shared via our Google group. For more information about ARCC or to join our Google group, please visit archivalrcc.org or contact ARCC coordinator Malachy McCarthy at archivalrcc@gmail.com.

Malachy McCarthy is province archivist for the Claretian Missionaries USA-Canada Province.

Katherine Moran on the San Francisco Magdalen Asylum

Katherine Moran is an associate professor of American studies at Saint Louis University. She received a Mother Theodore Guerin Research Travel Grant from the Cushwa Center in 2020 for her project “California Magdalens: Catholic Sisters, Female Penitents, and the Carceral State, 1850–1940.” Philip Byers recently corresponded with Moran about her research.



Katherine Moran

PHILIP BYERS: Your first book, *The Imperial Church*, illuminates the “cross-confessional” nature of imperial rhetoric at the height of the Gilded Age and Progressive Era. Your new research covers some of the same chronological and geographical territory, but it also adds new themes. Describe for us what drew you to the topic of Magdalen asylums.

KATHERINE MORAN: My first book covered a lot of territory, quite literally: it examined a national conversation as it played out in three broad sites: the upper Midwest, Southern California, and the U.S. colonial Philippines. By the time I was done, I wanted to shift scales, to immerse myself in one place and think outward from that.

“California Magdalens” is a history of one particular institution: the San Francisco Magdalen Asylum. For most of its history, from 1856 to 1932, the asylum was located in a stolid building on Potrero Avenue. It was founded by a group of five Irish sisters and three Irish novices, Sisters of Mercy, who arrived on a ship from Ireland on the Feast of the Immaculate Conception in 1854. As the sisters’ chroniclers tell it, on their first morning in San Francisco, Mother Mary de Sales Reddan threw a miraculous medal into the muddy streets, claiming the gold rush city for the Virgin Mary. Within two years they had founded the Magdalen asylum, dedicated to “the reclamation of abandoned and dissolute Females.” The asylum quickly became a state-sponsored carceral institution, receiving state funds in return for incarcerating girls sentenced by the courts to the city’s Industrial School. As a result, it was the subject of a number of religiously motivated lawsuits.

So this is a history about ideas and practices: about femininity, deviance, and repentance. It is one that allows me to continue to explore

the history of the relationship between Roman Catholicism and the state, and religion and U.S. settler colonialism on the Pacific coast, and also to bring those concerns to bear on carceral history. I was drawn to the project for all these reasons, but also because it is very much rooted in one place and group of people: in the building on Potrero Avenue, and in the women and girls whose lives led them to and through it.

PB: You intend to use the story of Magdalen asylums to help “expand the religious history of incarceration in the United States,” a literature too often constructed around men’s prisons and the Protestant theologies that informed them. What unique perspectives have you found by focusing on Catholic institutional and carceral practices?

KM: This is a core question of the project, and I wish I knew the answer to it right now. COVID has interrupted my research in a way that has been frustrating but has, I hope, allowed for new insights. I had anticipated spending this year traveling to a number of archives, chief among them the Sisters of Mercy of the Americas West Midwest Community Archives in North Carolina. Logically, I was going to start with the papers of the sisters who ran the asylum, and then do what I could to better understand the lives of the inmates themselves. But COVID has reversed this order of my research: while the Mercy archives are closed to visitors, I was lucky to receive from a Sisters of Mercy archivist a set of scanned documents that includes a remarkably detailed register of asylum inmates. I have been engaged in using this as a basis for tracking down biographical information about the women and girls of the asylum through digitized newspapers, government records, and other biographical sources.

So at this point, instead of discovering what was unique about Catholic institutional and carceral

practices, I am learning about the other side of the story: about how this Catholic institution fit within a larger carceral landscape in 19th-century Northern California, one that included a range of overlapping institutions such as jails, prisons, industrial schools, orphanages, “lunatic” asylums, and hospitals. The Magdalen asylum seems to have functioned—in a complicated way that I have yet to fully map—as a refuge for some women facing sex trafficking, abuse, abandonment, or poverty; an employment agency for those seeking domestic laborers; and a place of imprisonment for girls sent by the courts or their families.

PB: You situate “California Magdalens” in a transnational scholarly conversation about Magdalen asylums, but these institutions have received less attention in the U.S. than in, for example, Ireland or Australia. What explains that relative inattention in the United States?

KM: I’ve heard two explanations for this, one of which I’d accept and the other I’d accept with an asterisk. The first is that, by and large, the Magdalen asylums—often called Magdalen(e) laundries, because the women inside them earned money for the institution by doing heavy laundry work—persisted much longer in Ireland and Australia than they did in the United States. They remained open in Ireland, for example, into the 1990s: there are more ex-inmates alive in Ireland, more people with memories of these asylums existing in their communities, more families who have sent their children to them. This makes for a different kind of politics, memorialization, and reconciliation than you have in the United States.

The other explanation I’ve heard is that, because of the separation of church and state in the United States, the U.S. institutions were less powerful—had less unchecked authority over

inmates’ lives—and are therefore less subject to present-day debate and criticism. Certainly the Catholic Church has a different place in U.S. history and culture than it does in Ireland. But that explanation can also go too far: one of the things that even this early research has made clear is that the San Francisco Magdalen Asylum had a very cozy relationship to the state, and that Catholic networks of parishes and parochial schools overlapped and interacted densely with institutions like the police, the board of supervisors, and the state legislature. So I think part of what has happened is that a casual assumption that the United States does or did have a firmer wall of separation than there ever has been, and an assumption that Roman Catholic institutions in particular could not be so closely tied to the state, has facilitated the historical erasure of institutions like these. And if we want to make full sense of the current moment of governmental reliance on faith-based organizations and debates about religious liberty, as well as the deep history of private carceral institutions in the United States, it is important to fight that erasure.

PB: When you first proposed your research, only a few people in the world had even heard of the novel coronavirus. Then the pandemic forced you to adapt your methods. What did your collaboration with the Sisters of Mercy archivist teach you about historical methodology?

KM: First of all, I am deeply grateful for the time that archivist Elizabeth Johnson took to help me, through conversations, emails, providing scans, connecting me with another historian, and in general making this work possible. I don’t know what I would have done this year without her expert assistance.

The main thing that this year’s experience has done for this project—and I think it is salutary—

is that it has led me to start the research with the asylum inmates rather than with the sisters, the institution, or government records. Beginning with the inmates themselves has meant beginning with the hardest-to-grasp elements of this history. It has led me to consider, earlier and in greater depth than I might otherwise have done, some of the problems of power and silence in these sources, problems that are central to both the limitations and the potential of this project.

More broadly, the experience has also reminded me how fragmentary even the best-sourced historical research is, how much it is like wandering around a crowded dark room with a narrow flashlight. This is a truism, of course, but one that is easy to forget when starting a new project surrounded by archival boxes and shelves of books. That richness can hold out the possibility—fictive though compelling—of eventual completion or mastery of the subject. Beginning this project in a condition of scarcity, following thin leads as far as they can go, has helped me ground myself in a necessary humility about my relationship to this past.

PB: Tell us about an especially illuminating source you and the local archivist identified.

KM: The most illuminating source, by far, is the asylum register kept by the sisters during the first 17 years of the asylum, which I am using as the basis for biographical research on the inmates. It also contains far more than names and dates: it often includes a note about why different women and girls came (or were sent) to the asylum, where they went afterwards, what they did in the asylum, and more. It also contains traces of the sisters' attitudes towards the inmates: heavy underlining under the word "incorrigible," for example, next to the name of a girl who tried to escape by jumping out a high window, only to be found "senseless" on the sidewalk the next morning, or a carefully

calligraphed "R.I.P." next to the name of an older woman repeatedly committed to the asylum by her husband for "excessive use of alcohol." Without ever forgetting that one must read all asylum sources with caution, there is much to learn here, both about the circumstances that brought girls and women to the asylum and about the sisters' understanding of their institution's work and purpose.

PB: You released your first book only last May, so this new project clearly has many iterations still to come. What task is next on your agenda, and where do you see this manuscript going?

KM: Right now, like many researchers, I am looking forward to and hoping for a future that will allow me to go to archives and libraries. But even from home, over the past few months I have been lucky to speak with a number of people, from prison activists to religious sisters, who have helped me think through the resonances of this past. We have talked about the continuing high rate of women's incarceration in the United States, the memorial work happening elsewhere related to Magdalen asylums, and the ongoing concern of many religious congregations with anti-sex-trafficking work, just to name a few examples. So I am also looking forward to continuing to explore the public and present-day import of this work and to building opportunities for conversation and communal knowledge production that extend beyond the academy.

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Philip Byers is a postdoctoral research associate at the University of Notre Dame's Cushwa Center.

Archival Research into Notre Dame History

BY WM. KEVIN CAWLEY

The coronavirus has made life difficult for historians who might eventually have a chance to do research in the Archives of the University of Notre Dame. The online resources of the archives, however, allow researchers to make some progress in spite of the pandemic. For links to relevant finding aids mentioned throughout this report, see the web version at cushwa.nd.edu/news/researchingnotredamehistory.

Imagine scholars reading *The University of Notre Dame: A History* (Notre Dame Press, 2020) by Rev. Thomas E. Blantz, C.S.C. They must have some interest in Notre Dame, but they relate what they read to their own research. When they teach they may emphasize the importance of primary sources, and yet acknowledge that secondary sources come first, that original research owes much to numbered notes ignored by the general reader, notes pointing the way for adventurous investigators.

Father Blantz has written a book engaging enough for the general reader, a book that also provides many promising clues for scholarly detectives—and not only for those who want to write about Notre Dame. Notre Dame's modest role in American history means that even scholars who have no intention of writing about the University may, as they read its story, find their way to primary sources of interest. Those who do aspire to write the next book or article about Notre Dame can follow the footnotes to the University Archives. Those who have no such aspiration may find themselves there as well.

Father Blantz served as the university archivist in the 1970s. Later, as a professor in Notre Dame's history department, he spent hours in the archives doing research. The Notre Dame Archives supports research into the history of the University by way of its website, with links allowing researchers to explore some holdings without having to come to the University in person. When scholars find something of interest, they can often order scans or photocopies or examine documents in a digital reading room. They can also see the full text of many documents on the digital collections webpage at archives.nd.edu/digital. Here they will find circular letters and correspondence of Father Edward Sorin, first president of Notre Dame, correspondence of Father Julius A. Nieuwland, inventor of synthetic rubber, and speeches of Father Theodore M. Hesburgh.



Color lithograph of Notre Dame's campus, circa 1893. Image from the University of Notre Dame Archives.

The digital collections page also has links to Notre Dame publications, including commencement programs, annual catalogs, an 1865 *Guide to Notre Dame and Saint Mary's*, jubilee histories of Notre Dame, the *Notre Dame Football Review*, the Bagby glass plate sports photographs, the *Religious Bulletin*, directories, alumni magazines, schedules of courses, press releases, the president's newsletter, and *Notre Dame Report*. But for Notre Dame history, the most important digital collections provide insights into campus life over long periods of time. Starting in 1867, the *Notre Dame Scholastic*, a weekly magazine with room for faculty and students in its pages, published articles about campus concerns and about Catholic concerns in the world beyond the campus. Since 1966, the *Observer* has served as the daily student newspaper for the University.

Another resource for Notre Dame history, from an earlier version of the archives' website, tells "The Story of Notre Dame" through selected holdings of the archives: the centennial history of the University, *Notre Dame—100 Years* by Arthur J. Hope, C.S.C.; *The Chronicles of Notre Dame du Lac* by Edward Sorin, C.S.C.; *The University of Notre Dame du Lac: Foundation, 1842–1857* by John Theodore Wack; *Brother Aidan's Extracts* by Brother Aidan O'Reilly, C.S.C.; *Academic Development: University of Notre Dame Past, Present and Future* by Philip S. Moore, C.S.C.; *My Fifty Years at Notre Dame* by Leo R. Ward, C.S.C.; *Twenty Septembers: A Memoir of Teaching* by Elizabeth Christman; *America–Europe: A Transatlantic Diary 1961–1989* by Klaus Lanzinger; Notre Dame Photo Gallery by Robert F. Ringel; Episodes in the Story of Notre Dame, A Documentary Exhibit; and The Legacy of Father Moreau, Founder of the Congregation of Holy Cross.

The Notre Dame Archives also maintains a page of links to specialized indexes based on records of students, faculty, and administrators, and on Notre Dame publications. This page includes a Notre Dame theatre chronology and a football program index.

In most cases, of course, scholars visiting the website will find descriptions of archival holdings rather than digital scans of documents. The latest tool for searching the archives, called ArchivesSpace, helps researchers find promising possibilities. For access to the documents, they have to communicate with the archives—these days nearly always by email or phone.

For those interested in Notre Dame history or in the history of the great world beyond the campus, some finding aids provide more information than others. Father Blantz tells the story of how Notre Dame came to collect Catholic historical records. When James Farnham Edwards started collecting Catholic manuscripts in the 19th century, he exchanged many letters with Catholics outside the campus. Father Daniel Hudson, during his long tenure as editor of the *Ave Maria* in the 19th century, also corresponded with Catholic writers from America and Europe. Father Paul Foik, early in the 20th century, began the project of providing detailed summaries of these and other letters to and from American Catholics, a project that continued through most of the 20th century and resulted in an archival calendar presently searchable on the archives website. The abstracts in the calendar follow the original documents closely, making this an especially useful resource.

The online edition of Records of the Diocese of Louisiana and the Floridas, 1576–1803, relies on calendar entries. The online edition of William Tecumseh Sherman Family Papers does not. But both illustrate a point Father Blantz makes about the history of the archives. Since the 19th century, Notre Dame has recognized the importance of preserving historical documents.

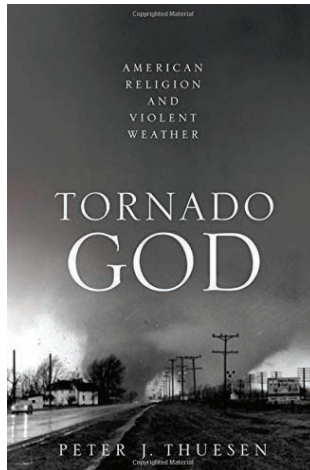
Many hours have gone into listing the letters in the early correspondence of Notre Dame presidents. One collection contains letters from several early presidents (1856–1906), and some later presidents have similar item lists. In the 19th century and early in the 20th century, most of the correspondence between Notre Dame

and the outside world went through the president's office. Individual presidents generated university records and (in separate collections) personal papers.

In the 21st century the archives received two collections especially significant for the history of Notre Dame. The general archives of the Congregation of Holy Cross and early U.S. province archives provide rich resources for research into the history of the University and of the religious congregation that founded and maintained it.

As Father Blantz explains, anyone interested in recent Notre Dame history has special challenges since the administrative records of the University remain closed for many years. But the distinction between personal papers and official records makes it possible for the archivists to provide access to some collections dating from these years. For example, Father Hesburgh's digitized speeches and the finding aid for his other papers supplement the coverage of his years as president in campus publications.

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Kevin Cawley retired in 2019 from his role as senior archivist and curator of manuscripts at the Archives of the University of Notre Dame, after 36 years of service.



Tornado God: American Religion and Violent Weather

Peter J. Thuesen (Oxford University Press, 2020)

REVIEW BY ANNA HOLDORF

During a violent storm in the spring of 1991, goes a story from my family lore, my grandfather stood at the window watching as a funnel cloud barreled toward his Kansas farm. A cradle Methodist, he turned naturally to prayer, with a plea that it would leave his home intact. As if on cue, the twister changed course, cutting a track through the fields and away from the house—a favorable answer to prayer, it seemed. But was this an example of divine intervention or of nature’s unpredictability? After all, the same tornado went on to become a destructive F4, killing at least one person and leaving millions of dollars’ worth of damage in its path. If he

did see the tornado’s turn as an act of God, my grandfather might have wondered why he was spared while others were not.

This same tension lies at the center of Peter J. Thuesen’s *Tornado God: American Religion and Violent Weather*, a sweeping history of how religious belief has shaped Americans’ interpretations of adverse weather events. Tornadoes, Thuesen notes, are “peculiarly American” phenomena, striking the United States with disproportionate frequency because of its unique geography and weather patterns (2). Likewise, as scholars of American religious history have long observed, the United States also possesses a peculiarly spiritual character—one that Thuesen describes as

akin to “tornadic energy” in its tendency to spawn sudden, unpredictable revivals as witnessed from the Great Awakening to modern Pentecostalism (9). These two facets of the American experience have combined to create a close yet contentious relationship between religion and weather. From the Puritans’ era to the present day, Americans have viewed the weather much as they have the divine—at once awed by its sublime nature and frustrated by their inability to fully understand it. And the “transcendent quality” of tornadoes in particular, Thuesen argues, has often led those who experience the storms to imbue them with spiritual meaning (7).

Thuesen traces the entangled history of religion and tornadoes in five chronological chapters, beginning with an account of how violent weather events were understood in biblical tradition and early Christianity. Old Testament scholars who parsed Job’s encounter with God in the midst of a whirlwind, for example, argued that the storm demonstrated how “God’s power cannot be domesticated, controlled, or understood” (18). Other biblical storms, such as those depicted in the prophetic books and in Revelation, heralded apocalypse. Yet such interpretations of storms as inscrutable and divinely ordained did not stop many early Christians from seeking some degree of control over their own fate in the face of meteorological peril. In the Middle Ages, rituals, devotions, and the cult of the saints offered laypersons the hope of protection from storms, often seen as the result of either God’s wrath or the devil’s work. Protestant reformers like Martin Luther and John Calvin later rejected the idea that humans could shield themselves from harm through such attempts at intercession, with Luther content to accept as a mystery the manifestation of God’s sovereignty in weather and Calvin confident that God himself directed all earthly events, including destructive storms.

Calvin’s providentialism “greatly exacerbated the problem of theodicy,” Thuesen argues, creating an enduring struggle for his theological heirs tasked with explaining why an all-powerful God allows harm to come to his creation (29). In the United States, this problem has persisted since the colonial period, thanks in large part to the influence of the Puritans. Colonial-era theologies of weather reflected contemporary controversies over doctrines of providence and natural law. Cotton Mather’s theory of providence, like Calvin’s, suggested that God could overturn natural laws in his omnipotence. Jonathan Edwards frequently attributed instances of weather-induced destruction to God’s punishments for sin. Even laypeople, such as 18th-century evangelical Sarah Osborn, saw portents of divine judgment in New England storms. Still, other early Americans troubled by implications that God was involved in acts of evil sought more nuanced explanations. The idea of “secondary causation” left room for laws of nature to produce evil outcomes apart from God’s intervention, but distinctions between the natural and the divine remained ambiguous, as evidenced by the common use of the term “acts of God” to refer to natural disasters (45, 67).

Americans’ encounters with weather in new contexts during the 19th century continued to pose challenges to a providential worldview. Westward expansion and its accompanying growth of transportation and communication networks increased Americans’ confrontations with violent storms. News of 1840’s Great Natchez Tornado in Mississippi, for example—the deadliest tornado of the century—spread across the country, where it was received with a similar apocalyptic gravity by diverse groups including Latter-day Saints, then newcomers to the American religious landscape.

Thuesen shows how early Mormons, like many Puritan-descended Protestants of their time, presumed “a world in which God spoke not primarily through the orderliness of nature but through its disorder” (72). Increasingly, however, these believers came into conflict with others who alleged a more orderly universe. Even before Charles Darwin cast doubt on traditional ways of understanding the world, argues Thuesen, the rise of meteorology as a profession sparked new tensions between faith and science. Scientists and religious liberals rejected strict providentialism in favor of the ideas of chance and divine benevolence, which pitted them against “traditionalists” who continued to stress God’s role in directing severe weather (96).

In addition to more positive interpretations regarding the nature of God, the 19th century’s scientific optimism brought some to believe in the possibility of controlling the weather. Like Benjamin Franklin with his lightning rod, later scientists proposed using dynamite or physical barriers to protect populous cities from tornadoes. But narratives of progress and promises of scientific solutions were subdued by the recurrent tragedies that marked the first half of the 20th century. Between the devastation of two world wars, the United States witnessed a rash of deadly tornado outbreaks in the 1920s and 1930s. Later, the politically tense Cold War years brought more brushes with death and destruction, including a 1965 outbreak on Palm Sunday that stretched across six states. As Americans repeatedly grappled with the anxieties produced by the random violence of tornadoes, some influential theologians responded by embracing the idea that nature was not only unpredictable but perhaps even unaffected by prayer—“a striking reversal from the colonial era,” Thuesen notes (124). Thuesen focuses in particular on Reinhold Niebuhr, whose theology emphasized the “ambiguities” of both history

and nature as well as God’s impartiality (126). The development of quantum mechanics, which introduced uncertainty as “the underlying order of the universe,” reinforced this faith in an unpredictable natural world as opposed to an angry God (130).

By the turn of the 21st century, Thuesen suggests, the ambiguities inherent in Americans’ understanding of both God and nature helped to generate what sociologist Robert Wuthnow has described as an “inscrutability script” (139). The language often employed in discussions of natural disasters, that is, revealed a simultaneous belief in God’s complete control over the world and in humans’ incapacity to grasp how he exercises that control. This belief—a form of providentialism that embraces uncertainty with regard to God’s intentions—remains especially prominent within evangelicalism, whose cultural center in the Bible Belt also happens to coincide geographically with Tornado Alley. The prevalence of this view also influences Americans’ response to climate change, which, despite advances in forecasting and technology, has increased weather’s unpredictability as well as incidences of violent storms. Confidence in God’s sovereignty over creation has led many evangelicals in pews, pulpits, and politics alike to reject the idea that humans have the ability to alter the climate. Of course, not all Christians or even all evangelicals deny the reality of climate change. Thuesen makes passing reference to a handful of religious efforts in the early 2000s to prompt climate action, but such movements have been more widespread than one might gather from his analysis, as scholars like Katharine K. Wilkinson have noted (*Between God & Green*, 2012).

Thuesen’s book makes an important contribution to the historiography of religion and the natural environment. As he observes, the relationship between religion and weather “has never been

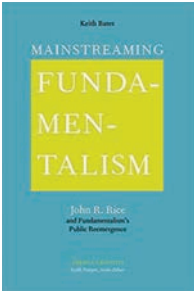
the subject of an American-focused study in its own right” (6). In the scant literature bridging religious history and environmental history, most works deal with the relationship between religion and environmentalism—particularly the ways that various faith traditions have led their adherents to seek the divine in the beauty of the natural world. (See Mark Stoll’s 2015 *Inherit the Holy Mountain* for a recent example.) But Thuesen’s take is significant in that it sheds light on how religious believers have grappled specifically with unpleasant experiences of nature. It seems easy to locate the numinous in the majesty of a mountain and much harder to do so in the roar of a whirlwind. Yet, as Thuesen demonstrates, the notion of a “Tornado God” has remained persistent in American culture.

Readers hoping for an all-encompassing treatment of “American religion and violent weather” may be disappointed by a focus that is narrower than the book’s subtitle promises. Thuesen’s narrative moves little beyond Christianity, especially white Protestantism. Native American religions are notably absent except for a few brief references, despite their rich tradition of drawing spiritual inspiration from nature, as Catherine Albanese has explored in detail (*Nature Religion in America*, 1990). African American traditions and Judaism garner a few pages, and Catholicism features more prominently, but Thuesen’s emphasis on the influence of Calvinist providentialism obscures other prevailing theologies of weather in American society. Likewise, there is scarce analysis of other violent weather events beyond tornadoes. In Thuesen’s telling, hurricanes—from the Great Galveston Hurricane of 1900 to the more recent storms of the early 21st century—have been received in much the same way as tornadoes. Televangelist Pat Robertson’s characterization of Hurricane Katrina as God’s punishment for

legalized abortion, for instance, seemed a Puritan providentialism redux (147). Hurricanes and other natural disasters, though, have become easier to predict, while tornadoes remain more arbitrary and inclined to provoke problems of theodicy and questions of “Why me?” (108)—hence Thuesen’s decision to focus on them.

Given the increasing unpredictability and violence of weather due to climate change, from droughts and fires to hurricanes and floods, scholars in the not-so-far future will do well to pursue Thuesen’s lead in examining the roots of modern weather theologies that will shape Americans’ responses to other types of natural disasters. Future scholarship will also benefit from more attention to the ways that religion has influenced tangible—not just intellectual—responses to violent weather, such as religious groups’ widely recognized involvement in relief and disaster response. Thuesen, though, sets a high bar for those seeking to follow his scholarly trail. Despite its grounding in intellectual history, *Tornado God* offers an impressive balance of top-down and bottom-up perspectives drawn from sources ranging from sermons and scientific treatises to newspaper accounts. While the subject matter itself makes for a gripping narrative, Thuesen excels at weaving deeper meaning into riveting stories and using them to speak to larger questions of American religious identity. The personal vignettes from his own experiences visiting sites of tornado damage are a highlight. *Tornado God* will appeal to scholars interested in both religion and the history and philosophy of science. It will also resonate with a more general readership wondering how religious belief might be brought to bear on our current moment with regard to the challenges of climate change.

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Anna Holdorf is a doctoral candidate in history at the University of Notre Dame.



Keith Bates

Mainstreaming Fundamentalism: John R. Rice and Fundamentalism's Public Reemergence

TENNESSEE 2021

In *Mainstreaming Fundamentalism*, Keith Bates embarks on a thematic and chronological exploration of

20th-century Baptist fundamentalism in postwar America, sharing the story of a man whose career intersected with many other leading fundamentalists of the 20th century. The book explores the theme of Southern fundamentalism's reemergence through a biographical lens. John R. Rice's mission to inspire a broad cultural activism within fundamentalism—particularly by opposing those who fostered an isolationist climate—would give direction and impetus to the movement for the rest of the 20th century.



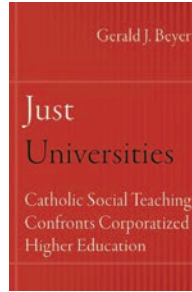
Paul Betts

Ruin and Renewal: Civilizing Europe After World War II

BASIC 2020

In 1945, Europe lay in ruins. A continent that had previously considered itself the very measure of civilization for the world had turned into its barbaric

opposite. Reconstruction, then, was a matter of turning Europe's "civilizing mission" inward. Oxford historian Paul Betts describes how this effort found expression in humanitarian relief work, the prosecution of war crimes against humanity, a resurgent Catholic Church, peace campaigns, expanded welfare policies, renewed global engagement and numerous efforts to salvage damaged cultural traditions.



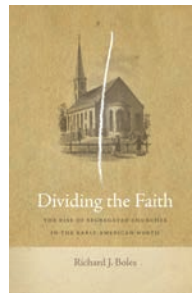
Gerald J. Beyer

Just Universities: Catholic Social Teaching Confronts Corporatized Higher Education

FORDHAM 2021

Gerald J. Beyer's *Just Universities* discusses ways that U.S. Catholic institutions of higher education have embodied or failed to

embody Catholic social teaching in their campus policies and practices. Beyer argues that the corporatization of the university has infected U.S. higher education with hyper-individualistic models and practices that hinder the ability of Catholic institutions to create an environment imbued with bedrock values and principles of Catholic social teaching such as respect for human rights, solidarity, and justice.



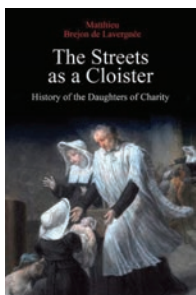
Richard J. Boles

Dividing the Faith: The Rise of Segregated Churches in the Early American North

NYU 2020

Dividing the Faith argues that, contrary to the traditional scholarly consensus, a significant portion of northern Protestants

worshipped in interracial contexts during the 18th century. Yet in another 50 years, such an affiliation would become increasingly rare as churches were by-and-large segregated. Richard Boles draws from the records of over 400 congregations to scrutinize the factors that made different Christian traditions either accessible or inaccessible to African American and American Indian peoples. By including Indians, Afro-Indians, and Black people in the study of race and religion in the North, this research uses patterns of church participation to illuminate broader social histories.

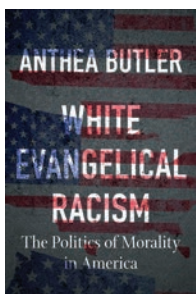


Matthieu Brejon de Lavergnée

The Streets as a Cloister: History of the Daughters of Charity

NEW CITY 2020

The Daughters of Charity are today the largest community of Catholic women, with 15,000 sisters in about 100 countries, where they devote their lives to serving the poorest in hospitals, schools, and care centers. Until now, their history has been almost wholly neglected. This volume covers the history of the Daughters of Charity from their founding by Vincent de Paul and Louise de Marillac to the order's suppression during the French Revolution. Fusing women's history and religious history, the book shows how the Daughters of Charity contributed to the emergence of a new and ambiguous status in post-Tridentine society: neither cloistered nuns nor married women, but "seculars."

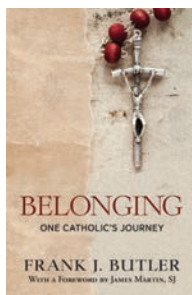


Anthea Butler

White Evangelical Racism: The Politics of Morality in America

NORTH CAROLINA 2021

The American political scene today is poisonously divided, and the vast majority of white evangelicals play a strikingly unified, powerful role in the disunion. Why do they claim morality while supporting politicians who act immorally by most Christian measures? In this hard-hitting chronicle of American religion and politics, Anthea Butler argues that racism is at the core of conservative evangelical activism and power. Butler reveals how evangelical racism, propelled by the benefits of whiteness, has since the nation's founding played a provocative role in severely fracturing the electorate.

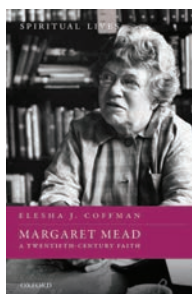


Frank J. Butler

Belonging: One Catholic's Journey

ORBIS 2020

Frank Butler has been an eyewitness to ecclesiastical power struggles over Church reform and, later, a trusted advisor to some of the largest Catholic foundations in the world. The author's deep faith, reformist instincts, and unique leadership experience provide an honest, critical, and still hopeful look at the Church today. *Belonging* will leave readers hopeful that connection to a faith community, despite the disillusioning failures of its leadership, can lead to a deepened sense of responsibility and purposeful action.

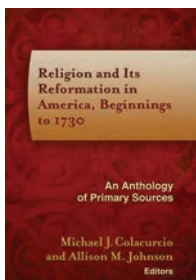


Elesa J. Coffman

Margaret Mead: A Twentieth-Century Faith

OXFORD 2021

For 50 years, Margaret Mead told Americans how cultures worked, and Americans listened. As befits her prominence, Mead has had many biographers, but there is a curious hole at the center of these accounts: Mead's faith. *Margaret Mead: A Twentieth-Century Faith* introduces a side of its subject that few people know. It re-narrates her life and reinterprets her work, highlighting religious concerns. Following Mead's lead, it ranges across areas that are typically kept academically distant: anthropology, gender studies, intellectual history, church history, and theology. It is a portrait of a mind at work, pursuing a unique vision of the good of the world.



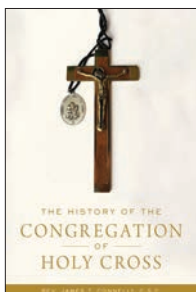
Michael J. Colacurcio and Allison M. Johnson (eds.)

Religion and Its Reformation in America, Beginnings to 1730

BAYLOR 2020

Religion and Its Reformation in America seeks to highlight the distinguishing features of

Christianity in the first century of its life in the colonies that would become the United States. The transplanted Church of England in Virginia, the Catholicism of Maryland, and, later on, the Quaker experience of Pennsylvania are well represented, but the heaviest emphasis falls on the “Puritans” of Massachusetts and Connecticut. Presented here, for scholar and student alike, is something approaching a full literary record—not just names and dates and creeds and platforms, but a rich human experience.



James T. Connelly, C.S.C.

The History of the Congregation of Holy Cross

NOTRE DAME 2020

In 1837, Basile Moreau, C.S.C., founded the Congregation of Holy Cross (C.S.C.), a community of Catholic priests and brothers to minister to and

educate the people of France devastated by the French Revolution. During the centuries that followed, the Congregation expanded its mission around the globe to educate and evangelize. This book offers the first complete history of the Congregation, covering nearly two centuries from 1820 to 2018. James T. Connelly, C.S.C., focuses on the ministry of the Congregation rather than on its ministers in this book that will interest historians of Catholicism.



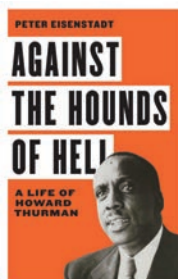
Jane Dailey

White Fright: The Sexual Panic at the Heart of America's Racist History

BASIC 2020

In *White Fright*, historian Jane Dailey reframes our understanding of the long struggle for African American

rights, showing how those fighting against equality were not motivated only by a sense of innate superiority but also by an intense fear of Black sexuality. Dailey examines how white anxiety about interracial sex and marriage found expression in some of the most contentious episodes of American history since Reconstruction, until the question was finally settled—as a legal matter—with the Supreme Court’s definitive 1967 decision in *Loving v. Virginia*, which declared interracial marriage a “fundamental freedom.” *White Fright* places sex at the center of our civil rights history.



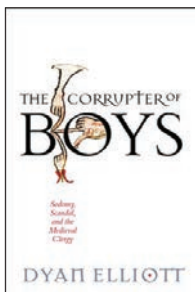
Peter Eisenstadt

Against the Hounds of Hell: A Life of Howard Thurman

VIRGINIA 2021

An inspiration to Martin Luther King Jr., James Farmer, and other leaders of the civil rights movement, Howard Thurman was a crucial figure

in the history of African Americans in the 20th century. Thurman dedicated his career to challenging what he called the “hounds of hell”—the ways in which fear, deception, and hatred so often dogged the steps of African Americans and the marginalized and disinherited peoples of the world. In *Against the Hounds of Hell*, Thurman scholar Peter Eisenstadt offers a fascinating exploration of the life of this religious thinker and activist.



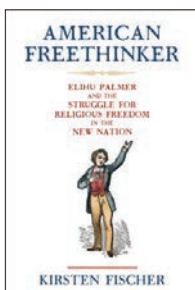
Dyan Elliott

The Corrupter of Boys: Sodomy, Scandal, and the Medieval Clergy

PENN 2020

In *The Corrupter of Boys*, Dyan Elliott demonstrates how, in conjunction with the requirement of clerical celibacy, scandal-

averse policies at every conceivable level of the ecclesiastical hierarchy have enabled the widespread sexual abuse of boys and male adolescents within the Church. Elliott examines more than a millennium's worth of doctrine and practice to uncover the origins of a culture of secrecy and concealment of sin. She charts the continuities and changes, from late antiquity into the high Middle Ages, in the use of boys as sexual objects. Elliott concludes that the same clerical prerogatives and privileges that were formulated in late antiquity and the medieval era remain very much in place.

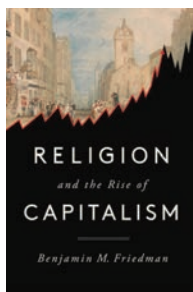


Kirsten Fischer

American Freethinker: Elihu Palmer and the Struggle for Religious Freedom in the New Nation

PENN 2020

When the United States was new, a lapsed minister named Elihu Palmer shared with his fellow Americans the radical idea that virtue required no religious foundation: a better source for morality could be found in the natural world. For this, his Christian critics denounced him as a heretic whose ideas endangered the country. Although his publications and speaking tours made him one of the most infamous American freethinkers in his day, Palmer has been largely forgotten. No cache of his personal papers exists and his book has been long out of print. Yet his story merits telling, Fischer argues, in part for his encounter with a cosmology that envisioned the universe as interconnected, alive with sensation, and everywhere infused with a divine life force. Palmer's "heresy" tested the nation's proclaimed commitment to freedom of religion and speech.



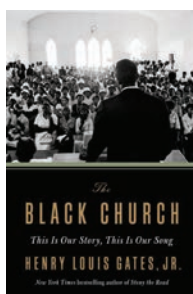
Benjamin M. Friedman

Religion and the Rise of Capitalism

PENGUIN 2021

Critics of contemporary economics complain that belief in free markets—among economists as well as many ordinary citizens—is a form of

religion. It turns out that in a deeper, more historically grounded sense, there is something to that idea. Benjamin M. Friedman demonstrates how the foundational transition in thinking about what we now call economics was decisively shaped by 18th-century lines of religious thought within the English-speaking Protestant world. Friedman explores how beliefs about God-given human character, the afterlife, and the purpose of human existence all help explain current economic policy debates.



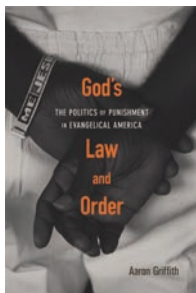
Henry Louis Gates Jr.

The Black Church: This Is Our Story, This Is Our Song

PENGUIN 2021

In this book, Henry Louis Gates Jr. takes us from his own experience onto a journey across more than four hundred years and spanning the entire

country. At road's end, we emerge with a new understanding of the centrality of the Black church to the American story—as a cultural and political force, as the center of resistance to slavery and white supremacy, as an unparalleled incubator of talent, as a crucible for working through the community's most important issues, and as a source of strength and a force for change at the center of the action at every stage of the American story.

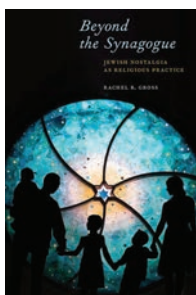


Aaron Griffith

God's Law and Order: The Politics of Punishment in Evangelical America

HARVARD 2020

America incarcerates on a massive scale, locking up large numbers of people—disproportionately poor and nonwhite—for long periods and offers little opportunity for restoration. Aaron Griffith reveals a key component in the origins of American mass incarceration: evangelical Christianity. Evangelicals in the postwar era made crime concern a major religious issue and found new platforms for shaping public life through punitive politics. At every stage in their work, evangelicals framed their efforts as colorblind, which only masked racial inequality in incarceration and delayed real change. *God's Law and Order* shows that we cannot understand the criminal justice system without accounting for evangelicalism's impact on its historical development.



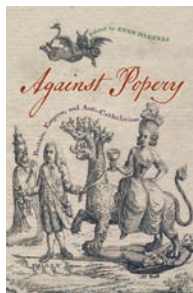
Rachel B. Gross

Beyond the Synagogue: Jewish Nostalgia as Religious Practice

NYU 2021

Beyond the Synagogue argues that nostalgic activities such as eating traditional Jewish foods should be understood as

American Jewish religious practices. In making the case that these practices are not just cultural, but are actually religious, Rachel B. Gross asserts that many prominent sociologists and historians have mistakenly concluded that American Judaism is in decline, and she contends that they are looking in the wrong places for Jewish religious activity. Tracing American Jews' involvement in a broad array of ostensibly nonreligious activities, Gross argues that these practices illuminate how many American Jews are finding and making meaning within American Judaism today.

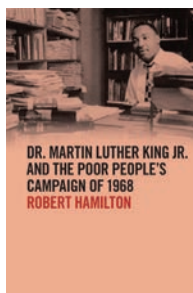


Evan Haefeli (ed.)

Against Popery: Britain, Empire, and Anti-Catholicism
VIRGINIA 2020

Taking an interdisciplinary approach, written by scholars from both sides of the Atlantic working in history, literature, art history, and political science,

the essays in *Against Popery* cover three centuries of English, Scottish, Irish, early American, and imperial history between the early 16th and early 19th centuries. As the essays demonstrate, anti-popery—both more complex and far more historically significant than any simple prejudice against Roman Catholics and their religion—is a powerful lens through which to interpret the culture and politics of the British-American world.



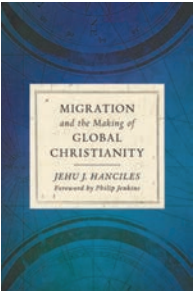
Robert Hamilton

Dr. Martin Luther King Jr. and the Poor People's Campaign of 1968

GEORGIA 2020

This book introduces new audiences to Dr. Martin Luther King Jr.'s final initiative, the multiracial Poor People's

Campaign (PPC) of 1968. Robert Hamilton depicts the experience of poor people who traveled to Washington in May 1968 to dramatize the issue of poverty by building a temporary city, Resurrection City. His narrative allows us to hear their voices and understand the strategies, objectives, and organization of the campaign. The study situates Dr. Martin Luther King Jr.'s legacy and teachings in relation to current events and further solidifies Dr. King's cultural and sociopolitical relevance.



Jehu J. Hanciles

Migration and the Making of Global Christianity

EERDMANS 2021

Human migration has long been identified as a driving force of historical change. Building on this understanding, Jehu Hanciles surveys the history of Christianity’s global expansion from its origins through 1500 CE to show how migration—more than official missionary activity or imperial designs—played a vital role in making Christianity the world’s largest religion. Hanciles’ socio-historical approach to understanding the growth of Christianity as a world religion disrupts the narrative of Western preeminence, while honoring and making sense of the diversity of religious expression that has characterized the world Christian movement for two millennia.

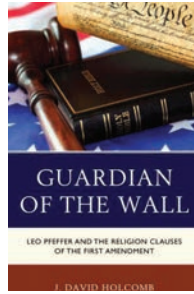


Donna T. Haverty-Stacke

The Fierce Life of Grace Holmes Carlson: Catholic, Socialist, Feminist

NYU 2020

The Fierce Life of Grace Holmes Carlson is a historical biography that examines the story of this complicated woman in the context of her times with a specific focus on her experiences as a member of the working class, as a Catholic, and as a woman. Her story illuminates the workings of class identity within the context of various influences over the course of a lifespan. It contributes to recent historical scholarship exploring the importance of faith in workers’ lives and politics. And it uncovers both the possibilities and limitations for working-class and revolutionary Marxist women in the period between the first and second wave feminist movements.

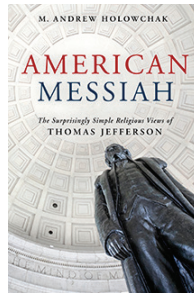


J. David Holcomb

Guardian of the Wall: Leo Pfeffer and the Religion Clauses of the First Amendment

LEXINGTON BOOKS 2020

Guardian of the Wall examines Leo Pfeffer’s church-state thought and its influence on the U. S. Supreme Court. The book argues that Pfeffer’s understanding of the First Amendment’s religion clauses, shaped as it was by his historical and religious context, led him to advocate a separationist historical narrative and absolutist application of the Establishment and Free Exercise Clauses. The book challenges the popular contention that Pfeffer’s separationist philosophy was hostile to religion and instead illustrates how Pfeffer believed a broad reading of both religion clauses protected religious freedom, secured religious equality, and fostered authentic participation of religion in public life.

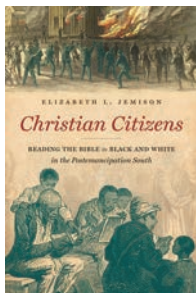


M. Andrew Holowchak

American Messiah: The Surprisingly Simple Religious Views of Thomas Jefferson

ABILENE CHRISTIAN 2020

Many have written about Thomas Jefferson’s religious views, especially given his views on freedom of religion. Yet with so much written, scholars have not come close to a historical consensus on his religious motivations. *American Messiah* traces Jefferson’s views on God from his beliefs in early life to his later commitments to Unitarianism, explicating Jefferson’s observations on religion and the impact they had on his overall understanding of faith.



Elizabeth L. Jemison

Christian Citizens: Reading the Bible in Black and White in the Postemancipation South

NORTH CAROLINA 2020

With emancipation, a long battle for equal citizenship began. Bringing together the histories of religion, race, and the South,

Elizabeth L. Jemison shows how southerners, Black and white, drew on biblical narratives as the basis for very different political imaginaries during and after Reconstruction. Focusing on everyday Protestants in the Mississippi River Valley, Jemison scours their biblical thinking and religious attitudes toward race. She argues that the evangelical groups that dominated this portion of the South shaped contesting visions of Black and white rights.



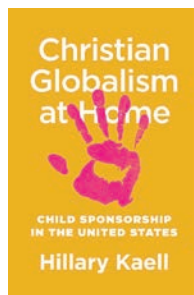
Yahya Jongintaba

Mary McLeod Bethune: Village of God

TENNESSEE 2021

In this religious biography, Yahya Jongintaba traces Mary McLeod Bethune's life of service in lively prose, structuring his book in a five-part framework that

organizes his subject's life in parallel with the Lord's Prayer and virtues identified by Bethune herself: freedom, creativity, integrity, discipline, and love. With unfettered access to Bethune's personal archive, Jongintaba paints a picture of a mother figure and mentor to generations and endeavors to achieve what Bethune wrote that she hoped to accomplish in an autobiography that never materialized: to "give the world the real Mary McLeod Bethune's life as I have lived it."



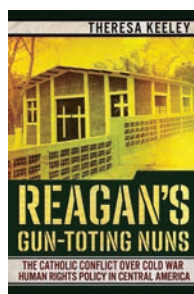
Hillary Kaell

Christian Globalism at Home: Child Sponsorship in the United States

PRINCETON 2020

Child sponsorship emerged from 19th-century Protestant missions to become one of today's most profitable private

fund-raising tools. Investigating two centuries of sponsorship and its related practices in American living rooms, churches, and shopping malls, *Christian Globalism at Home* reveals the myriad ways that Christians cultivate global sensibilities without ever leaving the United States. Through extensive interviews, archival research, and fieldwork, Kaell traces the movement of money, letters, and images, along with an array of sponsorship's lesser-known embodied and aesthetic techniques, such as playacting, hymn-singing, eating, and fasting. She shows how U.S. Christians oscillate between the sensory experiences of a God's eye view and the intimacy of human relatedness.



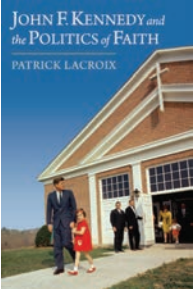
Theresa Keeley

Reagan's Gun-Toting Nuns: The Catholic Conflict over Cold War Human Rights Policy in Central America

CORNELL 2020

In *Reagan's Gun-Toting Nuns*, Theresa Keeley analyzes the role of intra-Catholic conflict

within the framework of U.S. foreign policy formulation and execution during the Reagan administration. She challenges the preponderance of scholarship on the administration that stressed the influence of evangelical Protestants on foreign policy toward Latin America. Especially in the case of U.S. engagement in El Salvador and Nicaragua, Keeley argues, the bitter debate between U.S. and Central American Catholics over the direction of the Catholic Church shaped President Reagan's foreign policy.



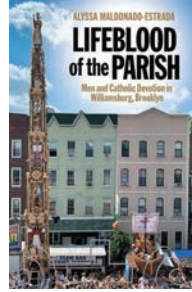
Patrick Lacroix

John F. Kennedy and the Politics of Faith

KANSAS 2021

In *John F. Kennedy and the Politics of Faith*, Patrick Lacroix explores the intersection of religion and politics in the era of Kennedy's presidency. Lacroix

challenges the established view that the postwar religious revival disappeared when President Eisenhower left office and that the contentious election of 1960, which carried Kennedy to the White House, struck a definitive blow to anti-Catholic prejudice. Where most studies on the origins of the Christian right trace its emergence to the first battles of the culture wars of the late 1960s and early 1970s, Lacroix argues for the Kennedy years as an important moment in the arc of American religious history.



Alyssa Maldonado-Estrada

Lifeblood of the Parish: Men and Catholic Devotion in Williamsburg, Brooklyn

NYU 2020

Lifeblood of the Parish presents the sensory and material world of Catholicism in Brooklyn,

where religion is raucous and playful. Alyssa Maldonado-Estrada here offers a new lens through which to understand men's religious practice, showing how men and boys become socialized into their tradition and express devotion through unexpected acts like painting, woodworking, fundraising, and sporting tattoos. These practices, though not usually considered religious, are central to the ways the men she studied embodied their Catholic identity and formed bonds to the Church.



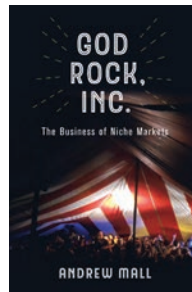
James H. Madison

The Ku Klux Klan in the Heartland

INDIANA 2020

In *The Ku Klux Klan in the Heartland*, renowned historian James H. Madison details the creation and reign of the infamous organization. Through

the prism of their operations in Indiana and the Midwest, Madison explores the Klan's roots in respectable white Protestant society. Convinced that America was heading in the wrong direction because of undesirable "un-American" elements, Klan members did not see themselves as bigoted racist extremists but as good Christian patriots joining proudly together in a righteous moral crusade. *The Ku Klux Klan in the Heartland* offers a detailed history of this powerful organization and examines how the ideals of Klan in the 1920s have on-going implications for America today.



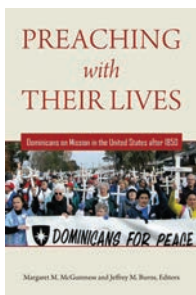
Andrew Mall

God Rock, Inc.: The Business of Niche Music

CALIFORNIA 2020

What can Christian music teach us about commercial popular music? In *God Rock, Inc.*, Andrew Mall considers the aesthetic, commercial, ethical, and social

boundaries of Christian popular music, from the late 1960s, when it emerged, through the 2010s. Drawing on ethnographic research, historical archives, interviews with music industry executives, and critical analyses of recordings, concerts, and music festival performances, Mall explores the tensions that have shaped this evolving market and frames broader questions about commerce, ethics, resistance, and crossover in music that defines itself as outside the mainstream.

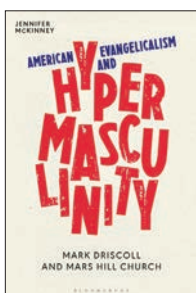


Margaret M. McGuinness and Jeffrey M. Burns (eds.)

Preaching with Their Lives: Dominicans on Mission in the United States after 1850

FORDHAM 2020

This volume tells the story of the Dominican family—priests, sisters, brothers, contemplative nuns, and lay people. Starting after the Civil War, the book takes a thematic approach through 12 essays exploring parish ministry, preaching, health care, education, social and economic justice, liturgical renewal and the arts, missionary outreach and contemplative prayer, ongoing internal formation and renewal, and models of sanctity. It charts the effects of the United States on Dominican life as well as the Dominican contribution to U.S. history. Contributors include Arlene Bachanov, Elizabeth Michael Boyle, O.P., James T. Carroll, Heath Carter, Kathleen Sprows Cummings, Diane Kennedy, O.P., Donna Maria Moses, O.P., Cecilia Murray, O.P., Christopher J. Renz, O.P., Ellen Skerrett, Cynthia Taylor, and Janet Welsh, O.P.



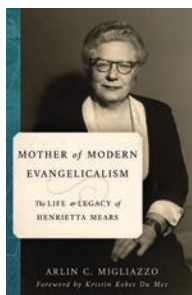
Jennifer McKinney

American Evangelicalism and Hypermasculinity: Mark Driscoll and Mars Hill Church

BLOOMSBURY ACADEMIC 2021

American Evangelicalism and Hypermasculinity analyzes how Seattle’s Mars Hill Church, led by

Pastor Mark Driscoll, permanently affected American evangelicalism by normalizing a hypermasculine gender theology. It argues that the establishment of this type of hypermasculine theology is foundational to the rise of Christian nationalism in America, and was crucial to Donald Trump’s progression to president of the United States. Using revealing sources from the church’s significant online presence, Jennifer McKinney examines Driscoll’s innovative gender theology and his construction of Christian masculinity, femininity, and family relationships.



Arlin Migliazzo

Mother of American Evangelicalism: The Life and Legacy of Henrietta Mears

EERDMANS 2020

Mother of Modern Evangelicalism is the first comprehensive biography of Henrietta Mears. Arlin Migliazzo

uses previously overlooked archival sources and dozens of interviews with Mears’ associates to assemble a detailed portrait of her life and legacy, including the way she helped steer conservative theology between fundamentalism and liberal modernism with her relentless focus on the Christian life as an act of consecrated service.



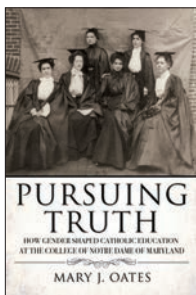
Paul B. Moyer

Detestable and Wicked Arts: New England and Witchcraft in the Early Modern Atlantic World

CORNELL 2020

In *Detestable and Wicked Arts*, Paul B. Moyer places early New England’s battle against black

magic in a transatlantic perspective. Focusing on witchcraft cases in New England between roughly 1640 and 1670, Moyer highlights ties between witch-hunting in the New and Old Worlds. He provides an accessible and comprehensive examination of witch prosecutions in the Puritan colonies that discusses how their English inhabitants understood the crime of witchcraft, why some people ran a greater risk of being accused of occult misdeeds, and how gender intersected with witch-hunting.



Mary J. Oates

Pursuing Truth: How Gender Shaped Catholic Education at the College of Notre Dame of Maryland

CORNELL 2021

In *Pursuing Truth*, Mary J. Oates explores the roles that religious women played in teaching

generations of college and university students amid slow societal change that brought the grudging acceptance of Catholics in public life. Across the 20th century, Catholic women's colleges modeled themselves on, and sometimes positioned themselves against, elite secular colleges. Oates describes these critical pedagogical practices by focusing on Notre Dame of Maryland University, the first Catholic college in the United States to award female students four-year degrees. *Pursuing Truth* presents the stories of the institution's female founders, administrators, and professors whose labors led it through phases of diversification.



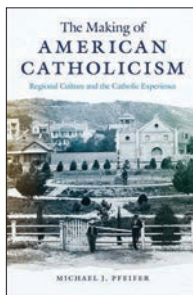
Kathleen C. Oberlin

Creating the Creation Museum: How Fundamentalist Beliefs Come to Life

NYU 2020

In *Creating the Creation Museum*, Kathleen C. Oberlin shows us how the largest Creationist organization, Answers in

Genesis (AiG), built a museum—which has had over three million visitors—to make its movement mainstream. She takes us behind the scenes, vividly bringing the museum to life by detailing its infamous exhibits on human fossils, dinosaur remains, and more. Drawing on over three years of research at the Creation Museum, where she was granted rare access to AiG's leadership, Oberlin shows how the museum works as a site of social movement activity and a place to contest the secular mainstream. Oberlin argues that the Creation Museum has real-world consequences in today's polarized era.



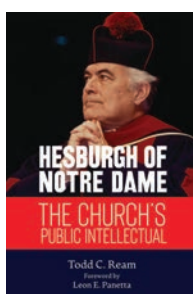
Michael J. Pfeifer

The Making of American Catholicism: Regional Culture and the Catholic Experience

NYU 2021

Most histories of American Catholicism take a national focus, leading to a homogenization of American Catholicism that misses

much of the local complexity that has marked how Catholicism developed differently in different parts of the country. *The Making of American Catholicism* argues that regional and transnational relationships have been central to the development of American Catholicism. Drawing on extensive archival research, Michael Pfeifer argues that American Catholicism developed as transnational Catholics creatively adapted their devotional and ideological practices in particular American regional contexts. They emphasized notions of republicanism, individualistic capitalism, race, ethnicity, and gender, resulting in a unique form of Catholicism that dominates the United States today.



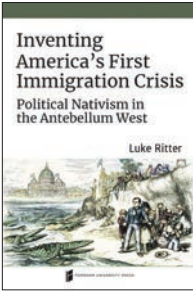
Todd C. Ream

Hesburgh of Notre Dame: The Church's Public Intellectual

PAULIST 2021

This book explores the contours of Father Theodore Hesburgh's calling to the priesthood and its ramifications for his service as the Church's public intellectual.

Many of the challenges Father Hesburgh faced still plague society—civil rights and nuclear proliferation to name only two—and this book will focus on how Father Hesburgh's calling to the priesthood compelled him to face those challenges, with separate chapters devoted to issues including higher education, science and technology, economic development, ecumenism, foreign relations, and immigration.



Luke Ritter

Inventing America's First Immigration Crisis: Political Nativism in the Antebellum West

FORDHAM 2020

This book examines America's first nativist movement, which responded to the rapid influx of 4.2 million immigrants

between 1840 and 1860 and culminated in the dramatic rise of the National American Party. By focusing on the antebellum West, *Inventing America's First Immigration Crisis* illuminates the cultural, economic, and political issues that originally motivated American nativism and explains how the country's first bout of political nativism actually renewed Americans' commitment to church-state separation. Ritter argues that native-born Americans compelled Catholics and immigrants to accept American-style democracy, while Catholics and immigrants forced Americans to adopt a more inclusive definition of religious freedom.



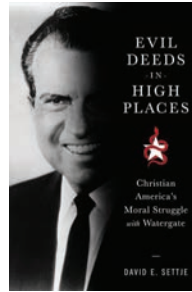
Stuart B. Schwartz

Blood and Boundaries: The Limits of Religious and Racial Exclusion in Early Modern Latin America

CHICAGO 2020

In *Blood and Boundaries*, Stuart B. Schwartz takes us to late medieval Latin America to show

how Spain and Portugal's policies of exclusion and discrimination based on religious origins and genealogy were transferred to their colonies in Latin America. Muslim and Jewish converts and their descendants posed a special problem for colonial society: they were feared and distrusted as peoples considered ethnically distinct, but at the same time their conversion to Christianity seemed to violate stable social categories and identities. Eventually, those regulations were extended to control the subject indigenous and enslaved African populations and to the growing numbers of mestizos, peoples of mixed ethnic origins.



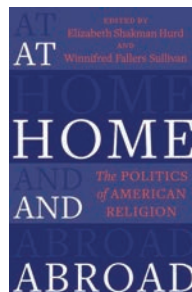
David E. Settje

Evil Deeds in High Places: Christian America's Moral Struggle with Watergate

NYU 2020

The Watergate scandal was one of the most infamous events in American democratic history. In *Evil Deeds in High Places*,

David E. Settje examines how Christian institutions reacted to this moral and ethical collapse, and the ways in which they chose to assert their moral authority. Settje argues that Watergate was a turning point for spurring Christian engagement with politics. While American Christians had certainly already been active in the public sphere, these events motivated a more urgent engagement in response and served to pave the way for conservatives to push more fully into political power.



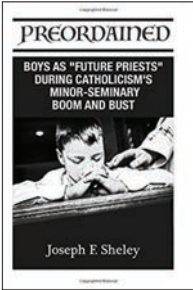
Elizabeth Shakman Hurd and Winnifred Fallers Sullivan (eds.)

At Home and Abroad: The Politics of American Religion

COLUMBIA 2021

At Home and Abroad bridges the divide in the study of American religion, law, and

politics between domestic and international, bringing together diverse and distinguished authors from religious studies, law, American studies, sociology, history, and political science to explore interrelations across conceptual and political boundaries. Contributors break down the categories of domestic and foreign and inquire into how these taxonomies are related to other axes of discrimination, asking questions such as: What and who counts as "home" or "abroad," how and by whom are these determinations made, and with what consequences? *At Home and Abroad* interrogates American religious exceptionalism and illuminates imperial dynamics beyond the United States.



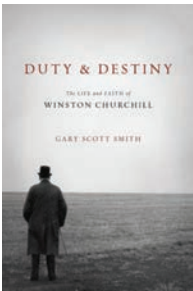
Joseph F. Sheley

Preordained: Boys as "Future Priests" During Catholicism's Minor-Seminary Boom and Bust

BYRON LAREDO 2020

Based on interviews of former minor seminarians, *Preordained* focuses on the experiences of adolescent males swept into

American Catholic minor seminaries between 1950 and 1980, years during which seminary construction and enrollment first spiked and then plummeted. How did schoolboys end up in these institutions? How and why did parents let their young sons enter seminaries? And how did such surrender affect the boys? *Preordained* discusses types of boys who entered the seminary, what life was like in such institutions (including emotional and sexual development and, in some cases, abuse), how difficult it was to leave, and how enduring was the experience for those who left.



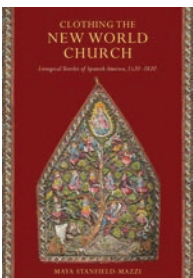
Gary Scott Smith

Duty and Destiny: The Life and Faith of Winston Churchill

EERDMANS 2021

What did faith mean to Winston Churchill? Gary Scott Smith assembles pieces of Churchill's life and words to convey the profound sense of duty and

destiny, partly inspired by his religious convictions, that undergirded his outlook. Though Churchill harbored intellectual doubts about Christianity throughout his life, he nevertheless valued it greatly and drew on its resources, especially in the crucible of war. In *Duty and Destiny*, Smith unpacks Churchill's paradoxical religious views and carefully analyzes the complexities of his legacy.



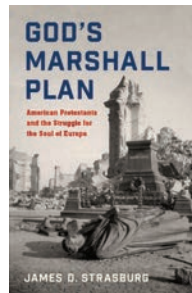
Maya Stanfield-Mazzi

Clothing the New World Church: Liturgical Textiles of Spanish America, 1520–1820

NOTRE DAME 2021

In *Clothing the New World Church*, Maya Stanfield-Mazzi provides the first comprehensive survey of church adornment with

textiles, addressing how these works helped establish Christianity in Spanish America and expand it over four centuries. Including more than 180 photos, the book examines both imported and indigenous textiles used in the church, compiling works that are now scattered around the world and reconstructing their original contexts. Stanfield-Mazzi delves into the hybrid or mestizo qualities of these cloths and argues that when local weavers or embroiderers in the Americas created church textiles they did so consciously, with the understanding that they were creating a new church through their work.



James D. Strasburg

God's Marshall Plan: American Protestants and the Struggle for the Soul of Europe

OXFORD 2021

God's Marshall Plan tells the story of the American Protestants who sought to transform Germany into a new Christian and

democratic nation in the heart of 20th-century Europe. Strasburg follows the American pastors, revivalists, diplomats, and spies who crossed the Atlantic in an era of world war, responded to the rise of totalitarian dictators, and began to identify Europe as a continent in need of saving. He argues that the spiritual struggle for Europe ultimately forged two competing visions of global engagement—Christian nationalism and Christian internationalism—that transformed the United States, diplomacy, and politics in the Cold War and beyond.



Jenna Supp-Montgomerie

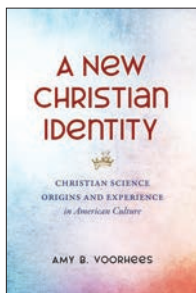
When the Medium was the Mission: The Atlantic Telegraph and the Religious Origins of Network Culture

NYU 2021

Evangelical Protestantism embraced the advent of a

telegraph cable crossing the Atlantic Ocean as indicating God's support for their work to Christianize the globe. Public figures in the U.S. imagined this new communication technology in primarily religious terms as offering the means to inspire peaceful relations among nations. In reality, however, networks

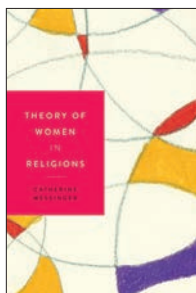
are marked, at core, by disconnection. With lively historical sources and an accessible engagement with critical theory, *When the Medium was the Mission* tells the story of how connection was made into the fundamental promise of networks, illuminating the power of public Protestantism in the first network imaginaries, which continue to resonate today in false expectations of connection.



Amy B. Voorhees

A New Christian Identity: Christian Science Origins and Experience in American Culture
NORTH CAROLINA 2021

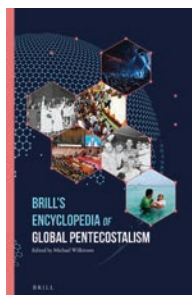
In this study of Christian Science and the culture in which it arose, Amy B. Voorhees emphasizes Mary Baker Eddy's foundational religious text, *Science and Health with Key to the Scriptures*. Assessing experiences of everyday adherents after *Science and Health's* appearance in 1875, Voorhees shows how Christian Science developed a dialogue with both mainstream and alternative Christian theologies. Viewing God's benevolent allness as able to heal human afflictions through prayer, Christian Science emerged as an anti-mesmeric, restorationist form of Christianity that interpreted the Bible and approached emerging modern medicine on its own terms.



Catherine Wessinger

Theory of Women in Religions
NYU 2020

Theory of Women in Religions offers an economic model to shed light on the forces that have impacted the respective statuses of women and men from the earliest developmental stages of society through the present day. Wessinger integrates data and theories from anthropology, archaeology, sociology, history, gender studies, and psychology in this concise introduction to the complex relationship between gender and religion. She argues that socioeconomic factors that support specific gender roles, in conjunction with religious norms and ideals, have created a gendered division of labor that both directly and indirectly reinforces gender inequality. Yet she also highlights how religion is utilized to support the transition toward women's equality.



Michael Wilkinson (ed.)

Brill's Encyclopedia of Global Pentecostalism

BRILL 2020

Brill's Encyclopedia of Global Pentecostalism provides a comprehensive overview of worldwide Pentecostalism from a range of disciplinary

perspectives. It offers analysis at the level of specific countries and regions, historical figures, movements and organizations, and particular topics and themes. The book includes scholarship from a range of disciplines, methods, and theoretical perspectives, and it is cross-cultural and transnational, including contributors from around the world to represent key insights on Pentecostalism from a range of countries and regions.



John D. Wilsey

God's Cold Warrior: The Life and Faith of John Foster Dulles

EERDMANS 2021

God's Cold Warrior recounts how Dulles' faith commitments from his Presbyterian upbringing found fertile soil in

the anti-communist crusades of the mid-20th century. After attending the Oxford Ecumenical Church Conference in 1937, he wrote about his realization that "the spirit of Christianity, of which I learned as a boy, was really that of which the world now stood in very great need, not merely to save souls, but to solve the practical problems of international affairs." Dulles believed that America was chosen by God to defend the freedom of all those vulnerable to the godless tyranny of communism, and he carried out this religious vision in every aspect of his diplomatic and political work—making his life and faith key to understanding the interconnectedness of God and country in U.S. foreign affairs.

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