

# American Catholic Studies Newsletter



**Center for the Study  
of American Catholicism**

**Volume 6, Number 2  
Fall 1980**

## Editor's Desk

Since the newsletter is sent at the bulk mailing rate, there is always the danger of it being lost or delayed in delivery. From time to time, I have received such complaints and I ask your patience in this regard. If for any reason you have failed to receive past issues of the newsletter, please do not hesitate to write and request a copy; most likely your issue was lost in the mail.

It is time again for renewal of your subscription to the newsletter. If you have not already mailed in your \$2 renewal, please do so. If we do not hear from you by Dec. 1, we will assume that you no longer wish to receive the newsletter.--J.P. Dolan.

## A.C.H.A. Spring Meeting

The American Catholic Historical Association will hold its spring meeting at Boston College on April 3-4, 1981. Prof. Alan J. Reinerman is chairman of the planning committee. For further information, please contact Professor Reinerman c/o the Department of History, Boston College, Chestnut Hill, MA 02167.

## Afro-American Religious History

Prof. Randall K. Burkett is editor of the newsletter of the Afro-American Religious History group, which is made up of members of the American Academy of Religion. The newsletter is very informative and costs \$2 a year. To subscribe to the newsletter or for further information about the group, please write to Professor Burkett c/o Office of Special Studies, College of the Holy Cross, Worcester, MA 01610.

## Eighteenth-Century Sermons

G.M. Barringer, special collections librarian at Georgetown University, is presently engaged in a project of identifying the numerous manuscript sermons located in the Georgetown University archives, the archives of the Maryland Province of the Society of Jesus, and the Woodstock College archives. He is most interested in corresponding with any archivist or curator of a collection which has manuscript sermons of Catholic preachers written before 1801.

## Journal of American Ethnic History

The Immigration History Society is launching a new publication, The Journal of American Ethnic History. The journal will focus on the immigrant and ethnic history of the North American people. No present journal of ethnicity takes as its special field the ethnic complexity of North America or concentrates on history. This journal will do both with the purposing of serving as an outlet for scholarly articles, setting intellectual standards, and offering needed direction and encouragement to teaching and research in the field. The editor of the new journal is Prof. Ronald H. Bayor, Department of Social Sciences, Georgia Institute of Technology, Atlanta, GA 30332. The annual subscription rate is \$12 and you may subscribe to the journal directly by sending your check or money order, payable to The Journal of American Ethnic History, to Transaction Periodicals Consortium, Rutgers University, New Brunswick, NJ 08903.

## Maynard J. Geiger, O.F.M., Memorial Fellowship

A fellowship has been established in the name of Maynard J. Geiger to support scholarly research relating to the American Southwest prior to 1846. The fellowship will be open to junior scholars who are beginning careers in an academic professional institution or field. Deadline for applications is April 1, 1981. Submitted applications and requests for further information may be addressed to Geiger Fellowship Committee, Santa Barbara Mission, Archive-Library, Santa Barbara, CA 93105.

## Hungarians in Ontario

A special issue of Polyphony, the bulletin of the Multi-Cultural History Society of Ontario, has been devoted to the issue of Hungarians in Ontario. It is a very attractive, well-illustrated journal numbering 114 pages. For further information on this special issue, contact the Multi-Cultural History Society of Ontario, 43 Queen's Park Crescent East, Toronto, Ontario M5S 2C3.

## Call for Papers

Anyone interested in presenting a paper at one of the 1981-82 sessions of the American Catholic Studies Seminar is encouraged to submit a brief statement outlining the theme of the proposed paper to Jay P. Dolan, director, Center for the Study of American Catholicism, 1109 Memorial Library, University of Notre Dame, Notre Dame, IN 46556. There is no special theme designated for 1981-82; the only stipulation is that the paper examine in a scholarly fashion some aspect of the American Catholic community.

## American Catholic Studies Seminar

The seminar met three times during the fall of 1980. In the first session, Sr. Barbara Misner of The Catholic University of America presented a paper on "Highly Respectable and Accomplished Ladies: Early American Women Religious, 1790-1850." Prof. Peter W. Williams of Miami University at Oxford, Ohio, delivered a paper in October on "Catholicism Militant: The Public Face of the Archdiocese of Cincinnati, 1900-1960." Prof. Patrick J. Blessing of the University of Tulsa presented the final seminar paper, "Religion, Culture and the Vigilance Movement, San Francisco 1856." These papers are now available as working papers. Anyone interested in purchasing these working papers may do so by writing directly to the Center for the Study of American Catholicism, 1109 Memorial Library, University of Notre Dame, Notre Dame, IN 46556. The cost per paper is \$2.50.

## Notre Dame Studies in American Catholicism

The third volume in the series, Notre Dame Studies in American Catholicism, Faith and Fatherland: The Polish Church War in Wisconsin, 1896-1918 by Anthony Kuzniewski, S.J., is now available from the University of Notre Dame Press.

The next deadline for submitting manuscripts in the annual competition is Sept. 1, 1981. To be eligible for publication, manuscripts must be pertinent to the study of the American Catholic experience. Since the series is not limited to studies in any one discipline, manuscripts from both historical and social studies disciplines will be considered; unrevised dissertations normally will not be considered. The author of the award-winning manuscript will receive a \$500 award and the manuscript will be published by the University of Notre Dame Press in the series, Notre Dame Studies in American Catholicism.

## Research Travel Grants

The Center for the Study of American Catholicism will award research travel grants in December 1980. Those individuals interested in applying for the competition should do so as soon as possible. Application forms are available from the Center for the Study of American Catholicism. In June 1980, Prof. James J. Kenneally of the Department of History, Stonehill College, received a travel grant to study the Catholic reaction to Franklin D. Roosevelt's plan to reorganize the Supreme Court. Additional research travel grants will be awarded in March and June 1981. Individuals interested in applying for these competitions should write for information to the Center for the Study of American Catholicism.

## Personal Notices

John J. Bukowczyk of Wayne State University recently completed his doctoral dissertation at Harvard University. The dissertation is entitled "Steeple and Smokestacks: Class, Religion and Ideology in the Polish Immigrant Settlements in Greenpoint and Williamsburg, Brooklyn, 1880-1929." This fall he began teaching immigration/ethnic history at Wayne State University in Detroit.

William D. Dinges is doing a doctoral dissertation on the Catholic Traditionalist Movement in the United States. He is doing his research in the American Studies Department at the University of Kansas. He is especially interested in obtaining back issues of the publication, The Voice. This was a newspaper published in Canandaigua, New York. Dinges can be reached at 2617 Eveningside, Topeka, KS 66614.

Joseph W. Devlin of LaSalle College is studying the relationship between Jewish and Christian ethical traditions and the relevance of these traditions to contemporary American secular culture.

William Barnaby Faherty, S.J., together with Eileen Nini Harris has published a volume entitled, Jesuit Roots in Mid-America, 1823-1848. Copies of this book are available from the St. Stanislaus Historical Museum, 700 Howdershell Road, Florissant, MO 63032.

Sr. Teresine Glaser of Briar Cliff College in Sioux City, Iowa, is working on the development of the college archives and is also coordinating the celebration of the 50th anniversary of the college.

James Hennessey, S.J., of Boston College has recently completed a study on the history of Catholicism in the U.S. and is also working on a study of "American Catholics and the Papacy: Colonial Times to 1870."

Robert F. Hueston of the University of Scranton is studying the history of the Catholic community in upper Bucks County, Pennsylvania, in the 18th and 19th centuries.



Glenn A. Janus of Coe College is researching a book on Bernard J. McQuaid as Americanist, Educator and Pastor.

Anne M. Klejment of Cornell University recently completed her dissertation entitled, "In the Lions' Den: The Social Catholicism of Daniel and Philip Berrigan, 1955-1965."

Sr. Marie Laurence Kortendick, O.P., of the Dominican Archives in Sinsinawa, Wis., is studying the life of Fr. Samuel Mazzuchelli, O.P.

Peter James Kountz of the University of Chicago is researching artistic and religious expression in the work of Frank Lloyd Wright and Thomas Merton.

Richard M. Leliaert of Nazareth College is examining the role of women in the Catholic Church.

Henry B. Leonard of Kent State University is working on a study of Fr. F.A. Kolaszewski, a priest in the diocese of Cleveland, who was a controversial figure in the Polish Catholic community.

Sr. Dolores Liptak of St. Joseph College in Hartford, Conn., presented a paper at the spring session of the American Catholic Historical Association on the national parish; she also delivered a paper for the Connecticut Coordinating Committee for the promotion of history on "The Early French-Canadian Experience in Northeastern Connecticut, 1840-1920."

Annabelle Melville is continuing her work on the biography of Bishop William Dubourg.

Wilson D. Miscamble recently published an article in volume 4, (summer 1980) of *Diplomatic History*, entitled "Catholics and American Foreign Policy from McKinley to McCarthy: A Historiographical Survey." Miscamble recently received his Ph.D. at the University of Notre Dame and is now working for the government in Australia.

Randall Miller of St. Joseph's University in Philadelphia recently published an essay, "The Failed Mission: The Catholic Church and Black Catholics in the Old South." This essay was published in the volume, *The Southern Common People: Studies in Nineteenth-Century Social History* (Westport, Conn.: Greenwood Press, 1980). This volume was edited by Edward Magdol and Jon Wakelyn. Professor Miller also received a fellowship from the American Council of Learned Societies to complete his work on immigrants in the South.

Mary J. Oates of Regis College is currently a fellow at the Bunting Institute at Radcliffe College. She is researching the topic "Teaching and Learning in Massachusetts Parochial Schools: 1870-1920."

John C. Scott, O.S.B., of St. Martin's College is Lacey, Wash., is continuing his research on Catholicism in New Mexico during the 19th century. He is also interested in Catholicism in the Pacific Northwest and in a comparative study of Benedictine missionary activity in the U.S. and Australia.

Richard Sorrell of Brookdale Community College in Lincroft, N.J., is studying the French Canadian backgrounds of the writers, Jack Kerouac and Grace Metalious.

Gerald J. Stortz of Wilfrid Laurier University in Waterloo, Ontario, is working on the topic, "The Catholic Priest in 19th-Century Ontario" and also on the theme of Irish Canadian nationalism.

## News Notes from the Notre Dame Archives

The archives of the University of Notre Dame has been experiencing significant growth and development in its acquisitions, programs and personnel in the past several years. With seven full-time staff members and over a dozen part-time student workers, great progress is being made in making more and different types of material available for researchers interested in a variety of facets of the American Catholic experience. While the traditional emphasis on unpublished manuscript material continues, several special projects are currently underway at the Notre Dame archives which depart from normal manuscript acquisition efforts and processing activities.

The archives has begun separating its printed material (books, pamphlets, newspapers, etc.) from processed archival (manuscript) collections and is providing original cataloging for these items. In the past year over 3,000 titles have been cataloged, providing complete bibliographic descriptions with author, title and subject entries. Many of these items fall into the category of "ephemeral" printed material, material which is not cataloged by libraries and, hence, rarely can be found through traditional library search procedures. In the past, while preserved with Notre Dame's archival material, such material has been virtually inaccessible, "buried" within sometimes large manuscript collections. The archives believes that the great diversity of this printed material, dating primarily from the 19th and 20th centuries, will be useful for many areas of research and warrants this extreme effort.

A second type of nonmanuscript material receiving special treatment in the archives is photographic records. Notre Dame holds a substantial quantity of photographs, the oldest dating from 1849, and a processing schedule has been devised for these materials and security and preservation procedures implemented. To preserve fragile photographic images, the archives has begun to copy systematically each photograph on 35mm negatives. Contact sheets are then produced from negative strips and these contact prints are made available to researchers, providing quick visual access and eliminating unnecessary handling of the originals. The negatives also, obviously,

function as security copies. At this time nearly 1,500 images have been copied from the archive's oldest photograph albums and scrapbooks. Processed collections of loose photographs are scheduled for filming in the future.

Finally, the archives is developing a computerized retrospective biographical data base of all Notre Dame students, faculty and staff. With the assistance of Notre Dame's Prof. William Davisson and his students, a comprehensive data entry form has been developed which allows for the recording of at least 35 facts about every Notre Dame person. As the program becomes functional, researchers will be able to search and/or combine these data (including hometown, dates of birth and death, marital status, number of children, academic and recreational activities (exclusive of grades) involved in while at Notre Dame, occupations following graduation, etc.). The program also will allow for a nonsearchable field where full-text narrative biographical data, such as printed biographical sketches and obituaries, can be recorded. In its earliest developmental stages at this point, the biographical data base will eventually facilitate detailed studies of the Notre Dame community from the founding of the University to the present.

In addition to Wendy Clauson Schlereth, Ph.D., University Archivist, and her assistant Thomas F. Spencer, Ph.D., the archives's staff has been complemented in the past two years by the assistance of Richard Cochran (from the history and archives graduate program at Wayne State University), who is handling many of the new special projects in nontraditional archival records, and Martha J. Peterson (from the history and archives graduate program at Case Western Reserve University), who is working in manuscript processing. Ruven Afanador, a recent graduate of Andrews University, handles all photographic duplication and preservation efforts of the archives (including the microfilming of Catholic newspapers formerly conducted by the late Frank Clark), and recently mounted a photographic exhibit documenting the history of St. Edward's Hall on campus and its destruction by fire. Anastatia Sims, from the history graduate department at the University of North Carolina who has been working as a manuscript processor at the Southern Historical Collection and as a research assistant for the Southern Oral History Program, has most recently been added to the Notre Dame archives's staff. Besides manuscript processing, Sims will be working toward reinvigorating the archives's oral history program. The archives anticipates, in the not too distant future, to have available for researchers a publication up-dating information on collections open for scholarly use at Notre Dame, as well as information on recent acquisitions currently being processed.

## Archives

On May 1, 1980, a bronze statue of Mother Joseph of the Sisters of Providence, sculpted by Felix de Weldon, was dedicated in the rotunda of the Capitol Building in Washington, D.C. This statue will stand in Statuary Hall where each state is represented by statues of two distinguished citizens. Mother Joseph represents the state of Washington along with another pioneer missionary, the physician Dr. Marcus Whitman. Known primarily as a builder and artist, Mother Joseph was a 19th-century pioneer in the northwest and was responsible for the building of many hospitals, orphanages and schools. The fifth woman honored by a statue in Statuary Hall, she is the only Catholic nun to be so honored. The following essay briefly highlights the archival collection of the Sisters of Providence and lists some of the published works based on this collection.

### Sisters of Providence Archives Seattle, Washington

Archives are not new to the Sisters of Providence. In the first printed copy of the Rules of the Sisters of Providence published in 1858 in Montreal, Canada, Chapter 52 includes 18 articles on the importance of archives. The first two articles read:

1. There shall be in the secretariate and in the treasurer's office archives which must be placed safe from fire and kept in such good order that it may be easy to find any record.
2. To this end, all the books, registers and papers shall be suitably classified and placed in files and drawers, and be so well numbered and labeled that they may be easily found.

Although archives have always been kept by the Sisters of Providence since their foundation in Montreal in 1843, it was in 1972 that a separate department of archives was established in the West by Sacred Heart Province. Sr. Rita Bergamini was appointed the first full-time archivist.

The Sisters of Providence Archives, Seattle, include correspondence, minutes, financial records, chronicles, publications, audiovisual materials, photographs and artifacts relating to the history of the Sisters of Providence and their foundations--schools, hospitals and Indian missions in western Washington, Oregon, California and Alaska.

As the archives testify, the Sisters of Providence have been an intimate part of the educational, medical and general social welfare history of the West Coast since founding one of the first schools in Washington Territory in 1856. The archives, measuring 2,784 cubic feet, document women acting the many roles: teacher, nurse, administrator, architect, business woman and neighbor in need.



The Mother Joseph Collection, included in the archives, has been a center for continued research over the past decade. A statue of Mother Joseph, a Sister of Providence, was dedicated in the Capitol rotunda, Washington, D.C. on May 1, 1980. The first nun so honored is depicted kneeling in prayer.

Governor Dixy Lee Ray, in presenting the statue, called Mother Joseph "one of the most remarkable women in the American 19th century. No single word can describe Mother Joseph," she continued, noting that "the pioneer nun used her skills as architect, artist carpenter, designer and jeweler to help the young, aged, sick and poor of the Pacific Northwest."

To be truly representative of the pioneers and history of the state the person selected should ideally have had direct, lasting effect throughout the state of Washington. Such a person is Mother Joseph, the leader of the five Sisters of Providence who came from Montreal to Fort Vancouver, Washington on Dec. 8, 1856. She made monumental contributions to health care, education and social works throughout the Northwest.

Mother Joseph, A Sister of Providence 1823-1902, a documentary produced in 1979 is based almost entirely on resource materials in the archives. The film runs 17 minutes and is available for loan through the Mother Joseph Foundation, P.O.Box 2343, 1511 Third Avenue, Seattle, WA 98101.

Recently published works also based on the archives include:

- Cornerstone . St. Vincent - Oregon's First Hospital (1975)
- Magic Valley . The Story of St. Joseph Academy and the Blossoming of Yakima (1976)
- Seattle's Sisters of Providence . The Story of Providence Medical Center, Seattle's First Hospital (1978)

All of the above histories were written by Ellis Lucia, a noted Northwest writer.

In 1978 Sr. Dorothy Lentz, S.P., published the stories of seven Providence schools in the West (1856-1920). Her book is entitled: The Way It Was In Providence Schools.

The Sisters of Providence Archives have significance to women's history and social history in general far beyond just church archives.

Interested historians and researchers may find descriptive information about the archives in the following published guides:

1. Directory of Archives and Manuscript Repositories. National Historical Publications and Records Commission. 1978.
2. Women's History Sources. A Guide to Archives and Manuscript Collections in the United States. Andrea Hinding, Ed. 1979.

Sister Rita Bergamini, S.P.  
Archivist  
Sisters of Providence Archives  
Seattle, Washington

## Research Project

The following essay was written by Joseph M. White, who recently received his doctoral degree in American history from the University of Notre Dame.

### Religion and Community: Cincinnati Germans, 1814-1870

In the first half of the 19th century Cincinnati grew from a frontier outpost to the largest inland city in the U.S. and the capital of commerce and industry in the West. German immigrants accounted in large part for the city's economic strength and its rapid population growth that by 1870 reached 216,000 with the German portion numbering at least 80,000. Before the Civil War, Cincinnati Germans were crowded into the northside neighborhood called "Over the Rhine" or scattered throughout the city's west end. After 1870 the Germans joined the general population movement from the city's historic compact core, the Basin, to the new neighborhoods formed in the surrounding hills. The old German neighborhoods were then gradually overtaken by new immigrants from eastern and southern Europe, Ireland and the American South.

Cincinnati Germans, emigrating from several German-speaking regions and adhering to opposing religious traditions, were incapable of forming a community based on common values and interests. Instead they perpetuated their religious and regional heritage by establishing churches and associations that institutionalized these distinctions. Of all the differences among Germans, religious and even congregational divisions were fundamental and enduring. German churches established in antebellum Cincinnati lasted (with one exception) until the end of separate German society in the 20th century. On the other hand, only a few secular German community organizations survived the generation of their founding.<sup>1</sup> Churches, therefore, provide a continuous institutional basis for studying the Germans' mentality and social behavior.

This study aims to interpret the function of religion and its related community life among German Christians from 1814, the founding date of a Protestant church as the first Cincinnati German community organization, until 1870. Among Germans who maintained contact with a church, three sub-cultures developed by 1870: (1) German Protestants adhering to congregations that had been started upon local popular initiative without assistance from an outside church or synod comprised 38 per cent; (2) German Protestants belonging to German-speaking congregations founded by and affiliated with American Protestant denominations attracted about 4 per cent; and (3) German Catholics accounted for 58 per cent of the German church-going population.

Eight of the 10 Protestant congregations that local Germans started carried on the tradition of state-established German Protestantism. This normally meant embracing the "union" concept of combining elements of the Lutheran and Reformed traditions as in the churches of most German states. Four of these churches were started as the result of

a secession of members from an existing congregation on account of differences over dialect or religious outlook. To varying degrees, these congregations were suffused with the rationalism that had held sway in German Protestantism since the 18th century. While the Lutheran Augsburg Confession and the Reformed Heidelberg Catechism were honored as doctrinal standards, they were interpreted along rationalist lines. The classic tenets of Christianity were either carefully stated to eliminate all supernatural causes and effects or rejected outright. The freedom to formulate one's own reasonable theological views and to cultivate personal virtue were the expressed ideals of religious life.<sup>2</sup> In the absence of exacting religious demands on individuals, the congregation commanded support as a means of preserving cherished religious customs from the homeland and as a basis of community life for like-minded people.

Despite the intercongregational cooperation of the rationalist clergy, these congregations resolutely maintained their independence of each other. Every proposal to form a local association of the independent congregations for loose cooperation in community affairs was rejected. These churches also refused to belong to synods or denominational bodies which might legislate on doctrinal or disciplinary matters or extract money for denominational causes. Nevertheless, Cincinnati German Protestants, acting independently of their churches, succeeded in forming corporations to support a German Protestant orphanage and a German Protestant cemetery.

The history and influence of rationalist union Protestant congregations such as the ones founded at Cincinnati have been ignored in standard religious histories. This is understandable because they left few records, produced no noteworthy individuals, and did not form a denomination whose history can be conveniently studied. When historians have taken note of them, it is often without sympathy. Philip Schaff called these congregations "a cloak for the purest indifference," composed of "heterogeneous material thrown together in a heap that hardly deserves the name of church," and even "licentious."<sup>3</sup> While they did not meet Schaff's approval, such churches nevertheless reflected the mentality of countless German Protestants settling in antebellum America.

Only two Cincinnati German Protestant churches established as the result of local initiative were theologically conservative. Several years after their founding they joined respectively the Lutheran Church-Missouri Synod and the Evangelischer Kirchenverein des Westens, a body of moderately orthodox churches representing the German union tradition in America.

American Protestants launched efforts to convert immigrants to Anglo-American forms of Christianity that resulted in the formation of eight small German-speaking Baptist, Methodist, Presbyterian and Reformed congregations in Cincinnati by 1870. The creedal and disciplinary demands that American Protestants made of German converts contrasted sharply with the religious expectations of the Catholic Church and the rationalist Protestant churches.

The relatively small number of Germans joining these churches thereby abandoned their inherited religious traditions. Their religious and community life cannot be considered a part of the authentic immigrant experience of attempting to recreate the ways of the homeland.

German Catholics formed the largest religious subculture with 12 parishes formed between 1834 and 1870. German clergy and laity started these neighborhood institutions generally as the result of public organizational meetings at which such decisions as the name of the church, the dimensions of the buildings, and the means of fund raising were openly determined. Once the parish was under way, the parishioners elected trustees to govern its temporal affairs even though the bishop held the title to the parish property. Lay leadership was also exercised in the four social organizations for men and women, married and unmarried, and mutual aid societies operating in each parish. Unlike most German Protestants who entrusted their children to the bilingual Cincinnati public schools, the German Catholics established parish schools conducted by laymen for many years after their founding. In supporting Catholic education, Germans were in advance of their local English-speaking coreligionists and the general policy of the American Catholic Church.

The ordinary of the Cincinnati diocese from 1833 to 1883, Archbishop John Baptist Purcell, happily allowed German Catholics to develop their own Catholic culture. While the diocese supported a newspaper, orphanage and cemeteries, German Catholics incorporated and launched their own newspaper, orphanage and cemetery with their bishop's blessing. Purcell sincerely admired German Catholics for their piety, orthodoxy and eagerness to liquidate parish debts. From his perspective, there was ordinarily no need to intervene in German Catholic affairs. Thus, unlike some urban Catholic communities, there were no serious ethnic conflicts to disturb the harmony of Catholic life in Cincinnati.

Catholic idealists, some of whom were Germans, from time to time proposed the founding of a diocesan normal school to train lay teachers, a bilingual high school or "Institute," and textbook standardization. Purcell also sampled local opinion concerning a possible merger of the Cincinnati parish schools with the public school system in exchange for a share of public school funds. In each case, German Catholics successfully opposed these schemes that appeared to compromise parish control of school curriculum. Only textbook standardization was implemented after some delays.

Despite the theological differences between Protestants and Catholics, there are striking similarities in their group behavior. Both were deeply committed to the congregation as a basis of community life and as a means of preserving German culture. Both did not naturally turn to clergymen to provide leadership. Both groups, too, were concerned about orderly decision making so they created a governing process that included public meetings, drafting constitutions, electing officers, appointing committees and ratifying decisions.

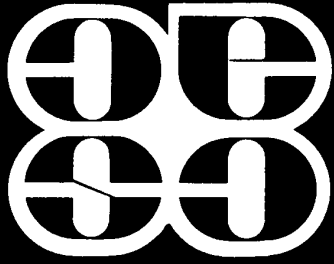


This behavior is a reflection of the "Home Town" culture that prevailed in the areas of western and southern Germany or "Middle" Germany from which most Germans emigrated before the 1850s. As described by Mack Walker, the thousands of individualized and autonomous communities or Home Towns of the area had a strong tradition of self government allowing for popular participation. Political decisions, economic matters and social relations were subject to local regulation.<sup>4</sup> For Germans transplanted to Cincinnati, it was impossible to recreate fully the cherished world of the German Home Town because the local political and economic structures were already established. The Germans were left to associations of their own creation to approximate communal intimacy with like-minded people, to exercise the satisfactions of community participation, and to perpetuate German religious and cultural values. Only in German congregations, Protestant and Catholic, could a semblance of Home Town life be realized. As a result, Cincinnati Germans identified closely with their religious faith and their local congregation. For most Germans, loyalty to one's church superseded devotion to some vague nonsectarian concept of Deutschtum and to political causes that might periodically unite German immigrants.

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1. See Guido Dobbert, "Distintegration of an Immigrant Community: Cincinnati Germans: 1870-1920" (Ph.D. diss., University of Chicago, 1965).
2. See Gustav W. Eisenlohr, Leitfaden zum Religionsunterricht in den Evangelisch-Protestant. Kirchen Amerika's (Cincinnati, 1869).
3. Philip Schaff, Amerika: Die politischen, sozialen, und kirchlich-religiosen Zustände (Berlin, 1858), pp. 264-265.
4. Mack Walker, German Home Towns: Community, State, and General Estate, 1648-1871 (Ithaca: Cornell University Press, 1971), pp. 25-33.

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