

# SEPARATISM



# SUBCULTURE

PART 1: MEXICO

# Separatism And Subculture

**John C. Seitz**



## **Separatism And Subculture:**

**Separatism and Subculture** Paula M. Kane, 2017-10-10 Kane explores the role of religious identity in Boston in the years 1900-1920 arguing that Catholicism was a central integrating force among different class and ethnic groups. She traces the effect of changing class status on religious identity and solidarity and she delineates the social and cultural meaning of Catholicism in a city where Yankee Protestant nativism persisted even as its hegemony was in decline. *The Triumph of Ethnic Progressivism* James J. CONNOLLY, James J. Connolly, 2009-06-30 Progressivism James Connolly shows us was a language and style of political action available to a wide range of individuals and groups. A diverse array of political and civic figures used it to present themselves as leaders of a communal response to the growing power of illicit interests and to the problems of urban industrial life. As structural reforms weakened a ward-based party system that helped mute ethnic conflict, this new formula for political mobilization grew more powerful. Its most effective variation in Boston was an ethnic progressivism that depicted the city's public life as a clash between its immigrant majority, the people, and a wealthy Brahmin elite, the interests. As this portrayal took hold, Bostonians came to view their city as a community permanently beset by ethnic strife. In showing that the several reform visions that arose in Boston included not only the progressivism of the city's business leaders but also a series of ethnic progressivisms, Connolly offers a new approach to urban public life in the early twentieth century. He rejects the assumption that ethnic politics was machine politics and employs both institutional and rhetorical analysis to reconstruct the inner workings of neighborhood public life and the social narratives that bound the city together. The result is a deeply textured picture that differs sharply from the traditional view of machine reform conflict.

*Ballots and Bibles* Evelyn Savidge Sterne, 2018-05-31 By the mid-nineteenth century Providence, Rhode Island, an early industrial center, became a magnet for Catholic immigrants seeking jobs. The city, created as a haven for Protestant dissenters, was transformed by the arrival of Italian, Irish, and French Canadian workers. By 1905 more than half of its population was Catholic. Rhode Island was the first state in the nation to have a Catholic majority. Civic leaders, for whom Protestantism was an essential component of American identity, systematically sought to exclude the city's Catholic immigrants from participation in public life, most flagrantly by restricting voting rights. Through her account of the newcomers' fight for political inclusion, Evelyn Savidge Sterne offers a fresh perspective on the nationwide struggle to define American identity at the turn of the twentieth century. In a departure from standard histories of immigrants and workers in the United States, *Ballots and Bibles* views religion as a critical tool for new Americans seeking to influence public affairs. In Providence, this book demonstrates, Catholics used their parishes as political organizing spaces. Here they learned to be speakers and leaders, eventually orchestrating a successful response to Rhode Island's Americanization campaigns and claiming full membership in the nation. The Catholic Church must, Sterne concludes, be considered as powerful an engine for ethnic working-class activism from the 1880s until the 1930s as the labor union or the political machine. **American Exceptionalism?** Rick

Halpern,Jonathan Morris,1997-08-12 The idea that American historical development is different from that of other nations is an old one yet it shows no sign of losing its emotive power Exceptionalism continues to excite beguile and frustrate students of the American past The essays in this volume explore the ways in which the process of class formation in the United States can be said to be distinctive Focusing upon the impact of liberal political thought race and immigration and the role of the war time state they challenge particularist and nation centred modes of explanation Comparing American historical development with Italian South African and Australian examples the essays reinvigorate a tired debate *Adoption in America* E. Wayne Carp,2009-12-14 Collects essays that provide an overview of the history of adoption in the United States

**Respectability and Reform** Tara M. McCarthy,2018-04-02 In the late nineteenth century an era in which women were expanding the influence outside the home Irish American women carved out unique opportunities to serve the needs of their communities For many women this began with a commitment to Irish nationalism In *Respectability and Reform* McCarthy explores the contributions of a small group of Irish American women in the Gilded Age and Progressive Era who emerged as leaders organizers and activists Profiles of these women suggest not only that Irish American women had a political tradition of their own but also that the diversity of the Irish American community fostered a range of priorities and approaches to activism McCarthy focuses on three movements the Irish nationalist movement the labor movement and the suffrage movement to trace the development of women s political roles Highlighting familiar activists such as Fanny and Anna Parnell as well as many lesser known suffragists McCarthy sheds light on the range of economic and social backgrounds found among the activists She also shows that Irish American women s commitment to social justice persisted from the Land War through the World War I era In unearthing the rich and varied stories of these Irish American women *Respectability and Reform* deepens our understanding of their intersection with and contribution to the larger context of American women s activism

No Closure John C. Seitz,2011-06-14 In 2004 the Roman Catholic Archdiocese of Boston announced plans to close more than eighty churches Distraught parishioners occupied several of these buildings in opposition to the decrees Seitz tells the stories of these resisting Catholics in their own words illuminating how they were drawn to reconsider the past and its meanings

New Women of the Old Faith Kathleen Sprows Cummings,2009 Cummings highlights four women Chicago based journalist Margaret Buchanan Sullivan Sister Julia McGroarty SND founder of Trinity College in Washington D C one of the first Catholic women s colleges Philadelphia educator Sister Assisium McEvoy SSJ and Katherine Eleanor Conway a Boston editor public figure and antisuffragist Cummings uses each woman s story to explore how debates over Catholic identity were intertwined with the renegotiation of American gender roles By examining female power within Catholic religious communities and organizations she challenges the widespread assumption that women who were faithful members of a patriarchal church were incapable of pathbreaking work on behalf of women

**George G. Higgins and the Quest for Worker Justice** John J. O'Brien,2005 *George G Higgins and the Quest for Worker Justice* The Evolution of

Catholic Social Thought in America is a comprehensive and fascinating examination of the Catholic Church's involvement in social issues from the late 19th to the end of the 20th century through the lens of the life career writings and ministry of the legendary Monsignor Higgins. Inspiring to both the clergy and laity, Msgr George G Higgins put a human face on the institutional commitments of the Church; advocated the role of the laity; remained loyal to the vision of the Second Vatican Council and took the side of the working poor in his movement with organized labor. Much more than a limited biography, author John O'Brien offers a sweeping history of the social questions facing America over the past 100 years, the thought behind one of the leading figures in the worker justice movement and a moving application of the rich heritage of Catholic Social Thought.

**Building the Old Time Religion** Priscilla Pope-Levison, 2015-01-08

During the Progressive Era, a period of unprecedented ingenuity, women evangelists built the old time religion with brick and mortar, uniforms and automobiles, fresh converts and devoted protégés. Across America, entrepreneurial women founded churches, denominations, religious training schools, rescue homes, rescue missions and evangelistic organizations. Until now, these intrepid women have gone largely unnoticed, though their collective yet unchoreographed decision to build institutions in the service of evangelism marked a seismic shift in American Christianity. In this ground-breaking study, Priscilla Pope-Levison dusts off the unpublished letters, diaries, sermons and yearbooks of these pioneers to share their personal tribulations and public achievements. The effect is staggering. With an uncanny eye for essential details and a knack for historical nuance, Pope-Levison breathes life into not just one or two of these women, but two dozen. The evangelistic empire of Aimee Semple McPherson represents the pinnacle of this shift from itinerancy to institution building. Her name remains legendary. Yet she built her institutions on the foundation of the work of women evangelists who preceded her. Their stories, untold until now, reveal the cunning and strength of women who forged a path for every generation, including our own, to follow. Back cover

**American Catholics and the Church of Tomorrow** Catherine R. Osborne, 2018-04-24

In the mid-twentieth century, American Catholic churches began to shed the ubiquitous spires, stained glass and gargoyles of their European forebears, turning instead toward startling and more angular structures of steel, plate glass and concrete. But how did an institution like the Catholic Church, so often seen as steeped in inflexible traditions, come to welcome this modernist trend? Catherine R. Osborne's innovative new book finds the answer: the alignment between postwar advancements in technology and design and evolutionary thought within the burgeoning American Catholic community. A new, visibly contemporary approach to design, church leaders thought could lead to the rebirth of the church community of the future. As Osborne explains, the engineering breakthroughs that made modernist churches feasible themselves raised questions that were for many Catholics fundamentally theological. Couldn't technological improvements engender worship spaces that better reflected God's presence in the contemporary world? Detailing the social, architectural and theological movements that made modern churches possible, *American Catholics and the Church of Tomorrow* breaks important new ground in the history of

American Catholicism and also presents new lines of thought for scholars attracted to modern architectural and urban history

**Paul Hanly Furfey** Nicholas K. Rademacher, 2017-09-19 Nicholas Rademacher's book is meticulously researched and clearly written shedding new light on Monsignor Paul Hanly Furfey's life by drawing on Furfey's copious published material and substantial archival deposit Paul Hanly Furfey 1896-1992 is one of U.S. Catholicism's greatest champions of peace and social justice. He and his colleagues at The Catholic University of America offered a revolutionary view of the university as a center for social transformation not only in training students to be agents for social change but also in establishing structures which would empower and transform the communities that surrounded the university. In part a response to the Great Depression their social settlement model drew on the latest social scientific research and technique while at the same time incorporating principles they learned from radical Catholics like Dorothy Day and Catherine de Hueck Doherty. Likewise through his academic scholarship and popular writings Furfey offered an alternative vision of the social order and identified concrete steps to achieve that vision. Indeed Furfey remains a compelling exemplar for anyone who pursues truth, beauty, and justice especially within the context of higher education and the academy. Leaving behind an important legacy for Catholic sociology Furfey demonstrated how to balance liberal, radical, and revolutionary social thought and practice to elicit new approaches to social reform.

**Material Christianity** Colleen McDannell, 1995-01-01 What can the religious objects used by nineteenth and twentieth century Americans tell us about American Christianity? What is the relationship between the beliefs of the faithful and the landscapes they build? This lavishly illustrated book investigates the history and meaning of Christian material culture in America over the last 150 years. Drawing on a rich array of historical sources and on in-depth interviews with Protestants, Catholics, and Mormons, Colleen McDannell examines the relationship between religion and mass consumption. She describes examples of nineteenth century religious practice: Victorians burying their dead in cultivated cemetery parks; Protestants producing and displaying elaborate family Bibles; Catholics writing for special water from Lourdes reputed to have miraculous powers. And she looks at today's Christians: Mormons wearing sacred underclothing as a reminder of their religious promises; Catholics debating the design of tasteful churches; and Protestants manufacturing marketing and using a vast array of prints, clothing, figurines, jewelry, and toys that some label Jesus junk but that others see as a witness to their faith. McDannell claims that previous studies of American Christianity have overemphasized the written, cognitive, and ethical dimensions of religion, presenting faith as a disembodied system of beliefs. She shifts attention from the church and the theological seminary to the workplace, home, cemetery, and Sunday school, highlighting a different Christianity, one in which average Christians experience the divine, the nature of death, the power of healing, and the meaning of community through interacting with a created world of devotional images, environments, and objects.

*American Catholics* Leslie Woodcock Tentler, 2020-01-01 A sweeping history of American Catholicism from the arrival of the first Spanish missionaries to the present, Tentler does justice to James Joyce's quip that Catholicism means here

comes everybody This is the story of everybody lay people sisters priests who was part of the church in the United States a story insightfully analyzed and admirably told A definitive synthesis James M O Toole author of *The Faithful* This comprehensive survey of Catholic history in what became the United States spans nearly five hundred years from the arrival of the first Spanish missionaries to the present Distinguished historian Leslie Tentler explores lay religious practice and the impact of clergy on Catholic life and culture as she seeks to answer the question What did it mean to be a good Catholic at particular times and in particular places In its focus on Catholics participation in American politics and Catholic intellectual life this book includes in depth discussions of Catholics race and the Civil War Catholics and public life in the twentieth century and Catholic education and intellectual life Shedding light on topics of recent interest such as the role of Catholic women in parish and community life Catholic reproductive ethics regarding birth control and the Catholic church sex abuse crisis this engaging history provides an up to date account of the history of American Catholicism

*The Irish Catholic Diaspora in America* Lawrence John McCaffrey,1997 A revised and updated version of the leading history of the Irish experience in America

*Catholic Higher Education in Protestant America* Kathleen A. Mahoney,2004-12-01 Winner of the 2005 New Scholar Book Award given by Division F History and Historiography of the American Educational Research Association In 1893 Harvard University president Charles W Eliot the father of the modern university helped implement a policy that in effect barred graduates of Jesuit colleges from regular admission to Harvard Law School The resulting controversy bitterly contentious and widely publicized was a defining moment in the history of American Catholic education illuminating on whose terms and on what basis Catholics and Catholic colleges would participate in higher education in the twentieth century In *Catholic Higher Education in Protestant America* Kathleen Mahoney considers the challenges faced by Catholics as the age of the university opened She describes how liberal Protestant educators such as Eliot linked the modern university with the cause of a Protestant America and how Catholic students and educators variously resisted accommodated or embraced Protestant inspired educational reforms Drawing on social theories of cultural hegemony and insider outsider roles Mahoney traces the rise of the Law School controversy to the interplay of three powerful forces the emergence of the liberal nonsectarian research university the development of a Catholic middle class whose aspirations included attendance at such institutions and the Catholic church s increasingly strident campaign against modernism and by extension the intellectual foundations of modern academic life

**Democracy, Culture, Catholicism** Michael J. Schuck,John Crowley-Buck,2015-11-02 Compiling scholarly essays from a unique three year Democracy Culture and Catholicism International Research Project Democracy Culture Catholicism richly articulates the diverse and dynamic interplay of democracy culture and Catholicism in the contemporary world The twenty five essays from four extremely diverse cultures those of Indonesia Lithuania Peru and the United States explore the relationship between democracy and Catholicism from several perspectives including historical and cultural analysis political theory and conflict resolution social movements and

Catholic social thought      **Christian Critics** Eugene McCarraher,2000 While all supported movements for the rights of labor racial minorities and women some endorsed the military industrial order that established the professional managerial class as a dominant national force while others favored a decentralized political economy of worker self management At the same time McCarraher recasts the debate about the therapeutic ethic by tracing a shift not from religion to therapy but from religious to secular conceptions of selfhood      *Irish Nationalism and the British State* Brian Jenkins,2006-05-12 No detailed description available for Irish Nationalism and the British State      **U.S. Catholic Historian** ,2004



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