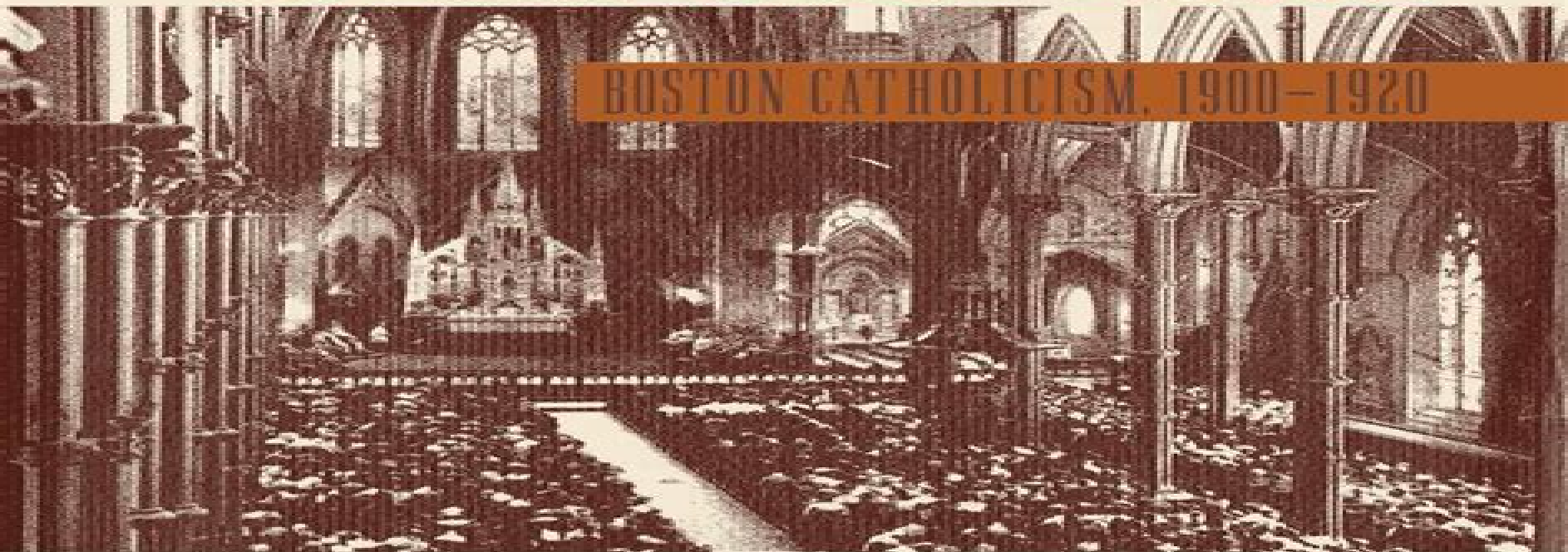


SEPARATISM

BOSTON CATHOLICISM, 1900–1920



AND

SUBCULTURE

PAULA M. KANE

Separatism And Subculture

Paula M. Kane



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. **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. *The Triumph of Ethnic Progressivism* 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

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

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 Churches 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 **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.

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.

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 **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

Enjoying the Track of Appearance: An Emotional Symphony within **Separatism And Subculture**

In some sort of consumed by monitors and the ceaseless chatter of fast transmission, the melodic splendor and emotional symphony developed by the published word usually diminish in to the backdrop, eclipsed by the constant sound and disturbances that permeate our lives. But, nestled within the pages of **Separatism And Subculture** a marvelous literary prize filled with natural emotions, lies an immersive symphony waiting to be embraced. Crafted by an elegant musician of language, this captivating masterpiece conducts visitors on a mental journey, well unraveling the concealed tunes and profound affect resonating within each cautiously crafted phrase. Within the depths with this poignant evaluation, we shall discover the book is key harmonies, analyze their enthralling writing style, and submit ourselves to the profound resonance that echoes in the depths of readers souls.

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