

schooling and birth control  
the Church couldn't keep up  
is the grasp to control women to grasp onto the lack of power the Church has had in American culture compared to protestants and anti-Catholic movements

*The Women Who Danced for a Living*

- JPA=Juvenile Protection Association
- pg 10 begins-- the birth control and idea of leaving family needing to leave the church's control-- Before finding their way to the taxi dance hall, the sociologist explained, many young women had gone through a "schism" from all dominant groups, including their homes, the neighborhood, the parochial and "even the Roman Catholic church itself" footnoted from Cressey *The Taxi-Dance Hall*
- While many Polish immigrant families openly adhered to public forms of religious worship as a means of exercising personal faith, evidence suggests that in Chicago Polish American women were less likely to abide by the church's social and sexual regulations, especially those that prohibited commercialized birth control methods. Although many Polish Catholic immigrants may have fulfilled their public religious obligations by sending their children to parochial schools and generously giving to the collection plate every Sunday, in private many working-class women maintained that birth control was less a moral issue than a personal choice influenced by both economic and medical necessity pg11

<sup>35</sup> Yarros, *Modern Woman and Sex*, 157.

<sup>36</sup> Annual Report of the Illinois Birth Control League, 29 April 1925. The legal use of birth control in the United States in the mid-1920s is complicated, because birth control advocates were successfully challenging and slowly chipping away at the laws against it. Moreover, as troops returned from the First World War and syphilis rates skyrocketed, neighborhood police did not always rigorously enforce the law—especially relating to the sale of

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condoms. As a result, a birth control black market flourished in many nighttime recreational dance venues as well as on the streets in many working-class neighborhoods. So although condoms were not openly sold, they were very easy to buy for both men and women who knew where to go to purchase such items. The most common form of commercialized birth control mentioned in my research by both taxi dancers and their patrons were "merry widows," which were commercially produced disposable condoms packaged three to a tin. They could easily be concealed in a pocket or a purse.

As Kathy Peiss has pointed out, messages from parents, the church, and community members about the virtues working-class women's daily lives conflicted with their lived experience of the opportunities for romance and recreation that urban living and wage earning made possible- 15

- Nowhere was this more evident than in the erosion of the power of the Catholic confessional. The strategies of sexual and social control that had exerted power over their mothers in Polish villages contrasted sharply with the frustration and even outrage voiced by many daughters over priests' inquisitions of their sex lives.-16- REJECTION OF CONFESSIONAL

- -polish american girls had increased present on the street anyway from a young age but also went out more bc of the sexual exploitation, along with space restraints and absence of privacy
- THIS ARTICLE PINPOINTS A LOT OF STUDIES OF THE 20S WHICH WOULD PROBABLY WORK FOR PRIMARY SOURCES
- PG 23 Footnote 77!!! the perceptions of polish compared to jews and italians at the time
- pg 24- sexual delinquents, Louise de Koven Bowen and the JPA
- On the other hand, Mary's experience is a reminder that in an era that some have described as a sexual revolution, older value systems remained influential. - pg 25

<sup>86</sup> "Antoinette L., JPA Case File," folder 6, box 130, BUR.

<sup>87</sup> Joanne J. Meyerowitz, *Women Adrift: Independent Wage Earners in Chicago, 1880-1930* (Chicago: University of Chicago Press, 1988); Angela J. Latham, *Posing a Threat: Flappers, Chorus Girls, and Other Brazen Performers in the American 1920s* (Middletown, CT: Wesleyan University Press, 2000); Linda Mizejewski, *Ziegfeld Girl: Image and Icon in*

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*American Culture and Cinema* (Durham, NC: Duke University Press, 1999); Sharon R. Ullman, *Sex Seen: The Emergence of Modern Sexuality in America* (Berkeley: University of California Press, 1997).

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- Could birth control be a way out of the church and why there was continuous efforts for the church to denounce it so they could keep their authority over others

### *Meeting Multiple Demands...* -Ryan

- "worried educated mothers would ignore their catholic womanhood" smh just let them learn
- how catholic schools really emphasized the caretaker jobs but also thats just kinda making sure women stay submissive to the church
- CATHOLIC COLLEGES ARE SNAKES pg5

#### **Fortifying Catholic Schooling through Higher Education for Women**

The development of Catholic higher education for women in early twentieth century America was not in response to a progressive impulse on the part of the Catholic Church. Although some in the church espoused a more liberal stance on the role of women in modern society, many held strongly to traditional notions of Catholic womanhood, anchored in being a wife and mother and the moral compass of the family.<sup>9</sup> Catholic leaders, however, knew the changing role of women in American society would affect Catholic women and therefore sought to direct women's experiences with this movement through Catholic institutions. Given that the church defined women within a patriarchal context, in relationship to others and responsible to and for others,<sup>10</sup> it needed to address the real issue of providing institutions that could facilitate the social mobility of Catholic women yet channel these efforts into areas compatible with Catholic beliefs about women. These beliefs required balancing the education of women with safeguarding their innocence.<sup>11</sup>

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- Mundelein but I guess it's still just the Church and the time pg11

In his written response to McCabe, Mundelein objected to DePaul's efforts to serve the educational demands of Chicago's Catholic women.

I wish to reaffirm again the decision that I gave you before, which is in accordance with the instructions given you by the Very Rev. Father Finney, your Provincial, to the effect that I do not desire DePaul University to accept any young women as students in your College of Liberal Arts and Sciences. Within another year or very little later, we will be prepared to take care of all these applications, for by that time I think that the separate College for women in Chicago will be started and, as I informed you, I do not care to have any other institution to detract in any way from the work that I have mapped out for this college to do.<sup>28</sup>

Mundelein's stance reflected the desires of the church's hierarchy in Rome, which endorsed single-sex education and preferred charging communities of religious sisters with the task of educating women. More pragmatically, he may have been concerned that the expansion of coeducational programs at institutions like DePaul would hamper his efforts to convince women religious to sponsor women's colleges. Regardless of Mundelein's position, McCabe ignored his wishes and expanded the university's offerings to women. In doing so he exercised

- and it's not like Depaul didn't care about raising enrollments
- Vatican saying Jesuit education wasn't Catholic enough, so Loyola really had to be strict about women enrollment to adhere to the Vatican

- pg 27  
liberal arts background in addition to the professional training they needed to be certified. This made their institutions more than mere Catholic finishing or vocational schools, and resulted in providing teachers for both Catholic and public schools and women able to pursue professions in business, law, and other fields. All four institutions, however, reinforced traditional gender roles in the types of programs they promoted, but at the same time did not prevent women from taking up professions in nontraditional areas. The perpetuation of traditional gender roles within the courses of study