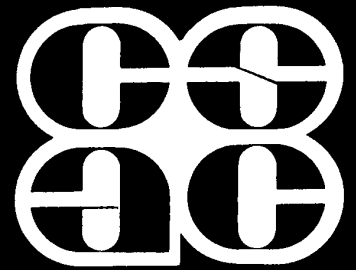


# American Catholic Studies Newsletter



**Center for the Study  
of American Catholicism**

**Volume 4, Number 2  
Fall 1978**

## From the Editor's Desk

In the last issue, Spring 1978, we reminded our readers it was time to renew their subscription to the American Catholic Studies Newsletter. This reminder was followed up with a renewal notice sent in early September. For those of you who have forgotten, there is still time to send in the \$2 to receive this semi-annual publication for another year. Better yet, with the holiday season close at hand, this newsletter would be a nice little, inexpensive present to give to someone. Besides, building up and maintaining a communications network is important in promoting the work of American Catholic studies. So help the cause by sending in your \$2 renewal if you haven't done so, or give a subscription gift to a friend.

Since the function of this newsletter is to report on the happenings in American Catholicism, we welcome information or news pertinent to the newsletter. This can include personal items about research, papers delivered, publications, or any organizational news items relative to Catholic Americana. We appreciate and depend on your assistance.--Ilene Chin, Editor.

## The Hibernian Campaign

In July 1978 the Ancient Order of Hibernians and their Ladies Auxiliary approved plans to raise \$1.3 million to endow the Center for the Study of American Catholicism. According to Alex B. McGarry of Troy, Michigan, national chairman of the fund raising campaign, contributions will be sought from all Irish-Americans, regardless of Hibernian membership. Portions of the funds raised will be used to support student scholarships to the University of Notre Dame; other funds will support the activities of the center and endow an academic chair.

## American Catholic Historical Association, Spring Meeting 1979

The program committee of the American Catholic Historical Association received proposals for papers to be presented at its spring meeting which will be held at the University of Notre Dame on April 6 and 7, 1979. The committee will decide and make proposal selections, with a preliminary program, this fall. The regular program will be finalized in the spring.

## Duquesne University History Forum

The 12th annual Duquesne University History Forum was held on Oct. 18, 19 and 20, 1978 in Pittsburgh. The forum dealt with all aspects of history, ranging from diplomatic history to American Catholicism to immigration history. This gathering featured many distinguished historians. Some of the participants who presented papers relevant to American Catholicism were: Lawrence J. McCaffrey, Loyola University; "The Irish: Educators of American Catholicism;" Salvatore J. LaGumina, Nassau Community College, "American Education and the Italian Immigrant Response," John Bodnar, Pennsylvania Historical and Museum Commission, "Family, Work and School: Life Choices of Slavic Americans;" Selma C. Berro, Baruch College--C.U.N.Y., "Immigrants at School in New York City;" Rudolph J. Vecoli, University of Minnesota, "Socialism as an Educator of the Immigrant;" Philip Gleason, University of Notre Dame, "The Immigrant and Catholic Higher Education;" Bernard J. Weiss, Duquesne University, "A Case Study in the Education of the Urban Ethnic-Duquesne University;" Victor R. Greene, The University of Wisconsin-Milwaukee, "Ethnic Episodes in the Emerging Public University;" Oscar Handlin, Harvard University, "Education and the European Immigrant;" Rev. Msgr. John P. Foley, Philadelphia Catholic Standard and Times, "The Catholic Press: Expression and the Cause of Catholic Identity in the United States;" Cesar Aguayo Garcia, University of Notre Dame, "Jesuit Education in the Mid-Nineteenth Century: A View Through Two Student Diaries;" David L. Salvaterra, University of Notre Dame, "Catholic Institutions of Higher Education and the 'Organizational Revolution' of the Early 20th Century;" and Mary J. Oates, Regis College, "Management and Control in Communities of Religious Women in America: 1840-1940." For information about the forum program, write to: Bernard J. Weiss, Director, History Forum, Department of History, Duquesne University, Pittsburgh, PA 15219.

## **A Conference on American Catholicism at St. Mary's College of California**

St. Mary's College of California hosted a conference on the American Catholic experience on July 28-29, 1978. Thirty-two colleges and universities were represented. The participants heard 16 papers on the following topics: American Catholicism as Civil Religion; The Laity and the American Church; Politics, Society and the American Hierarchy; The Evolution of an American Catholic School System; The American Church and Assimilation; and Adaptation in the Religious Life.

The papers from the conference are now available to the public for \$5. Individuals wishing to obtain copies should write to Prof. David J. Alvarez, Box A0, St. Mary's College of California, Moraga, CA 94575.

## **Scholarship Awarded to Fr. William Au**

A full tuition scholarship has been awarded to Rev. William Au in the Department of Church History at Catholic University. A priest of the Archdiocese of Baltimore, Father Au is pursuing graduate studies with the history of American Catholicism as the major field.

## **The Sinsinawa Collection**

The publication, Oral History for the Religious Archives: The Sinsinawa Collection, A Guide for Beginners, by Sr. Elizabeth O'Hanlon, O.P., is available for purchase for \$5 from the Oral History Office, Sinsinawa Publications, Sinsinawa, WI 53824. Please make checks payable to the Sinsinawa Dominican Archives.

## **German Immigrants**

Lavern J. Rippley of St. Olaf College has completed a comprehensive study of German immigrants in America entitled, The German-Americans. Rippley traces the assimilation process of German immigrants and their contributions to American culture. For \$8.95 this publication can be purchased from Twayne Publishers, 70 Lincoln Street, Boston, MA 02111.

## **Russian-German Settlements**

Lavern J. Rippley and Armand Bauer have translated Richard Sallet's work, Russian-German Settlements in the United States, and it is available for \$9.50 from the Institute for Regional Studies, University Station, North Dakota State University, Fargo, ND 58102. Also included within this volume are two articles entitled "Place Names of German Colonies in Russia and the Dobrudja" by Bauer and "Prairie Architecture of the Russian-German Settlers" by William C. Sherman.

## **An Ecumenical Symposium on Religion, Society and Education**

In commemoration of its 125th year anniversary, Loyola College in Baltimore, Maryland sponsored an ecumenical symposium on Feb. 14, 1978. Its focus was to examine the Protestant community and its educators and see how the Protestant traditions have contributed to the well-being of Catholic institutions in the state of Maryland. Papers were given by the following participants: James H. Smylie, "Protestant Experiences in America;" Paul Hardin, "Colleges Turning to Their Churches;" Richard D. Weigle, "Transmitting Religious Heritage;" and Joseph H. McLain, "The Climate of Ecumenism." Ira Zepp and C. Stephan Mann were respondents to the above speakers and papers. The director of the symposium, Rev. Thomas O'Brien Hanley, S.J., served as commentator and presented "One Contribution Accomplished," "The Jesuit and Mercy Tradition in America," and "Its Presence in Growth and Dialectic."

The proceedings of this gathering are available in the pamphlet edited by Father Hanley entitled, Religion, Society and Education: An Ecumenical Symposium at Loyola College. This can be obtained by writing to Rev. Thomas Hanley, Loyola College, 4501 N. Charles Street, Baltimore, MD 21210.

## **Religious Freedom Symposium**

Co-sponsored by Columbia University and the Smithsonian Institute, the symposium, "From Toleration to Religious Freedom," was held in Newport, Rhode Island on May 24-26, 1978. The gathering of distinguished scholars discussed historical analyses to sociological interpretations to legal and constitutional issues. Participants included: Wendell Dietrich; Joseph L. Blau; John E. Smith; Roland Delattre; Wayne L. Proudfoot; Gillian Lindt; Robert T. Handy; William G. McLoughlin; Rev. Thomas O'Brien Hanley, S.J.; Jacob Neusner; A.E. Dick Howard; James A. Martin, Jr.; Leo Pfeffer; Gerald Fogarty; Milton R. Konvitz; David Little; Sigmund Diamond; Joseph Fichter; Wilton Dillon; Sydney E. Ahlstrom and John F. Wilson.

Father Hanley discussed the historical origins of religious freedom in Maryland, examined the state's constitution and society. Again, a copy of his paper can be obtained from Rev. Thomas Hanley, Loyola College, 4501 N. Charles Street, Baltimore, MD 21210.



## The American Catholic Tradition

Arno Press has finally published The American Catholic Tradition, a reprint collection of 49 volumes reflective of the life and culture of the American Catholic community. This collection, edited by Jay P. Dolan, contains many valuable books which have been out of print for years, and it will be a rich addition to any personal or institutional library. For information on ordering this collection write directly to Arno Press, Three Park Ave., New York, NY 10016.

## Comprehensive History of Saint Louis

Rev. William Barnaby Faherty, S.J., has just completed his most recent book, Saint Louis Portrait, which is the first comprehensive history of Saint Louis to be published since 1887. This is an historical account of the city, focusing on the people and events. This volume also contains about 30 pages of color photos and rare black-and-white prints and photos of Old Saint Louis. For \$19.95 this hard-bound pictorial history will be available after Nov. 16, 1978, and can be obtained by writing to: Saint Louis, c/o Saint Louis Regional Commerce & Growth Association, CHI Press, 130 South Bemiston, Suite 101, Clayton, MO 63105.

## History of Women Religious

Sr. M. Jane Coogan, B.V.M., has written an excellent two-volume history of women religious, the Sisters of Charity of the Blessed Virgin, entitled The Price of Our Heritage. The first volume covers the period from 1831 to 1869. The second volume is due to be released on Oct. 27, 1978. For further information on these two volumes, write to Mount Carmel Press, Dubuque, IA 52001.

## John Mullaly

The June 1978 issue, volume 24, number 2, of Civil War History, A Journal of the Middle Period features an interesting article on John Mullaly by Joseph George, Jr. Mullaly was a prominent Irish New Yorker who was the editor of the Metropolitan Record, reported for the New York Tribune during the time of Horace Greeley, for the New York Evening Post with the editor William Cullen Bryant, and James Gordon Bennett's New York Herald. In addition he was a strong critic of the Lincoln administration and the Civil War. In his article, "'A Catholic Family Newspaper' Views the Lincoln Administration: John Mullaly's Cooperhead Weekly," George examines Mullaly's opposition to the Republican's Lincoln administration, the Civil War, and the emancipation of blacks in the South. Mullaly used the newspapers to express his opinions and attacks on the government. George also contends that Mullaly's opinions and sentiments were reflective of the Irish community's stance on the Civil War and the anti-emancipation issue.

## California Mission Poetry

Msgr. Francis J. Weber has published another piece of work on California's missions. The compilation of select poems about California's Franciscan missions are accompanied by illustrations by Bernhardt Wall. These poems are "representative, insofar as they touch on all the 21 frontier outposts, as well as the personage of their proto-Presidente, Fray Junipero Serra and other related topics." This 240-page volume is available from Dawson's Book Shop, 535 North Larchmont Blvd., Los Angeles, CA 90004. It sells for \$12.

## Working Paper Series--Special Issue

Anna Rose Kearney and James G. Neal from the University of Notre Dame's Library have put together a selected bibliography of theses and dissertations on Catholic Americana that have been completed at Notre Dame from 1921 to 1977. The title of this bibliography is Catholic Americana and is available to the public for \$1 from the Center for the Study of American Catholicism, 1109 Memorial Library, University of Notre Dame, Notre Dame IN 46556.

## Research Awards

The Center for the Study of American Catholicism awarded research travel grants in June 1978 to the following individuals: David J. Alvarez of St. Mary's College of California to pursue a systematic inquiry into the diplomatic contacts between the United States and the Vatican, illuminating diplomatic history of United States and Europe; Sr. Karen M. Kennelly of the College of St. Catherine to pursue an interpretative study of the development of Catholic women's colleges in the Midwest; and David E. Harrell, Jr., of the University of Alabama to do a study of Catholic views of Oral Roberts and Pentecostal religion.

The next deadlines for research travel grants will be Dec. 1, 1978, and March 1 and June 1, 1979. Anyone desiring to apply for these grants should write to the center for application forms.

## Archives of the Archdiocese of Boston

The archivists of the Archdiocese of Boston completed an inventory on their collections. Their depository consists of six main areas which are records of archbishops, the chancery, Metropolitan Tribunal, parishes, archdiocesan agencies and institutions, and religious orders. Anyone desiring more information on the holdings of the archives should write to the Archivist, The Chancery Office, Archdiocese of Boston, 2121 Commonwealth Avenue, Brighton, MA 02135.

## Apostolic Mission House

The Spring 1978, #5 issue of Beginnings carries an interesting article by Rev. Lawrence V. McDonnell, C.S.P., the archivist of the Paulists. The piece relates the creation and history of the apostolic mission house began by the Paulists in the late 19th century.

## Archives of Archdiocese of San Francisco

The Chancery Archives of the Diocese of San Francisco has moved to a more commodious quarters in Holy Cross Mausoleum near Colma, California. The most historically treasured holdings of the archives are the Alexander S. Taylor Collection covering the period from 1770 to 1846 when Taylor served as Clerk of the United States District Court in Monterey. The depository also has the documents relating to the Pious Fund of the Californias. These documents were presented to the diocese by the heirs of the legal advisory, John Thomas Doyle. In addition the legal files of Andrew Burke and John F. Duff can be found. However, the bulk of the holdings pertains to the diocesan period since 1840 which includes files on various archbishops, bishops, parochial correspondence, clergy personnel records, letters to religious communities and the usual run of categories associated with ecclesial affairs.

Those individuals wishing to consult or to request further information on the archival depository should write to the Chancery Archives, Archdiocese of San Francisco, P.O.Box 1799, Colma, CA 94014.

## American Catholic Studies Seminar

The American Catholic Studies Seminar met three times during the fall of 1978 and discussed the theme of religion and the family. Philip Greven spoke on, "Reflections on Religion and Family History;" Robert E. Kennedy, Jr., presented the paper, Selective Migration in the Acculturation of Immigrants: The Overseas Irish, and Stanley Hauerwas presented a paper entitled, The Moral Value of the Family.

Anyone interested in obtaining the papers by Kennedy and Hauerwas should send \$1 to: Center for the Study of American Catholicism, 1109 Memorial Library, University of Notre Dame, Notre Dame, IN 46556. This is the fourth series in the center's working paper collection.

## American Catholic Studies Seminar --Call for Papers

For the next two years the American Catholic Studies Seminar will examine the theme of religion and the family in a multi-disciplinary manner. Anyone desiring to present a paper to the seminar in the 1979-80 academic year on this topic should write to the Director of the Center for the Study of American Catholicism and include a brief description of the proposed paper. Historians, sociologists, theologians and scholars in American literature are especially urged to submit proposals for papers.

## Personal Notices

David J. Alvarez published an article entitled, "The Vatican and the War in the Far East, 1941-1943," and it appeared in the May 1978 issue of The Historian. Alvarez is in the government department at St. Mary' College of California and specializes in the area of diplomatic history.

Claire Bachhuber, doctoral candidate at Saint Louis University's History Department, is exploring the topic of German Catholic cultural elite in Saint Louis in the early 20th century. She will emphasize on Frederick Kenkel in reform movements and editing; Emil Frei, Sr. and Jr., in art glass and possibly mosaic art; Arthur Preuss in theology; John Rothesteiner and Frederick Holweck in history of the church in the area; and Martin Hellriegel in the liturgy on the parochial level. Bachhuber welcomes any information anyone might have on the above persons. She can be contacted at the Department of History at Saint Louis University.

Robert Newton Barger recently published an article in the Journal of the Midwest History of Education Society, vol. 6 (1978), pp. 88-102, entitled "Conservation and Proselytization: How Ancestry, Race and Religion Shaped Parochial Education in Cairo, Illinois."

Sr. Cecelia M. Barry, R.S.M., historian of the Sisters of Mercy in the Province of Omaha, and her staff at the Mercy Historical Research Office are currently tracing the early history of some 12 to 15 formerly autonomous motherhouses which in 1929 comprised the nucleus of the Province of Omaha.

Rev. John F. Butkis, pastor of St. Catherine's Church in Kamiah, Idaho, received his M.A. in theology from St. Thomas Seminary. His concentrated research was on Bishop John England, the first bishop of Charleston, South Carolina.

Sr. Mary Charles Bryce, O.S.B., of Catholic University, is doing work on early American bishops and catechetics.

Nelson J. Callahan, and William F. Hickey, co-authored a book on the Cleveland Irish. The book, Irish-American and Their Communities of Cleveland, can be purchased from Ethnic Heritage Studies, Dr. Karl Bonutti, Cleveland State University, Cleveland, Ohio 44115.

Ernest J. Collamati of St. Mary's-of-the-Woods College is pursuing a study of the French-Canadians in New England and the rebellious Sentinel movement in the Diocese of Providence.

Patrick Conley at Providence College is doing a study of Rhode Island Catholicism and American Catholic ethnic groups.

Rev. Thomas Curry of the Archdiocese of Los Angeles is interested in the development of the concept of religious freedom in colonial America as evidenced in books, pamphlets and publications from 1639 to 1789.



Albert Desbiens from the Department of History at the University of Quebec in Montreal is pursuing the topic of American Catholic opinion and the labor questions of 1946-1949.

Msgr. John Doyle is doing a history of the Archdiocese of Indianapolis.

Bro. William Dunn, C.S.C., of St. Edward's University is interested in Texas Catholic history and has recently completed his study entitled, "The Knights of Columbus in Texas 1902-1977." At present he is in the process of working on the history of San Jose Parish in Austin, Texas.

William E. Ellis of the Department of Social Science in Eastern Kentucky University is working on a biography of Patrick Henry Callahan.

Dean R. Esslinger is doing a social history of one of Baltimore's oldest educational institutions, Baltimore Friends School. His study covers a period from 1784 to 1984.

Rev. William Barnaby Faherty, S.J., the Saint Louis historian, is actively pursuing another research project on Saint Louis' ethnic parishes. He is also doing research on the antibellum influence of Jesuits from Belgium in the Middle East.

P. David Finks of Danville Junior College is doing work on Saul Alinsky, citizen's organizations and U.S. Catholic social action.

James W. Fraser is pursuing research on Boston's public and parochial schools and on the history of theological education in America. He is affiliated with Boston University's School of Theology.

Sr. Teresine Glaser was appointed archivist of Briar Cliff College and is currently involved in establishing an archives for the college.

Victor Greene of the Department of History at the University of Wisconsin-Milwaukee is engaged in the intellectual history of ethnic social leaders and in the concept of ethnic art as a reflection of ethnic change.

Sr. Jeanine Gruesser, O.S.F., is busily gathering data and documents from the last quarter century regarding the order, St. Francis of Assisi of Penance and Charity, and setting up present archival holdings.

Rev. James Hennesey, S.J., of Boston College is engaged in the study of the American Catholic community in the 18th and early 19th centuries.

Carol J. Jablonski, a doctoral candidate in the Department of Communications at Purdue University, is trying to determine whether public communications of bishops have reflected the changes which have taken place during and after Vatican II. She is examining a sample of pastoral letters written by American bishops to their parishes over the past 30 years.

Raymond Jirran of Thomas Nelson Community College is doing research on blacks in Yorktown, PA.

Edward R. Kantowicz, affiliated with Carleton University in Ottawa, Canada, is doing research on Cardinal Mundelein and the Catholic church in Chicago.

Sr. M. Dolores Kasner, O.P., with the Catholic Archives of Texas, is doing a study of the life of Bishop John Marie Odin, the first Bishop of Texas from 1841 to 1860.

Christa Ressemeyer Klein has been appointed assistant professor of church history at the Luthern Theological Seminary, Gettysburg, PA. She is focusing her fall course on the development of institutions in 19th century American Catholicism and Protestantism.

Anne Klejment is doing her dissertation on the Berrigans and the Catholic Left with interest in Catholicism and feminism.

Rev. Msgr. Harry C. Koenig with Cardinal Staitch Retreat House is interested in Chicago Catholic church history.

Sr. Ellen Marie Kuznicki, C.S.S.F., is doing research on the history of the Felician Sisters of the Buffalo Province and a survey of the Felician Sisters in the Polish American communities. She is associated with Villa Maria College of Buffalo.

Rev. Edward R. Langlois, C.S.P., completed his dissertation entitled, The Formation of American Catholic Political Thought: Isaac Hecker's Political Theory and received his degree from the Government Department of Cornell University.

Sr. Marie Laurence, O.P., archivist of the Dominican Sisters of Sinsinawa, is interested in church history and missionary activities particularly during the period from 1830 to 1865 and contemporaries of Rev. Samuel Mazzuchelli, the order's founder.

John L. LeBrun is pursuing his studies of U.S. Catholic pacifism. He is affiliated with Kent State University.

Sr. Dolores Liptak, R.S.M. is pursuing graduate studies at St. Joseph's College and plans to complete her dissertation sometime this fall. Her dissertation is on European immigrants and ethnic parishes in Connecticut during the years 1870 to 1920. Her study takes off after the German-Irish conflict and deals with the Italians, Polish, Slovaks, Hungarians and Lithuanians in Connecticut, and attempts to evaluate the episcopal policies during that period.

Rev. H.E. Mattingly of the Diocese of Columbus is doing a history of the diocese and diocesan archives.

Sr. Mary Lucy McDonald, R.S.M., the province archivist of the Sisters of Mercy of the Province of Detroit, is writing a history of the sisters in that province.

Rev. Lawrence V. McDonnell, C.S.P., archivist of the Paulist Fathers, is doing work on the spiritual doctrine of Isaac Hecker. He is transcribing Hecker's sermons and notes on spiritual topics.

Randall M. Miller of the Department of History at St. Joseph' College in Philadelphia is interested in the ethnic images in America media and Catholics and immigrants in the Old South. He recently presented a paper at the annual meeting of the American Academy of Religion on "The Failed Mission: The Catholic Church and Black Catholics in the Old South."

Sr. Barbara Misner is doing her doctoral dissertation at Catholic University on a social and comparative history of the first eight permanent communities of women religious up to 1850. She has come up with some statistics regarding the 1344 women religious communities during that time period.

Bro. Bernard Noone, F.S.C., of Manhattan College is interested in Catholic intellectual history in the 19th century.

Anthony W. Novitsky presented a paper on American Catholic corporatism at the American Church Historians Association meeting at Seton Hall in April 1978. For the April 1979 Organization of American Historians' meeting he will take part in a panel on radical Catholicism along with Anne Klejment who will present a paper on the Berrigans and feminism. Novitsky's paper is entitled, "The Catholic Worker: Catholic Anarchism and the New Catholic Left."

Robert T. O'Gorman at St. Thomas Seminary in Denver, Colorado, is doing research on American Catholic religious education history.

Dominic A. Pacyga, associated with the Chicago Historical Society, is pursuing a study of Polish workers in the meat packing and steel industries in Chicago.

Mel Piehl of the Department of History at Valparaiso University, is engaged in the study of the Catholic Worker and radical Catholicism, and Catholic intellectuals and American culture.

William L. Portier is doing his dissertation research on Isaac Hecker's understanding of the providential role of America in world history. He is at St. Michael's College at the University of Toronto.

Sr. Margaret Quinn, C.S.J., archivist of the Federation of Sisters of St. Joseph, is in the process of collecting records of the Federation of the Sisters of St. Joseph of the United States since the order's establishment in 1966.

Clifford J. Reutter at the University of Detroit is doing research on the Ku Klux Klan and 20th century nativism directed against Catholic ethnic groups, particularly those groups that came from Europe. He is also involved in European Catholic folklores.

Margaret Ripley Wolfe of East Tennessee State University has completed her recent project entitled, "Kingsport, Tennessee: Model City in Southern Appalachia, 1916 to the Present." Her areas of specialization are urban, social and immigration history.

Joel Ripinger, O.S.B., of Marmion Abbey of Aurora, Illinois is involved in monastic spirituality and is interested in the history of American monasticism.

John F. Roche at Fordham University is doing research on colleges during the time of the American Revolution.

Fr. John C. Scott, O.S.B., of St. Martin's College in Lacey, Washington, is active in the study of 19th century New Mexican history and Catholicism in the Pacific Northwest from 1850 to the present.

Neil T. Storch of the Department of History at the University of Minnesota is pursuing research on Archbishop John Ireland and the Catholic Historical Society of St. Paul.

Sr. Mary Louise Sullivan, M.S.C., President of Cabrini College at Radnor, Pennsylvania, is completing her dissertation at Bryn Mawr College on Mother Frances Cabrini and U.S. secular history. The title of her dissertation is "Frances Cabrini and Italian Immigrants in the United States, 1889-1917."

Rev. David F. Sweeney, O.F.M., of Christ the King Seminary, is doing research on his project, "Reform Catholicism Looks to 'Americanism': Herman Schell and Franz Xaver Kraus."

Susan Walton at Boston University is doing research on Boston's Catholic Charities from the period 1870 to 1930.

Rev. Thomas W. Tifft is doing his dissertation on Msgr. John O'Grady's influence on social legislation during 1930 to 1953 when he was Executive Secretary of the National Conference of Catholic Charities. Father Tifft is affiliated with Catholic University.

Samuel F. Vitone of Salesian High School in Richmond, California is interested in the Italian-American religious experience in San Francisco.

Timothy Walch of the Society of American Archivists in Chicago is doing research on parochial education in the 19th century and is also interested in Irish-American acculturation.

Rev. William Wolkovich-Valkavicius of Boston College is doing research on Connecticut's Lithuanian immigrants.



## Research Project

"AMERICAN CATHOLIC HISTORY AND RELIGIOUS SENSIBILITY"

Institutional, legal and biographical studies have dominated American Catholic history since its scientific inception with John Gilmary Shea. Recently this has given way to a series of socio-cultural studies focusing on ethnicity and a few attempts to analyze the intellectual heritage of Catholicism in this country. In view of the present crisis in the church, I would like to propose that historians begin to concentrate not on the formal, social or ideological structures although these are important, but on their inner significance. Today, the pervasive feeling of loss of secure belief in "one, true Church," the collapse of Catholic devotional practice after Vatican II, the rise of pentecostalism, the search for community, the redefinition of ministry, the genuine interest in the inner life of the spirit, and the widespread dissatisfaction with the structural inheritance pose deeper questions which historians must address. What is needed is the ways of perceiving the world and integrating that perception with one's faith inheritance, a consideration of the spirituality which supported people's actions. I think a great deal of light could be thrown on the present situation if Church historians were to begin to approach their materials the way Carolly Erickson, The Medieval Vision, or Theodore Rabb, The Struggle for Stability in Early Modern Europe, or Elisabeth Germain, Parler du Salut, have done in analyzing different periods.

I would like to propose that scholars write a history of religious sensibility. This may be defined as the intellectual and affective perception which an individual and/or community has of the relationship between religious experience and the various dimensions of life. It is concerned with the underlying structures of the religious consciousness--not just the externals of behavior but how and why people approach the Christian life in a certain way, the interconnections which they make between the inner and outer lives. A particular sensibility is usually the product of external realities, e.g., the Protestant Crusade inherited patterns of thinking, e.g., a theological tradition or an inheritance of spirituality; and personal initiative, the creative factor which is able to present in a given environment a "way of salvation" which appeals to the people.

The sources for this kind of history are vast and, it is clear, impossible for any one person to master: various reports or reflections on the "Church in the United States" in the Propaganda Fide archives, conciliar and synodal legislation, theological works, pamphlets, autobiographical materials, architectural studies, artifacts expressing religious consciousness (e.g. holy cards, crucifixes, Church windows, statues), and devotional writings. This past summer I have concentrated on the relationship between organizational developments in pre-Civil War Catholicism and the underlying spiritual perception of the person, the world, and Church expressed in manuals of piety. The following reflections provide some indication of the development of the research, which is by no means exhaustive nor meant to be conclusive.

One of the dominant characteristics of American Catholic life from 1791 to 1866 was the search for unity through ecclesiastical discipline, the desire for a uniform adherence to ritual practices, patterns of religious behavior, and forms of prayer. It was presumed that a strict observance of universal norms in communal and personal religious life would bind the small community together and unite it to the international ecclesial body. This tendency was clearly revealed in the legislation of the Baltimore synod and councils from 1791 to 1866. Legislation on Church furnishings, vestments, sacramental life, indulgences, confraternities, sacramentals, music, and the use of prayer books, missals and bibles abounded. What this revealed was not just the desire to bring some degree of cohesion into a chaotic situation but also a particular approach to the Christian life. A certain type of spirituality permeated much of the thinking of the age and without it episcopal actions, conciliar legislation, and the search for disciplinary unity would have been largely ineffective.

An examination of some of the major devotional works of the period, The Pious Guide to Prayer and Devotion, True Piety, Roman Catholic Manual, The Catholic's Manual, The Ursuline Manual and A Manual of Catholic Devotions, reveals that there was one dominant approach to the person, the world and the Church. Although the Pious Guide and Roman Catholic Manual tended towards an interior piety, the other works concentrated on predominant passions, human weakness, the precariousness of eternal life and correct behavior. Because of their pessimistic theological anthropology, they stressed control, order and regularity in the spiritual life. Self-discipline, fear of an emotional or intellectual loss of control, became the distinguishing feature of the Christian experience. Such an evaluation of the person supported a search for stability. It corresponded to the structural need for organization and helped inform it. Similarly, the works presupposed a somber vision of the world. History and society were considered to be under the power of darkness. In this situation individuals responded by preparing for the imminent judgment of God, performing works of reparation, asking the Blessed Virgin to intercede, and banding together in confraternities to support their faith. This demanded organization. Lastly, since the natural life of the person was felt to be alienated from the Spirit, and the world, for the most part, afforded only a pagantry of godlessness, the Church became the haven of grace. This combined with the increasing tendency throughout the period to equate "Church" with "hierarchy" to encourage a spirituality dependent on clerical mediation. In this way, devotional works, episcopal reflections, and conciliar legislation were all of one piece. Internal sentiments and external realities combined to form a definite religious sensibility, one which valued not only the communion of saints and sensible devotion but also order, control, subordination and disciplinary uniformity.

The type of argumentation presented here is by no means complete. These reflections, which will probably need considerable modification as research progresses, are only meant to provide a possible example of the need to relate structural history to "inner history." Historians must begin to

ask, for example: How did the development of Sacred Heart devotions relate to changing conceptions of religious pluralism? What was the influence of practical Jansenism and how did this encourage conformity to Church regulations? What did the piety of the confraternities imply about the perception of the world? How did this vary between immigrant groups? What was the relationship between ecclesiological ultramontaniam, confessional practices, and boss episcopal rule? In this way we may be of more service to the Church in the contemporary world.

by Joseph P. Chinnici, O.F.M.  
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## Archives

### SOURCES FOR THE STUDY OF AMERICAN CATHOLIC HISTORY AT GEORGETOWN UNIVERSITY

The arrival on deposit in 1977 of the Archives of the Maryland Province of the Society of Jesus marked the completion for a complex group of historical records of a cycle of dispersal and reunion that began in 1853. In that year the residence of the Provincial of the Society was moved from Georgetown, its original location, to Baltimore. Fifteen years later the much-travelled (but originated and long resident at Georgetown) Jesuit novitiate was established at Woodstock. In each of these moves a quantity of records were extracted from those previously held at Georgetown and transferred to be a functional base of operations in the new location. And for more than 100 years the greater part of the records of the Maryland Jesuits were divided among the three major establishments, occasionally shuttled back and forth, and partially indexed in three separate fashions.

Because of the way in which the records were preserved, this reunion of the Maryland Province Archives, the Woodstock College Archives (received on deposit with the Woodstock Library in 1975), and the Georgetown University Archives facilitates research in a vital, though perhaps to some, unexpected way. During their hundred year diaspora the records in all three groups were combined with both individual items and collections that had at times only a tenuous relationship to the original archives. Since 1970 more than 100 separate manuscript collections have been isolated from the Georgetown archives; numerous collections remain embedded in the Woodstock and Maryland Province aggregations. But in more than a few cases papers originally together were divided among two of the three, or even all three, archival units. Only now it is really possible for a researcher to assess the importance of, for instance, Rev. John McElroy and Rev. Anthony Rey, chaplains in the Mexican-American War (among other things), or Rev. Joseph Lopez and Iturbide family which figured prominently in 19th century Mexican history. Even more important is the bringing together again of the surviving sermons, meditations, retreat notes and other spiritual literature

of the 18th and early 19th centuries. Never printed, these manuscripts are almost never signed, and identification and evaluation of their content must depend on a chirographic analysis the basis for which is signed holograph material in all three of the collections. Plans for a master "handwriting sampler" are already under way.

To give a brief summary of each collection:

The Maryland Province Archives comprise records of the province and of its predecessor mission from 1640 to nearly the end of the 19th century. The bulk of the records date from about 1720 to 1870; besides the Provincial's correspondence they include records of the Jesuit manors, a few parish records (especially in connection with the manors), and related papers of families and individual Jesuits. Of special importance are the various papers of members of the Carroll family, of Rev. John McElroy, and of Rev. Peter Kenney concerning his activities in Maryland and Missouri in the 1820s and 1830s.

The Woodstock College Archives comprise records of the college from 1868 to its closing, but allied to these are a variety of earlier records not yet completely indexed and the papers of a number of individual Jesuits, of which those of Rev. John Courtney Murray and Rev. Gustave Weigel are the most outstanding. In addition, the Woodstock collections include the several thousand glass-plate negatives of Jesuit establishments, groups and individuals made in the early 20th century by Rev. John Brosnan.

The Georgetown University Archives, as now constituted, comprise records of the university dating from 1787 to the present. While files of the papers of individual presidents are relatively slim up to 1890 (and are so sometimes thereafter), the financial records of the institution are virtually complete, and the official files are supplemented by a collection of nearly 30,000 university-related photographs and some 3,000 audio tapes, including a full "campus events" series dating from 1947 to 1972.

These three main collections are, however, only a part of the whole. Rather more than 100 separate manuscript collections of a more or less overtly Catholic nature offer research possibilities in a wide range of fields.

Of the numerous collections of papers of individual Jesuits some few deserve mention, both as indicators of the whole number and because of their particular importance. The papers of Rev. Peter Attwood and Rev. Joseph Mosley and of Bro. Joseph Moberly provide intimate insights into the lives and concerns of the Jesuits in Maryland prior to the erection of the Province in 1833. The papers of Rev. Francis Barnum are an important source for the history of Jesuit activities in Alaska and Jamaica as well as for the history of Georgetown. The activities of Rev. Edmund A. Walsh, Rev. Richard Tierney and Rev. Wilfrid Parsons in Mexico are illumined by their papers, as are Father Walsh's services in Russia and Father Tierney and Father Parsons' library careers with America. The papers





of Rev. John LaFarge, a recent addition and not yet fully processed, touch on all aspects of his remarkable career.

The papers of Catholic historians John Gilmary Shea and Martin Griffin and of the historian-bibliographer Rev. Joseph M. Finotti offer some insight into 19th century American Catholic historiography (as do small portions of the papers of B.U. Campbell and Richard H. Clarke), but the importance of the Shea papers is vastly increased by the inclusion of Shea's own autograph/manuscript collection, a mine of information in something over 20 languages which, although organized, is not yet fully indexed. The original listing of the Shea collection, sent to the NUCMC in 1965, records its extent as "ca. 750 items"; in fact, it amounts to some 11 linear feet of material.

The exercise of a markedly Catholic point of view is not always discernible in the papers of Catholic politicians and statesmen, nor are there, in such collections, always substantial records relevant to a narrowly-defined "Catholic history". Yet such collections as the papers of Sen. Robert F. Wagner and the 1968 campaign records of former Sen. Eugene McCarthy do offer some research possibilities. Of greater Catholic interest, as well as of importance to the diplomatic historian and the political scientist, are the papers of James Brown Scott, international jurist and frequently an American delegate to international conferences from Versailles to The Hague. Of similar importance are the papers of Robert F. Kelley, the organizer and first chief of the Eastern European Division of the Department of State.

The history of American Catholic letters is represented by the early editorial files of America (supplemented by the papers of Father Tierney and Father Parsons); by the papers of Rev. Francis X. Talbot, literary editor of America in the 1920s; and the papers of such writers as William Peter Blatty, Fulton Oursler and Theodore Marynard, among others. In each of these collections (ex-

cepting the Blatty papers) the principal value lies in the more or less extensive correspondences maintained not only with other authors, but with editors, publishers and people quite outside the literary milieu.

The Georgetown collections are not particularly strong in what might loosely be called "family papers," but four collections which stand out are the group of Ewing family papers (which relate to the much larger collection at Notre Dame); the Richard X. Evans Collection, which includes much on the Dimitry family of Louisiana; and the Plowden and Tilghman family papers, which trace Maryland land-ownings and agricultural life from about 1650 to about 1800.

In addition to the archival and manuscript collections there are four book collections at Georgetown which are of importance for the study of American Catholic history. The library of John Gilmary Shea, acquired in 1892, includes a large number of rare published accounts of French and Spanish discovery and exploration in America up to the time of the Revolution; also included, but not cataloged, is a group of thousands of 19th century pamphlets and other ephemeral publications dealing with Catholic history. The Parsons Collection contains a majority of the items listed in Rev. Wilfrid Parsons' bibliography Early Catholic Americana covering the years up to 1831. The Newspaper Collection includes a number of rare 19th century Catholic papers, of which the most outstanding are very long runs of the Truth Teller and the New York Freeman's Journal. Finally, the continuing reconstruction of the Georgetown College library as it was in 1836 has brought together nearly 3,000 of the 11,000 volumes it then contained, which made it not only the largest Catholic library in America, but probably the second largest college library (after Harvard) of its day.

There is at present no unified list of collections at Georgetown; work on a short-form list of manuscript and archival collections will begin shortly, and we hope that by July, 1979, we will have a list which can be made available to those with potential research interest in our collections.

Readers desiring further information concerning specific collections or research interests are asked to forward their requests to the undersigned (for printed materials) or to the University Archivist/Manuscripts Librarian, Mr. Jon K. Reynolds (for manuscript and archival materials). Persons desiring access to the Woodstock College Archives or to the Maryland Province Archives should address their initial request to Rev. Henry Bertels, S.J., Librarian, Woodstock College Library, Georgetown University Library, Washington, D.C., 20057.

by George M. Barringer  
Special Collections Librarian  
Georgetown University  
Washington, D.C. 20057

Complete the form and mail together with a check for \$2 made payable to the Newsletter to:

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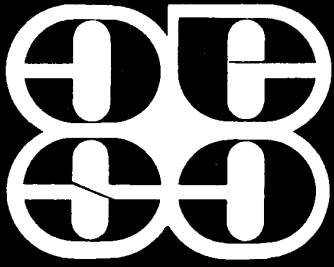
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