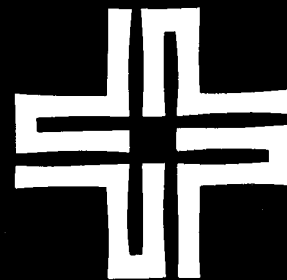


American Catholic Studies Newsletter



**Charles and Margaret Hall Cushwa Center
for the Study of American Catholicism**

**Volume 13, Number 1
Fall 1986**

Subscription Renewal

If you have not paid your Newsletter subscription for the current year - 1986, please do so before the end of the year.

Center Receives Lilly Grant for Parish Study

The Cushwa Center for the Study of American Catholicism has received a grant from the Lilly Endowment, Inc., to support research on the "Historical Roots of the Contemporary Roman Catholic Parish." The project will be directed by Jay P. Dolan, professor of history and director of the Cushwa Center at Notre Dame. The study will examine the changes in parish and ministry that have occurred from 1930 to 1980 and the influence these have had on the development of the contemporary parish. In its first phase the study will focus on the emergence of lay ministry, the changing world of women religious, and the concept of ordained priesthood, which will be studied respectively by Debra Campbell, Dept. of Religion, Colby College, Waterville, ME, Patricia Byrne, C.S.J., St. Joseph's Convent, Baden, Pennsylvania, and R. Scott Appleby, Religious Studies Dept., St. Xavier College, Chicago. The next phase will examine the changes that the parish underwent during the era and integrate these findings with the research done on the development of ministry in order to interpret the interrelationship between ministry and parish.

Ireland-United States Conference

The Cushwa Center at the University of Notre Dame is hosting a conference on "Ireland and the United States: the Transatlantic Connection, 1700-1980" on April 10-11, 1987. Featured speak-

ers include Gearoid O Tuathaigh, David Doyle, Kerby Miller, Mary E. Daly, John A. Murphy. For program and registration information please contact Dr. Peter Lombardo, Center for Continuing Education, University of Notre Dame, Notre Dame, IN 46556.

U.S. Immigration Studies in Japan

Professor Shiro Yamada, Center for American Studies, Doshisha University, Kyoto, Japan, announces that the center has inaugurated the project "Religious Experiences of Immigrants in America." The project devotes much attention to the experiences of Japanese immigrants but is also collecting basic research materials on the religious experiences of other immigrant groups. For further information contact Professor Yamada at Center for American Studies, Doshisha University, Kyoto 602, Japan.

Western Pennsylvania Historical Society

The first issue of "Gathered Fragments," the newsletter of the Catholic Historical Society of Western Pennsylvania made its appearance in the winter of 1986. The newsletter serves as the organ for the Society's news and activities and welcomes announcements, articles, book reviews, and news items. The Society meets and publishes "Gathered Fragments" three times a year. Dues are \$5.00 annually; checks payable to the Catholic Historical Society of Western Pennsylvania can be sent to Dr. Jerome Janssen, History Department, Duquesne University, Pittsburgh, PA 15282.

Preservation Program 1850-1910

The July 1986 issue of the Catholic Archives Newsletter reports that in recent years the American Theological Library Association (ATLA) has established a number of preservation programs for serials and monographs dealing with religion, theology, and theological issues. To date, the ATLA has collected and microfilmed 1,000 serials and 1,500 monographs with the help of its member libraries.

The ATLA Preservation Board plans to collect and microfilm/fiche approximately 4,000 monographs each year for decades to come in order to preserve brittle books and to make them accessible to libraries and interested individuals. In most libraries, over 20% of the books are becoming so brittle that they cannot be used without major damage.

The 4,000 titles chosen relate to a broad range of theological topics and document all facets of human life and culture. All religious traditions are included. Monographs are selected from libraries large and small in order to develop an extensive collection from the period 1850-1910. Do you have any volumes which are hidden under bushels? Contact R. P. Markham, Director of Programs, 1118 E. 54th Place, #1, Chicago, IL 60615.

O'Toole Receives Religious Archives Award

James M. O'Toole, formerly Archivist of the Archdiocese of Boston, received the Sister M. Claude Lane Prize of the Society of American Archivists at the Society's recent annual meeting in Chicago. The prize is given every year for distinguished work in the field of religious archives. In making the award, the Society noted O'Toole's role in establishing the Boston archdiocesan archives and in publishing a Guide to its collections, the first such description of the archival and historical holdings of any American diocese. It also cited his role as one of the founders and the first president of the Association of Catholic Diocesan Archivists.

The Lane Prize honors Sister M. Claude Lane, one of the pioneers of modern Catholic archival activity. She was well-known in professional archival circles, especially in the Southwest, and served for many years as director of the Catholic Archives of Texas in Austin.

Since leaving the archdiocese this summer, O'Toole has been a lecturer in archives and history at the University of Massachusetts-Boston, where he directs the master's degree program in history and archival methods.

CPA Awards to U.S. Catholic Historian

The Catholic Press Association awarded two first-place journalism awards for 1986 to the U.S. Catholic Historian, one for Professional and Special Interest Magazines, and the other in the Best Special Issue, Section or Supplement category for the spring 1985 issue on "Catholics and the Intellectual Life," commemorating the thirtieth anniversary of Monsignor John Tracy Ellis's address of the same title.

Call for Papers

Call for Papers: The 1987 annual meeting of the American Society of Church History will be held in Washington, D.C. December 27-30. The program will focus on the relationship between religion and society. The program committee welcomes proposals for entire sessions, individual papers, or panels. Each proposal must include an abstract that summarizes its thesis, method, and significance, as well as a curriculum vitae for each participant. Send proposals to Professor Jay P. Dolan, Cushwa Center, University of Notre Dame, 614 Memorial Library, Notre Dame, IN 46556. The deadline for submission is January 15, 1987.

Newman Conference—Call for Papers

"Newman and the Church Today: A Second Spring," a conference on the life, thought, spirituality, and influence of Cardinal John Henry Newman, will take place at the University of Notre Dame, June 12-15, 1987. Papers of ap-



proximately 45 minutes reading length, focusing on Newman's work in theology, philosophy, history, literature, educational theory or related subjects should be submitted by February 1, 1987 to Prof. M. Katherine Tillman, Program of Liberal Studies, University of Notre Dame, IN 46556. For registration information, contact Dr. Peter Lombardo, Center for Continuing Education, University of Notre Dame, Notre Dame, IN 46556.

Statue of Liberty-Ellis Island Centennial Series

The History Committee of the Statue of Liberty-Ellis Island Centennial Commission and the University of Illinois Press announce a new series in immigrant and ethnic history. Manuscripts treating any aspect of the American immigration experience will be eligible, including the history of immigration to America and ethnic groups in the United States, comparative studies of immigration as an international phenomenon, the nature of American pluralism, the legislative and administrative history of immigration and its regulation, and works dealing specifically with the Statue of Liberty and Ellis Island.

Two manuscripts will be selected for publication in each year of the Centennial celebration, 1986-1992. Submitted works will be evaluated by appropriate scholars and the final selections will be made by a Board of Editors appointed by the History Committee, the initial members of which are Roger Daniels of the University of Cincinnati (Chair), Jay P. Dolan of the University of Notre Dame, and Rudolph J. Vecoli of the University of Minnesota.

Deadline: The initial deadline was May 1, 1986. Thereafter, manuscripts may be submitted at any time and will be selected for publication at the rate of two a year. Manuscripts not accepted for publication will be returned promptly.

Submissions: Manuscripts should be sent to Statue of Liberty-Ellis Island Centennial Series, University of Illi-

nois Press, 54 E. Gregory Drive, Champaign, Il 61820. Two copies are required and the author should include a brief synopsis as well as a resume.

The History Committee was established to provide the Statue of Liberty-Ellis Island Centennial Commission with historical advice and to create a scholarly dimension to the Centennial observance. The publishing program described here is made possible in part by a grant from the Statue of Liberty-Ellis Island Foundation.

Orchard Lake Schools Centennial Publications

The Center for Polish Studies, Orchard Lake, Michigan, announces the availability of two works related to the 1985 centennial observance of the Orchard Lake Schools: The Formative Years of the Polish Seminary in the United States by Rev. Joseph Swastek, which originally appeared in 1959 and carries the story of the Polish seminary to 1903, \$9.95 (hard cover only); and "For God Country and Polonia": One Hundred Years of the Orchard Lake Schools by Dr. Frank Renkiewicz, \$9.95 (hard cover only). Add \$1.50 for the first copy and \$.30 for each additional copy. Price information for multiple copies available upon request.

The Center sponsors lectures, symposia, and many workshops on Polish American heritage and intensive Polish language instruction during the summer. For information on programs for the summer of 1987 contact the Center's director, Dr. Frank Renkiewicz. Book orders and correspondence should be sent to: Center for Polish Studies and Culture, Orchard Lake Schools, Orchard Lake, MI 48033.

U.S. Catholic Historian Publishes Issue on "Women in the Catholic Community"

In fulfillment of its commitment to contribute to the historical perspective on themes of vital interest in the contemporary Church the U. S. Catholic Historian devotes a double issue to "Women in the Catholic Com-

munity." The eleven articles, which total 179 pages and include over thirty illustrations, range from the colonial period to the present.

In celebration of the sesquicentennial of the Sisters of St. Joseph's arrival in the United States, the lead article is by Patricia Byrne, C.S.J., Sisters of St. Joseph: "The Americanization of a French Tradition." The remaining articles included in this issue on Women are:

Margaret Susan Thompson, "Discovering Foremothers: Sisters, Society, and the American Catholic Experience."

Grace E. Donovan, S.U.S.C., "The Caton Sisters: The Carrolls of Carrollton Two Generations Later."

Joseph G. Mannard, "Maternity ... of the Spirit: Nuns and Domesticity in Antebellum America."

Timothy J. Meagher, "Sweet Good Mothers and Young Women Out in the World: The Roles of Irish American Women in Late Nineteenth and Early Twentieth Century Worcester, Massachusetts."

Margaret Quinn, C.S.J., "Sylvia, Adele and Rosine Parmentier: 19th Century Women of Brooklyn."

Paula M. Kane, "The Pulpit of the Hearthstone: Katherine Conway and Boston Catholic Women, 1900-1920."

Debra Campbell, "Part-Time Female Evangelists of the Thirties and Forties: The Rosary College Catholic Evidence Guild."

Jeffrey M. Burns, "Catholic Laywomen in the Culture of American Catholicism in the 1950s."

Mary Jo Weaver, "Feminist Perspectives and American Catholic History."

James Kenneally, "Reflections on Historical Catholic Women."

In 1986 the U. S. Catholic Historian has published "The Black Catholic Experience" and "Catholic Social Thought." To receive a copy of the

double issue "Women in the Catholic Community" send \$8.00 and \$1.00 for postage (back issues are \$6.00 plus postage) to Fulfillment Center, U. S. Catholic Historical Society, 3 Downing Drive, East Brunswick, New Jersey, 08816.

Liturgy and Life, 1925-1975 Collection

The "Liturgy and Life, 1925-1975" collection has been assembled in the John J. Burns Library of Boston College. The collection consists of 25,000 individual titles of printed materials as well as many personal papers, architectural drawings, and religious art pieces. The collection is open to researchers and visitors. Donations of material to enrich the research possibilities of the collection are welcome. Rev. William J. Leonard, S.J., is curator and compiler and can be contacted at University Libraries Special Collections, John J. Burns Library, Boston College, Chestnut Hill, MA 02167.

Reverend Hector Benoit Pamphlet Collection

The University of Notre Dame Memorial Library, Notre Dame, Indiana, has recently received a gift of 1289 pamphlets dating from the 1940's to the 1960's from Saint Anselm Abbey, Manchester, New Hampshire. The pamphlets came from the estate of Reverend Hector Benoit, a priest of the diocese of Manchester. This pamphlet collection marks a significant contribution to the research collections in Catholic Americana at the University of Notre Dame Library.

□ CUSHWA CENTER ACTIVITIES □

American Catholic Studies Seminar

The seminar met once during the fall semester of 1986 at Notre Dame. On October 4, Professor Robert Kress, University of San Diego, presented a paper "The Peoples' Church: From Established State Church to Voluntary Free Church: The Transformation of Roman Catholicism in the United States." The working paper is approximately 100 pages and is available from the Cushwa Center for \$6.00.

tory of Villa Maria College for its twenty-fifth anniversary in September 1986.

Sr. Esther MacCarthy, S.N.D. de N., Brighton, MA, is beginning research on the history of the Boston Province of the Sisters of Notre Dame de Namur and a volume of memoirs on the renewal period of the province.

Sr. Mary Roger Madden, S.P., community historian of the Sisters of Providence of St. Mary-of-the-Woods, Indiana, is pursuing research on her community's history from 1894 to 1952.

Timothy J. Meagher, formerly assistant archivist, has been appointed archivist of the Archdiocese of Boston.

Sr. Barbara Misner, S.C.S.C., archivist of the School Sisters of St. Francis, Milwaukee, visited the School Sisters in Costa Rica, Guatemala, and Honduras this past summer to help them in preserving and writing their history.

David O'Brien, of the College of the Holy Cross recently completed a Centennial History of the Diocese of Syracuse, N.Y.

James M. O'Toole, former archivist of the Archdiocese of Boston, has been appointed lecturer in history and archives at the University of Massachusetts-Boston where he will be responsible for expanding the master's degree program in history and archival methods by developing new courses and internships.

John F. Roche, Fordham University, College at Lincoln Center, has completed The Colonial Colleges in the War for American Independence to be published by Associated Faculty Press.

Sr. Ann Tomasine Sampson, C.S.J., St. Mary's Hospital, Minneapolis, is writing the history of St. Mary's Hospital to be published for its centenary in 1987.

Daniel Schlafly, Jr., Department of History, St. Louis University, would like to know of American collections

of St. Maximilian Kolbe's publications other than those at Granby, MA and Marytown, IL.

George Weigel, James Madison Foundation, Washington, is completing Tranquillitas Ordinis: The Present Failure and Future Promise of American Catholic Thought on War and Peace, which will be published by Oxford University Press in January 1987.

Sr. Sally Witt, C.S.J., Pittsburgh, PA, is doing research related to Rev. James R. Cox, pastor of St. Patrick's Church, Pittsburgh, 1923-1951.

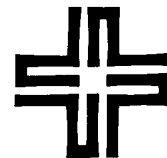
Publications

Beginning: Holy Union Women in the United States 1886-1986, a booklet marking their centennial in America by Grace Donovan, S.U.S.C., is now available from Holy Union Provincialate, 550 Rock Street, Fall River, MA 02720.

"The Berrigans: Revolutionary Christian Nonviolence," by Anne Klejment appears in Peace Heroes in Twentieth Century America, edited by Charles DeBenedetti, 227-54. Bloomington, Indiana University Press, 1986. 276 p. ISBN 0-253-3430-7.

Biographical Dictionary of American Cult and Sect Leaders, by J. Gordon Melton provides biographies of 267 influential leaders of cults and sects. Articles include biographical facts and description of religious doctrines and practices of figures such as Edward Irving (Catholic Apostolic Church), Ramakrishna (Vedanta Society), and Menno Simon (Mennonites). Includes American, non-American and non-Christians. Garland, 1986. Series: Garland reference library of social science, v. 212. 354 p. ISBN 0-8240-9037-3. \$39.95.

The Bishops of Nesqually, by Father Wilfred Schoenberg, S.J. presents an historical account of the history of the Diocese of Nesqually, and its three presiding bishops: Bishop A.M.A. Blanchet, Bishop Aegidius Jungner, and Bishop Edward O'Dea. Published by St. James Historical Society,



c/o Rev. Joseph O'Shea, 218 W. 12th St., P.O. Box 158, Vancouver, WA 98660. 1986. 44 p.

Catholic America, by John Cogley and Rodger Van Allen provides an updated and revised version of a work first published in 1973. With objectivity and lucidity, the revised version traces the history of Catholicism in the U.S. from aristocratic origins, through immigrant Catholic coming of age, to maturity and identity crisis, and finally to a creative inculturation. Sheed and Ward. 1986. 236 p. ISBN 0-934134-78-2. \$10.95.

Catholic Boston: Studies in Religion and Community, 1870-1970, edited by Robert E. Sullivan and James M. O'Toole consists of a series of essays on a variety of topics, including Catholics and politics in Massachusetts, 1900-1970, by J. M. O'Toole; Catholic charities in Boston, 1870-1930, by S. S. Walton; Catholic churchwomen in Boston, 1870-1940, by M. J. Oates; and a social history of the diocesan priests of Boston, 1875-1944, by R. E. Sullivan. Boston: Archives of the Archdiocese of Boston, 1985. 279 p. ISBN 0-96143-841-X. \$8.00.

"Changing Images of Roman Catholic Religious Orders in the 19th Century," by Bernard Aspinwall, has been published in Studies in Church History, vol. 23. Oxford: Basil Blackwell, 1985.

The Christian Home in Victorian America, 1840-1900, by Dr. Colleen McDannell includes new discussions of Catholic domestic piety. Indiana University Press, 1986. Series: Religion in North America. 193 p.

"A Comparative View of the Irish in Edinburgh in the Nineteenth Century," by Bernard Aspinwall and John McCaffrey has been published in The Irish in the Victorian City, edited by Roger Swift and Sheridan Gilley, 130-157. London: Dover, N.H.: Croom Helm, 1985. 312 p. ISBN 0-7099-3333-9. \$34.50.

Dorothy Day and the Catholic Worker, A

Bibliography and Index, by Anne Klejment and Alice Klejment has been published by Garland Press, 1986. Series: Garland reference library of social science, vol. 207. 412 p. ISBN 0-8240-9045-4. \$52.00.

The Felician Sisters of Livonia, Michigan, by Sister M. Janice Ziolkowski, traces the history of the Livonia province from its European roots and its American foundation in 1874, when the Felician Sisters were asked to teach the children of Polish immigrants in rural Wisconsin, until 1976, when it continues as the oldest of seven Felician provinces in the United States. Harlo Press, Detroit. 1984. 586 p. ISBN 0-8187-0052-1. \$25.00. Available from the author, 36800 Schoolcraft, Livonia, MI 48150.

The First Freedoms: Church and State in America to the Passage of the First Amendment, by Thomas J. Curry has been published by Oxford University Press, 1986. 276 p. ISBN 0-1950-3661-1. \$27.95.

Handbook for Congregational Studies, edited by Jackson W. Carroll, Carl S. Dudley, and William McKinney provides a guide by which local congregations can understand their identity in the context of their social and demographic milieu. Nashville: Abingdon, 1986. 192 p. ISBN 0-627-1652-8. \$16.95.

Hibernia America: The Irish and Regional Cultures, by Denis Clark examines Irish penetration into all regions of the United States, examining the roles played by the Irish in urban life and the impact of notable figures in politics, religion, social reform, education, and entertainment. Contributions in Ethnic Studies, no. 14. Greenwood Press, 1986. 230 p. ISBN 0-313-25252-1. \$29.95.

History Sampler of the Sisters of Loretto: 1812-1986, by Florence Wolff, S.L., literally samples the history of the Sisters of Loretto, outlining important events which have marked their history for nearly 175 years. Sisters of Loretto, Loretto Motherhouse, Nerinx, KY 40049. 1986. 41 p.

The Household of Faith: Roman Catholic Devotions in Mid-Nineteenth-Century America, by Ann Taves "examines through the prism of prayer and devotional books the beliefs of American Catholics in the 19th century, and does so with sophistication, grace, and a touch of brilliance."--David O'Brien, Holy Cross College. Notre Dame Press. 1986. 192 p. ISBN 0-268-01082-X \$17.95.

Immigrants and Their Children in the United States: A Bibliography of Doctoral Dissertations, 1885-1982, by A. William Høglund, lists doctoral dissertations appearing between 1885 and 1982. Some 120 nationalities and ethnic groups are represented in these dissertations, which deal with immigrants and their American-born children between 1789 and the 1980s. Covering a wide range of topics, including political behavior, newspapers, nativism, work experiences, and relations with countries of origin, entries are listed alphabetically by author. Each entry includes title, institution, date, discipline, and volume and page number of Dissertation Abstracts, if an abstract of the study was published. Bibliographic data is included for published dissertations. Garland Publishing, 1986. 491 p. ISBN 0-8240-8748-8. \$70.00.

Indianapolis Cathedral: A Construction of Our Three Mother Churches, by James J. Divita documents the history of the physical development of SS. Peter and Paul Cathedral, and the bishop's house/parish rectory. It also includes some detail of St. Francis Xavier, Vincennes, and St. John's, Indianapolis. Illustrated. 1986. Ca. 70 p. Available from Cathedral Rectory, 1347 North Meridian St., Indianapolis, IN 46202. \$8.00 plus \$2.50 p/h, payable to the Cathedral Fund.

Iren und Deutsche in der Neuen Welt: Akkulturationsprozesse in der Amerikanischen Gesellschaft im spaeten 19. Jahrhundert, by Reinhard R. Doerries is a comparative study of the acculturation of Irish and Germans. The study treats the mass of nameless immigrants, their daily lives, their labor, their associations, and most ex-

tensively their struggle to maintain their faith under the new conditions. Series: Vierteljahrschrift fuer Sozial-und Wirtschaftsgeschichte. Beihefte: Nr. 76. Franz Steiner Verlag, Postfach 347, 7000 Stuttgart, West Germany. 1986. 363 p. ISBN 3-5150-4102-8. DM 80.00.

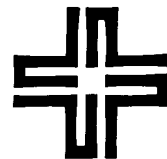
The Irish in Rhode Island: A Historical Appreciation, by Patrick T. Conley has been published in conjunction with the state's 350th anniversary celebration. The work traces the history of the Rhode Island Irish from the mid-eighteenth century to the present, and chronicles their contributions to the state's development. Rhode Island Ethnic Heritage pamphlet series, no. 5. Providence: Rhode Island Heritage Commission, 1986. 46 p. ISBN 0-917012-83-6. \$3.75. Rhode Island Publications Society, 189 Wickenden St., Providence, RI 02903.

Jubilee of Faith: 75th Anniversary: Diocese of Des Moines, 1911-1986 is "a portrayal of what makes a diocese--a sort of catechesis of the spirit and actions of people whose faith and concern have instilled the life and love of Christ in our lives and our parishes" Roman Catholic Diocese of Des Moines, P.O. Box 1816, Des Moines, IA 50306. 80 p. 1986.

Latino Ethnic Consciousness: The Case of Mexican Americans and Puerto Ricans in Chicago, by Felix Padilla documents the development of a collective Hispanic or Latino ethnic identity, distinct and separate from the national and cultural affiliations of Spanish-speaking groups. University of Notre Dame Press, 1986. 196 p. ISBN 0-268-01275-X. \$9.95.

Mercy in the Heartland, by Sister M. Annrené Bran, R.S.M., a history of the Sisters of Mercy in Southeast Kansas, has recently been published. Available from the Provinciate, 2039 N. Geyer Road, St. Louis, MO 63131. 1986? \$12.50

"Movements Influencing the Heart and Mind of the Early Franciscan Missionaries in Texas," by Dr. Patrick Foley, has been published in the Proceedings



of the Second Annual Mission Research Conference, 1983, edited by Gilberto R. Cruz. San Antonio: San Antonio Missions National Historic Park, 1984. 83 p.

On the North Bank: A Centennial History of the Parish of St. Michael, 1883-1983, by Brian Christopher Mitchell presents a history of St. Michael's parish, Lowell, Mass. 1984. 102 p. Church of St. Michael, c/o Rev. Paul F. Bailey, Pastor, 543 Bridge St., Lowell, MA.

People, Priests, and Prelates: Ecclesiastical Democracy and the Tensions of Trusteeism, by Patrick W. Carey relates the story of lay and clerical trustees who attempted to define religiously and politically the relative rights and duties of members of the American Catholic church. The author examines the nature of trusteeism, its functions, the roles of laity and clergy, perceptions of roles, and dissension in some large parishes where lay trustees had power over the administration of ecclesiastical temporalities. Notre Dame Studies in American Catholicism, vol. 8. University of Notre Dame Press, Feb., 1987. 392 p. ISBN 0-268-01563-5.

Puerto Rican Chicago, by Felix M. Padilla draws on oral histories, personal letters, poems, music, films and local newspaper stories to trace the unique history of Puerto Ricans in Chicago, beginning with their emerging sense of nationality at the time of the American takeover of Puerto Rico to their present stigmatized identity as underclass citizens. University of Notre Dame Press, 1987. 256 p. ISBN 0-268-01564-3. 256 p.

Records Management for Parishes and Schools, by David P. Gray, has been reprinted by the Association of Catholic Diocesan Archivists. The manual contains information for parishes and schools on establishing a records management program, the care of archival materials, sample forms, a glossary of archives/records management terms, and a general records retention schedule for commonly held records. Available from the Association of Catholic Dio-

cesan Archivists, 1234 Washington Blvd., Detroit, MI 48226. \$3.50.

A Regional Guide to Information Sources on the Irish in the United States and Canada, by Seamus Metress consists of a bibliography of literature related to the Irish-American experience. Sources include professional journals, books, popular periodicals, and unpublished theses and dissertations. Subjects include anthropology, economics, geography, history, political science, and sociology. Following general references to the Irish in America and the process of Irish immigration, the remaining chapters are organized on a regional basis, including the Irish in New England, New York, the Middle Atlantic States, the North Central States, the Southern States, the Far West, and Canada. Public administration series: Bibliography #1841. Vance Bibliographies, P.O. Box 229, Monticello, IL 61856. 123 p. \$25.00. ISBN 0-89028-711-2.

Rethinking the History of Religion in Chicago: A Symposium, edited by John B. Jentz and Irene Hansen, consists of the proceedings of a symposium held on November 9, 1985 sponsored by the Family and Community History Center of the Newberry Library. Four panelists addressed five questions on the sociology and history of religion in Chicago. The Newberry Papers in Family and Community History. Occasional Paper Number 86-1. Newberry Library, Family and Community History Program, c/o John Jentz, 60 West Walton Street, Chicago, IL 60610. 1986. 44 p. \$3.00.

Roads to Sion: Presentation Sisters in Australia, 1866-1980, by Sister Mary Rosa MacGinley chronicles the history of the Presentation Sisters over a period of 114 years as they took root in Tasmania, Victoria, Wagga, Lismore, West Australia, and Queensland. Boolarong Publications, Brisbane, Australia. 1983. 492 p. ISBN 0-9591236-0-1.

Thomas Merton: A Comprehensive Bibliography, compiled by Marquita E. Breit and Robert E. Daggy provides a comprehensive listing of 3128 unannotated

items appearing from 1931 to October, 1985. Included are works by Merton: books; pamphlets; limited editions; articles; poetry; chapters in books; and sound recordings. Works about Merton include books; pamphlets; tapes; theses; articles; essays; poems; reviews; and media presentations. Series: Garland reference library of the humanities, v. 659. Garland, 1986. 710 p. ISBN 0-8240-8920-0. \$78.00.

Will Herberg: A Bio-Bibliography, by Harry J. Ausmus contains a biographical essay documenting Herberg's life (1901-1977), and focuses to some extent on Herberg's ideological change from Marxism-Leninism to religion. Also included are 611 publications written by Herberg, 87 with annotations. Series: Bio-bibliographies in law and political science. Greenwood Press, 1986. 112 p. ISBN 0-313-25067-7. \$35.00.

With Captain Dogwood: The Life and Spirit of Reverend Charles Nerinckx as Related by Contemporaries, edited by Florence Wolff, S.L., marks the republication of a biographical sketch of Father Charles Nerinckx, cofounder of the Sisters of Loretto. First published as two chapters in Martin John Spalding's Sketches of the Early Catholic Missions of Kentucky, B. J. Webb, 1844. 1986. Loretto Motherhouse, Nerinx, KY 40049. 32 p.

Recent Research

Research Into the History of American Sisters: A Progress Report¹

Nearly three years ago, I decided to consider doing a book-length historical study of American sisters, from the founding of Elizabeth Seton's Sisters of Charity to 1917, when the new Code of Canon Law produced considerable changes in the ground rules under which active religious communities were required to operate. Within a year, I had a publisher's contract, seed money from the Cushwa Center -- and a growing sense of awe regarding the magnitude of the task proposed.

Now, about halfway through the project, and after a year of research leave subsidized by a grant from the Rockefeller Foundation, it may be of interest to other scholars for me to delineate both the progress I've made so far and the preliminary findings I've arrived at.

First, however, it might be well to set out my principal foci in this investigation.² Briefly, they are three: (1) the changes that modes of religious life, devised in the Old World, underwent in response to the relatively egalitarian, pluralistic, mobile, and rapidly expanding environment of 19th-century America; (2) the contributions of active sisters, both to the evolution of the American Catholic Church and to American society generally; and (3) the opportunities (apart from the obvious spiritual ones) that religious life offered to women as women, particularly the poor and immigrants. I am also interested in a number of subsidiary issues, such as the roles that race, class, ethnicity, and geography played in the shaping of 19th-century sisterhoods; the differences between congregations transplanted from Europe (or French Canada) and those founded in the U.S.; and the relationships between nuns and the all-male authority of the institutional Church -- from parish priests to the Curia. Finally, I intend throughout to tell the stories of significant or representative individuals, from founders and superiors to essentially unknown members within the mainstream of community life.

Getting at such matters is, to be sure, quite different from just spelling them out. I have, of course, read widely in the various published materials: biographies, memoirs, letters, and congregational histories; studies of Catholicism, ethnicity, immigration, and relevant professions (teaching, nursing, social work, etc.); contemporary and modern works on 19th-century theology and spirituality; and so on. Such volumes number in the hundreds -- consider, for example, that the most conservative estimate suggests there were 311 women's communities in the U.S. as of 1917,³ and



that by now virtually all can boast of at least one founder's biography and silver, golden, diamond, and (for most) centennial commemorations of their origins! Furthermore, Vatican II mandated that every congregation investigate and revive its original charism as the basis for its renewal, which resulted in a new outpouring of historical literature, generally more analytic than the quasi-hagiography that had predominated previously. And interest in women's studies has produced numerous dissertations and other scholarly efforts.

Virtually all this published literature, however, is congregationally-specific; as of now, only two serious intercommunity studies have been conducted.⁴ And only one of those was based substantially on primary, archival sources -- Misner's analysis of the first eight U.S. orders, which ends in 1850. Thus the uniqueness of what I am trying to do derives in part from its scope and in part from the fact that it will rely most particularly on materials from archives.

As of now, I have been to 53 such repositories, and expect to visit at least two dozen more before I am through -- totaling over one-fourth of the 256 still-extant groups of active women religious established in this country prior to 1917. These congregations are located in 25 states, from New England to Washington, from California to Louisiana and Kentucky. They represent orders devoted to a wide range of ministries, with members drawn from both native-American (black and white) stock and from the gamut of ethnic groups that comprise American Catholicism. Many derive from the major religious "families": Franciscan, Dominican, Charity, Mercy, Benedictine, St. Joseph, etc.; others embody more particularized rules and charisms. My objective, in short, has been to include as broad a spectrum of sisters as possible.

Despite the work that remains for me to do, I am if anything more convinced than I was when I started that a study like this one is essential to a complete understanding of both U.S. so-

cial history and U.S. Catholic history; without adequate inclusion of the experiences of religious women within them, both remain parochial. Sisters, like all women -- and because they are women -- have largely been ignored by both Church and secular historians, nearly all of whom have been male. Until very recently, standard Catholic histories were "institutional" in orientation: focusing mainly upon the hierarchy, and certainly upon the clergy. Sisters, therefore, who are not clergy, are rarely mentioned, even though they have always outnumbered priests in this country and have been in more varied and closer contact with nonreligious. Even the establishment of nuns' communities (when such references exist at all) is usually credited to the efforts of clerics.

Other scholarship, meanwhile, has not only been produced mostly by men, but by Anglo-Saxon Protestants who have either ignored the Church or manifested anti-Catholic biases. Until about fifty years ago, then, whatever meagre notice nuns received from them tended to be subject to nativist distortion. Most of that prejudice, fortunately, has been excised in recent years, as has some of the exclusion of women from both the practice and focus of research. Nonetheless, the exclusion of sisters from studies not focused directly on them (and this includes even the best recent Catholic social history) persists almost unabated. It would be hard to conceive of analyses of social welfare work, for instance, that did not devote considerable attention to Jane Addams and other women settlement workers. Yet even feminist accounts of this tend to ignore the fact that virtually all the efforts of Addams and her peers were preceded (often by several decades) by similar ones on the part of nuns. Few Americans realize, either, that sisters were the first in this country to provide training and education for the deaf or that, long before Prudence Crandall was pilloried for trying to open a school for blacks in Connecticut, sisters were making similar efforts in places like Baltimore, Louisville, and Charleston. Nuns operated the only hospitals, orphanages, and

even schools in some locales; in such cases, these were normally open to all, regardless of faith (and often despite opposition to that openness from the hierarchy). And, based on a decidedly unscientific poll of historians of women, Afro-Americans, and the South, I have yet to find one who was aware before hearing it from me that two communities of black sisters existed in the slave states before 1845.

I expect, therefore, that my book will fill a number of historiographic voids. And, already, my research has allowed me to reach several conclusions that I expect to remain largely unchallenged as I proceed. It would be impossible to present all of them here, so I will merely suggest a few of the more general findings: ones that may prove suggestive of the rest and of interest to scholars of diverse concerns.

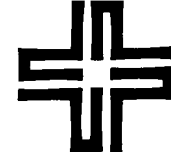
First, the early experiences in the U.S. of every congregation I have encountered -- without exception -- were marked by hardships and controversy, generally evolving from disputes with members of the clergy and hierarchy. Several had superiors deposed; others had property (land, money, etc.) taken from them by bishops or their Franciscan, Dominican, or Benedictine "brothers." Missions, either from Europe or from American motherhouses, were not infrequently transformed into independent diocesan foundations by ordinaries who sought control over "their own" sisters; this often occurred without the women's consent -- and sometimes without their knowledge until the process was complete and beyond repair. At the same time, few communities responded passively to such situations; 19th-century nuns were strong, assertive women who repeatedly and consistently endeavored to protect their way of life from patriarchal interference.

Second, religious life in the United States was significantly different from that in the Old World (which, for my purposes, also includes French Canada). European missionaries found that rigid cloister, distinctions between lay and choir members, and re-

strictions on the assumption of new apostolates presented tremendous obstacles to their operation here. As a result, those unable to arrange compromises with their parent foundations that allowed for modifications tended to become independent of them. Communities founded here, on the other hand, usually omitted such inhibiting factors from their rules and customs -- although at least some had to overcome serious pressures from bishops and other European-trained "ecclesiastical superiors" in order to do so.

Third, 19th-century religious life was generally much more flexible, at least in the U.S., than that which ensued after implementation of the 1917-18 Code of Canon Law (and which most American Catholics old enough to remember the years before Vatican II regard as being "traditional"). Habits were simpler (and sometimes nonexistent); novitiates were frequently informal and of uncertain length; candidates varied widely in age and background; and departures from (and reentries into) convents were not uncommon. Because transportation and communication were relatively difficult, life away from the motherhouse was often quite distinct from that prescribed in official constitutions. In short, despite the excessive legalism of contemporary prescriptive literature, sisters proved themselves to be eager to adapt to unforeseen conditions and circumstances, and normally faced few sanctions from their elected superiors for such behavior.

At a time when the roles of women, and particularly religious women, in the Catholic Church are matters of much debate and dispute, it seems essential that the history of women's experience be better known and understood. Although providing information for that purpose was not my principal objective when I began this project (and although it remains secondary to my main concern, as a historian, to illuminate the past), I am persuaded that research such as mine may serve additionally to illuminate and inform the current dialogue. It has been said that today's sisters are on the "cut-



ting edge" of defining what Catholicism will become; my work leads me to believe that, to a very great extent, that is where American sisters have always been.

NOTES

1 The project described below is scheduled to be published in 1989 by Oxford University Press as The Yoke of Grace: American Nuns and Social Change, 1808-1917.

2 A more detailed description is available in Margaret Susan Thompson, "Discovering Foremothers: Sisters, Society, and the American Catholic Experience," U.S. Catholic Historian, Summer 1986

3 Estimate derived from the appendix to Women Religious History Sources: A Guide to Repositories in the United States, ed. Evangeline Thomas, CSJ (New York: R. R. Bowker, 1983), pp. 169-80. Because Thomas relied upon reports submitted voluntarily by religious orders, her list is not complete.

4 Mary Ewens, The Role of the Nun in Nineteenth-Century America (Univ. of Minn. Ph.D., 1971; published by Arno Press [New York], 1978); Barbara Misner, "A Comparative Social Study of the Members and Apostolates of the First Eight Permanent Communities of Women Religious Within the Original Boundaries of the United States, 1790-1850," The Catholic University of America Ph.D., 1980.

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"Semi-Anonymous Christians: The Catholic Evidence Guild"

A recurring theme in American Catholic historiography over the past quarter century has been the need to incorporate the people in the pews into the historical record. Nevertheless, the history of the laity still resembles a desert whose scattered oases (e.g., the relatively lush scholarship on Dorothy Day and the Catholic Workers)

only serve to call attention to the vast empty spaces which surround them. Those familiar with recent scholarship in the analogous field of women's history recognize the research problems inherent in the challenge to uncover the experience of the anonymous masses who paid, prayed and obeyed. They also appreciate the need to tell the stories of the "semi-anonymous", those who formed or actively supported movements which enjoyed transitory popularity only to be abandoned and forgotten by subsequent generations and neglected by church historians. Before we can understand the lay experience in ages past we must probe into the histories of a multiplicity of disparate and diffuse lay movements. The end result may have all of the internal unity and coherence of a patchwork quilt designed by a subcommittee, but it is too soon to say. We are still collecting (and soliciting) the patches.

My current research project contributes a square to the collection. It focuses upon a lay movement, the Catholic Evidence Guild (C.E.G.), established in the archdiocese of Westminster, England in 1918, an attempt to insert a Catholic presence among the soapbox orators and evangelists holding forth in Hyde Park.¹ Founded by Vernon Redwood, a transplanted tenor from New Zealand, with the approbation of Francis Cardinal Bourne, the C.E.G. achieved instant popularity among London's young Catholic working people, especially the middle ranks: clerks, stenographers, school teachers, and aspirant professionals. By September 1919 the Westminster Guild boasted one hundred and fifty members.² The C.E.G. admitted men and women on an equal basis. No statistics are available on the subject, but some veteran C.E.G. speakers maintain -- not altogether facetiously -- that one of the Guild's abiding achievements was the successful matching of articulate, devout Catholics with similarly orthodox spouses.

One such union proved fateful for the movement. Maisie Ward, a member of the Catholic gentry who was flounder-

ing between volunteer work and family responsibilities, joined the C.E.G. on the ground floor and finally found her niche. In 1920 Ward, already a skilled speaker and leader in the C.E.G., met a new recruit, Frank Sheed, a law student from Sydney University. They married, reorganized the Guild, and helped to transplant it in other locations in England, the United States and Australia. They explained the goals and dynamics of the Westminster Guild in a series of editions of The Catholic Evidence Training Outlines,³ a manual for prospective lay evangelists.

Active members⁴ of the Westminster Guild met for two evening classes per week in the Hut, a temporary structure built on the cathedral precincts during World War I. On the first evening an experienced lay speaker, whose orthodoxy and knowledge had been tested by a priest appointed by the bishop, delivered a lecture on a specific point of doctrine. This was followed by a lively two-way exchange of questions and answers between trainer and students and ended with briefer presentations on the same subject by students. On the second evening would-be speakers polished up their presentations before a crowd of C.E.G. members acting as hecklers. Before Guild members could address outdoor crowds on any given topic, they had to pass a written and an oral examination on the subject. Then they received a license qualifying them to address the topic from the platform in Hyde Park, at Tower Hill, or at any of the numerous C.E.G. "pitches" in the London area. Guild members were classified as juniors or seniors, depending upon their level of theological expertise and speaking experience. A seasoned speaker who had passed tests on many topics and had proven to be effective answering questions and controlling crowds received a chairman's license.

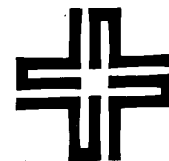
Guild membership presupposed a constant dedication to spiritual and intellectual self-improvement. All members were expected to attend both meetings each week; many came straight from work and shared an evening meal with other volunteers, an arrangement

which enhanced the sense of esprit de corps present in the burgeoning movement. Volunteers delivered outdoor lectures several evenings a week and on weekend afternoons. Speakers spent the same amount of time in prayer before the Blessed Sacrament as on the platform. In their scarce spare time, Guild members read scripture and theology, adding to their repertoire of outdoor lectures. The commitment of time and energy increased rather than decreased with growing expertise; veterans ran training sessions, functioned as squad leaders for mixed groups of juniors and seniors and served on the executive council or on committees in charge of book orders, publicity and refreshments. No wonder most active Guild members were young and unmarried; family and professional responsibilities forced many able speakers off the platform.

Thanks especially to the efforts of Sheed and Ward who traveled widely to explain the C.E.G. to interested lay people, the C.E.G. expanded rapidly. By the mid-1920s Catholics in Liverpool, Birmingham, Cardiff, Newcastle, Plymouth, Portsmouth, and Nottingham had requested information on the Guild.⁵ By 1933 the C.E.G. had spread to fourteen dioceses throughout England, Scotland, and Wales; there were 562 active speakers.⁶

In 1924 two American visitors to Hyde Park, the Paulist Elliott Ross and Bishop Francis Clement Kelley of Oklahoma, invited Frank Sheed to lecture in America. This trip laid the groundwork for the American C.E.G. Frequent appearances by Sheed and Ward on the American Catholic lecture circuit immediately following the establishment of the New York branch of Sheed and Ward in 1933 proved to be a catalyst in the modest growth of the C.E.G. in America. Like its English counterpart, the American Guild spread chiefly through the efforts of Sheed and Ward. By the mid-Thirties, Guilds had sprung up in New York, Washington, D.C., Oklahoma, Rosary College (River Forest, Illinois), Buffalo, Detroit, and Philadelphia.⁷

The C.E.G., a lay movement present on



both sides of the Atlantic, gives historians an opportunity to venture long overdue comparisons between the English and American lay experience. Both in England and in America membership in the C.E.G. reached its peak during the 1930s.⁸ In England this meant that more than 600 self-trained lay people regularly took to the streets to proclaim the Catholic version of the gospel to the multitudes. In the United States it meant that several small squads of articulate, educated Catholics chose to experiment with an English model of lay evangelization amidst a flurry of American lay movements launched in the wake of the Great Depression which Donald Thorman rightly christened "the midwife of the lay apostolate reborn in this century."⁹

We will only understand the full significance of comparisons between the English and American Guilds when we know more about the contour of lay history during the pivotal decade of the 1930s. Even at this point, however, the relative failure of the C.E.G. in America and its success in England during this period attest to the preference of the laity in both countries for indigenous grassroots lay movements rather than pre-fabricated movements imposed upon the laity from above or without. Adrian Hastings' observation that Catholic Action as "a centralized Rome-inspired, hierarchically controlled, model for the mobilisation of the laity"¹⁰ never caught on among the English laity applies to the American situation as well. Even a London-inspired, semi-hierarchical movement had tough sledding.

The contrasts between the American and English Guilds are thought provoking. Why has the English Guild survived into the present,¹¹ albeit on a drastically diminished scale, while the American Guild faded by the 1950s? Why did the English Guild remain a lay movement while the American Guild became increasingly clerical in the 1940s?¹² Why did the English Guild retain a virtual monopoly in the area of lay evangelization while in America such apostolates proliferated

in the Thirties and Forties?¹³ From the American Guild we stand to learn more about the fate of imported lay apostolates and even, perhaps, about the level of anglophilia among educated lay Catholics in the Thirties and Forties. From the English Guild we can discover the ways in which long-lived lay apostolates with dwindling input from new generations duplicate the fate of individuals similarly insulated from change.

Notes

1 The only detailed secondary account of the movement appears in Henry Browne, S.J., The Catholic Evidence Movement (London: Burns, Oates and Washbourne Ltd., 1921).

2 Minutes of the Council of the Westminster Catholic Evidence Guild, 3 September 1919, presently located at the Westminster Cathedral Conference Center, London, England.

3 To understand the development of the Guild's goals and techniques, cf. Maisie Ward, comp., Catholic Evidence Training Outlines (London, Sheed and Ward, 1925) and Maisie Ward and F.J. Sheed, Catholic Evidence Training Outlines, 4th ed. (London: Sheed and Ward, 1939).

4 Another auxiliary level of membership existed for those who did not aspire to outdoor speaking, but wished to support the effort with their prayers and contributions.

5 Browne, pp. 63,68.

6 The hefty figure actually represents a decline in membership from 618 in 1932. See the Official Handbook of the Twelfth Inter-Guild Conference, (Newcastle-on-Tyne: Frank Devine and Co., 1933), pp. 66-67.

7 W. H. Russell, "The Catholic Evidence Guild in the United States," Lumen Vitae 3 (1948): 302.

8 A comparison of Inter-Guild Conference Handbooks indicates that the year 1932 represents the apex of the English C.E.G.'s membership. Although

statistics on American Guild membership are not available, former speaker W. H. Russell has confirmed that the Thirties (specifically the years between 1931-35) were the peak years for lay C.E.G. membership in the United States (Russell, p.305).

9 Donald J. Thorman, The Emerging Layman (Garden City: Doubleday and Company, 1962), p.30.

10 Adrian Hastings, "Some reflections on the English Catholicism of the late 1930s," in Bishops and Writers: Aspects of the Evolution of Modern English Catholicism, ed. Adrian Hastings (Wheatthampstead-Hertfordshire: Anthony Clarke, 1977), p.114.

11 Today only the Westminster Guild sponsors outdoor speakers. The Liverpool Guild still meets and is trying to regain lost momentum.

12 Russell, p. 302.

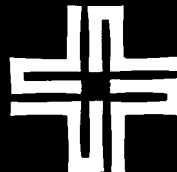
13 On the Thirties, see Debra Campbell, "Catholic Lay Evangelization in the 1930s: Four Models," Records of the American Catholic Historical Society 95 (March-December 1984): 5-14. On the Forties, see any of several works on convert-making edited by Father John A. O'Brien of Notre Dame.

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