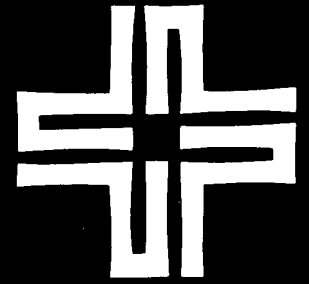


# American Catholic Studies Newsletter



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

**Volume 10, Number 1  
Spring 1984**

## **Conference – Call for Papers**

The Cushwa Center for the Study of American Catholicism announces a call for papers for a conference on "The Culture of American Catholicism" to be held October 4 and 5, 1985 at the University of Notre Dame. Although presentations on all aspects of the subject are welcome, the conference will focus on the culture of Catholicism as manifested in the everyday life of families, parishes, schools, ethnic communities, and other groups. Scholars working in such fields as religious and ethnic history, folklore, sociology of religion, and literature, are encouraged to submit proposals either for individual presentations or for entire sessions.

The deadline for receipt of proposals is February 1, 1985. Proposals should be submitted to Dr. Barbara Allen, Cushwa Center for the Study of American Catholicism, 614 Memorial Library, University of Notre Dame, Notre Dame, Indiana 46556.

## **Hibernian Gift**

The Ancient Order of Hibernians and its Ladies Auxiliary recently presented the Cushwa Center with a check for \$15,000. This gift will be added to the Hibernian Endowment which will support activities of the Cushwa Center related to the study of the Irish in the United States. Thus far the Hibernians have raised \$85,000 for the Cushwa Center.

## **Archives of Modern Christian Art Established**

The College of Notre Dame in Belmont, California has established the Archives of Modern Christian Art to

serve artists, scholars, clergy, and all others with a bona fide interest in the field. Keeping in mind the call stated in the Constitution on the Sacred Liturgy to establish schools of sacred art, the founders aim to assist individuals and groups concerned with the creation of art for Christian worship. By late 1985, when it opens for membership, the Archives will contain the most comprehensive collection of its kind in the Americas, including over one thousand volumes in various languages, complete sets of fifteen international publications, and 10,000 slides and other visual documentation of a cross section of religious painting, sculpture, architecture, and crafts of all Christian denominations since the fifteenth century. For additional information, contact: David Ramsey, Director, Archives of Modern Christian Art, College of Notre Dame, Belmont, CA 94002.

## **Northern California Archivists Organize**

Archivists of Catholic institutions in the San Francisco Bay area gathered informally on December 6, 1983 at the San Francisco headquarters of the Presentation Sisters to meet each other and share common concerns. Institutions represented at the meeting included universities, dioceses, religious orders of men and women, a manuscript repository, and a theme collection. Most of those in attendance are new to the archival profession and agreed on the need for additional formal training. Sister Helen Sanfilippo, Archivist of the Sisters of Mercy, spoke of the opportunities for in-service training to be gained from membership in the Society of California Archivists. Brother Lawrence Scrivani, S.M., described a project to compile a directory of Catholic Ar-

chives in northern California. In response to the generally felt desire to meet again, the archivists will reconvene early in 1984. For further information, contact Brother Lawrence Scrivani, S.M., Pacific Marianist Archives, P.O. Box AC, Cupertino, CA 95015.

## **Holy Cross Conference**

The third annual conference on the history of the Congregations of the Holy Cross in the U.S.A. took place April 6-8, 1984 at the motherhouse of the Sisters of the Holy Cross at Saint Mary's, Notre Dame, Indiana. The theme of the 1984 conference was "Holy Cross on the Frontier" with papers on the activities of Holy Cross sisters in New Mexico and Alaska presented respectively by Sisters Maria Assunta Werner, C.S.C., and Marguerite Gravel, C.S.C. Brother William Dunn, C.S.C. interpreted the history of "Holy Cross in Texas, 1900-1925," and Rev. Thomas Shea, C.S.C. spoke on "Holy Cross in Peru: Another Frontier." Sister M. Champion Kuhn, C.S.C., Archivist of the Holy Cross Sisters, presented a paper entitled, "Sister M. Euphrosine: Enigma and Pioneer." Rev. Jacques Grise, C.S.C., General Archivist of the Priests and Brothers of the Holy Cross in Rome, spoke on the rewriting of the biography of Father Basil Moreau made necessary by the Vatican's revised rules for presenting an historical cause for canonization.

## **Maryknoll China History Project Appointment**

The search committee of the Maryknoll China History Project has announced the selection of Doctor Jean-Paul Wiest to write a one-volume history of Maryknoll in China. Wiest earned a doctorate in Chinese history at the University of Washington where he submitted a dissertation on "Catholic Activities in Kwangtung Province and Chinese Responses: 1848-1885." He is expected to begin writing in the summer of 1984 when the three-year project of research and indexing of archival sources is scheduled for completion.

## **ATLA Database**

The ATLA (American Theological Library Association) database is one of the largest religious databases in the U.S.A. Its material is derived from the preparation of Religion Index I and Religion Index II. The ATLA database is available online through BRS (Bibliographic Retrieval Services) of Latham, New York.

## **Odin Publication Planned**

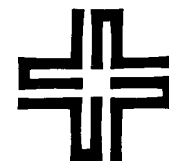
The Catholic Archives of Texas has commissioned Dr. Patrick Foley to write the biography of Bishop Jean Marie Odin (1800-1870), the first bishop of Texas. Dr. Foley, a cultural historian, has taught at the University of San Francisco and at the College of Santa Fe. Since 1975 he has taught at Tarrant County Junior College in Fort Worth. Dr. Foley's dissertation is on the Catholic Church in Spain, 1834-1876 -- a period overlapping Odin's life. Foley is currently working on a history of the diocese of Fort Worth.

Please send any assistance (leads to Odin material) to Sister Dolores Kasner, P.O. Box 13327, Catholic Archives-Texas, Austin, TX 78711.

The Houston chapter of the Knights of Columbus are financially supporting the project.

## **Conference on Religion and Ethnicity in North America**

The Maison des Sciences de l'Homme d'Aquitaine of the University de Bordeaux III sponsored a conference entitled, "Le Facteur Religieux en Amerique du Nord: Religion et Groupes Ethniques au Canada et aux Etats-Unis," on November 25-26, 1983 at the Domaine Universitaire at Talence, France. The conference's thirteen papers dealt with specific ethnic groups in the United States and Canada as well as literary figures related to ethnic or religious groups. The Maison has recently published the two-volume, Le Facteur Religieux en Amerique du Nord (No. 4), containing essays of fifteen French scholars on various aspects of North American studies. For additional information about this publication, contact:



## Cushwa Center Activities

### American Catholic Studies Seminar

On February 23, Rev. Alden Brown, Newman Chaplain, Queens College, New York, presented a paper on the Grail Movement entitled "Women in the Lay Apostolate: The Grail Movement in the United States 1940-1962." Father Brown's paper is now available as a working paper. The cost is \$3.00.

The fall 1983 seminar papers are also available. Their titles are, "Frank O'Malley: Thinker, Critic, Revivalist," by Professor Arnold Sparr, and "American Catholic Modernism: Dunwoodie and the New York Review, 1895-1910," by Professor Scott Appleby. These papers are available for \$3.00 each.

### Travel Research Grants

The Cushwa Center is pleased to announce that the winners of the Travel Research Grants for 1984 are:

Professor Leonard R. Riforgiato, Pennsylvania State University, Shenango Valley Campus, Pennsylvania, whose research project is: "The Life and Times of Bishop John Timon of Buffalo." Professor Margaret S. Thompson, Department of History, Syracuse University, Syracuse, New York, whose research project is: "The Yoke of Grace: American Nuns and Social Change, 1808-1917." Professor John F. Marszalek of the Department of History, Mississippi State University, Mississippi, whose research project is: "Biography of Union General William T. Sherman." Professor John David Root of the Department of Humanities, Illinois Institute of Technology, Chicago, Illinois, whose research project is: "Relations of European Modernists and American Churchmen."

These travel grants are awarded annually to assist scholars who wish to use the University's library and archival collection of Catholic Americana. Anyone interested in applying for a grant for 1985 should write for application forms to the Cushwa Center, 614 Memorial Library, Notre Dame, IN 46556. The deadline for applying for a 1985 grant is December 1, 1984.

M. Jean Beranger  
Centre de Recherches sur l'Amerique de Nord, ERA 968  
Maison des Science de l'Homme d'Aquitaine  
Esplanade des Antilles  
Domaine Universitaire  
33405 TALENCE CEDEX  
FRANCE

### Cushwa Center Publication

The University of Notre Dame Library has one of the finest collections of Roman Catholic newspapers on microfilm in the United States. To bring this collection to the attention of scholars and to facilitate its use, the Cushwa Center has published a Directory of Roman Catholic Newspapers on Microfilm: United States. This directory serves as a guide to Roman Catholic newspapers preserved on microfilm in the University of Notre Dame Memorial Library. The directory can be ordered from the Cushwa Center for \$5.00 including postage and handling.

### College Theology Society Meeting

The thirtieth annual convention of the College Theology Society will take place May 31 to June 3, 1984 at Cardinal Stritch College in Milwaukee. The theme of the meeting is: The Future. Eugene LaVerdiere of the Catholic Theological Union will speak on "The Future is Now" with a response by Richard Sklba, Auxiliary Bishop of Milwaukee. Other participants include: David J. O'Brien, speaking on "Choosing a Future: American Catholicism's Precarious Prospects," Denise Lardner Carmody, "Feminist Spirituality as Self-Transcendence," and James Bacik, "A Spirituality for the Future: Reflective and Spontaneous."

The Society is composed of nearly 800 college and university teachers whose interests lie in the dissemination of research and curricular information in religious studies as related to undergraduate teaching. The CTS meets at college campuses to keep costs at a minimum. Registration is \$20 for members and \$25 for non-members. For additional information, contact: Mary L. Schneider, Department of Religious Studies, Michigan State University, East Lansing, Michigan 48824. Phone: (517)353-9098.

## Hibernian Research Award

The Cushwa Center is pleased to announce that Professor Charles Fanning of Bridgewater State College, and Dr. David Brundage of City University of New York were each awarded an Hibernian Research Award in the amount of \$2,000. The award to Professor Fanning will enable him to complete work on a study of "The Irish Voice in America"--a critical study and literary history of the Irish literary voice in America. Dr. Brundage will use the award to study "From the Land League to the Populists: Colorado's Irish-American Working People, 1890-1896."

These awards were made possible through the Hibernian endowment. The awards will be made annually and those persons interested in applying for the 1985 Hibernian Research Award should request application forms from the Cushwa Center. Applications for the 1985 Hibernian Research Award must be made by December 31, 1984.

## Notre Dame Studies in American Catholicism -- Manuscript Competition

The annual competition to select manuscripts for publication is once again under way. The deadline for submitting manuscripts in the competition is September 1, 1984.

To be eligible for publication, manuscripts must be pertinent to the study of the American Catholic experience. Since the series is not limited to studies in any one discipline, manuscripts from both the historical and social science disciplines will be considered; unrevised dissertations normally will not be considered. The author of the award-winning manuscript will receive a \$500 award and the manuscript will be published by the University of Notre Dame Press. Scholars interested in entering the competition should send two copies of their manuscript to the Cushwa Center, 614 Memorial Library, Notre Dame, IN 46556.

## Cushwa Lecture on Religion and Public Life

On February 9, 1984, Professor Martin E. Marty of the University of Chicago gave the inaugural address in a new lecture series sponsored by the Cushwa Center. Professor Marty spoke on the theme "From Personal to Private, From Political to Public Religion."

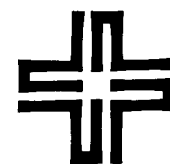
The Marty lecture was the first in a lecture series which will focus on the relationship of religion and public life in the United States. The published text of Professor Marty's talk will be mailed to subscribers of the Newsletter in the near future.

## Publications

The Fahey-Coughlin Connection: Father Denis Fahey, C.S.S.P., Father Charles E. Coughlin, and Religious Anti-Semitism in the United States, 1938-1954, by Mary Christine Athans (Ph.D. diss., 1982, Graduate Theological Union), may be obtained through University Microfilms International, Ann Arbor, Mich. 304 p. Order no. RWD82-02428.

A special bibliography, The Ecumenical Movement, has been assembled by the American Theological Library Association's Religion Indexes. The bibliography has over 4000 books and articles from 1949 to the present; about sixty percent of the material is in English. The material indexed by denominations, other corporate bodies, countries, persons, congresses and other events, and concepts. Order from American Theological Library Association Indexes, 5600 South Woodlawn Avenue, Chicago, IL 60637.

The Catholic Charismatics: The Anatomy of a Modern Religious Movement, by Richard J. Bord and Joseph E. Faulkner, the first systematic study of the Catholic Charismatic Renewal since its birth in the late 1960's, places the movement in its sociological and historical context. 1983. 162 p. University Park, PA: The Pennsylvania University Press. ISBN 0-271-00340-5. \$16.95.



The Grail Movement in the United States, 1940-1972: The Evolution of An American Catholic Laywomen's Community, by Alden Vincent Brown (Ph.D. diss., Union Theological Seminary in the City of New York, 1982) presents an excellent historical study of the Grail, founded in Holland in 1921 by Jesuit Jacques van Ginneken, and established in the U.S. in 1940. 343 p. Available from University Microfilms, Ann Arbor, Mich. Order no. 82-28202.

David Goldstein and the Lay Catholic Street Apostolate, 1917-1941, by Debra Campbell (Ph.D. diss., Boston University, 1982), is available from University Microfilms, Ann Arbor, Mich. 438 leaves. Order no. RWD 82-20989.

All Faithful People: Change and Continuity in Middletown's Religion, by Theodore Caplow and others constitutes the second volume reporting the results of the Middletown (Muncie, Ind.) III study. Published by University of Minnesota Press, 1983. 378 p. ISBN 0-8166-1230-7. \$19.50.

An Immigrant Bishop: John England's Adaptation of Irish Catholicism to American Republicanism, by Patrick Carey, was published in 1982 by the U.S. Catholic Historical Society, Yonkers, New York. Monograph series (United States Catholic Historical Society) v. 36. 236 p. ISBN 0-9300-6016-4.

The Bishops and the Bomb: Waging Peace in a Nuclear Age, by Jim Castelli, Doubleday and Company, \$7.95 pb. This is a behind the scenes look at the two-year process that led to the Bishop's Pastoral Letter on War and Peace.

Families and Religions: Conflict and Change in Modern Society, edited by William V. D'Antonio and Joan Aldous, has been published by Sage Publications, Beverly Hills, CA, 1983. 320 p. ISBN: 0-8039-2075-X, \$25.00.

Under Mary's Guidance You Will Never Grow Weary -- Remembering Bishop Joseph Chartrand of Indianapolis, by James J. Divita, commemorates the fiftieth anniversary of the death of Bishop Chartrand (1918-1933). In three segments, the booklet includes chronological events, an anecdotal overview of pastoral and educational efforts, and selections from writings on peace, education, prayer, the Eucharist, and similar topics. 36 p. Available from Bishop Chartrand Booklet, Marian College, Indianapolis, Ind. 46222. \$3.00.

Religion And America: Spiritual Life in a Secular Age, edited by Mary Douglas and Steven Tipton, includes 17 essays on various aspects of religion in the U.S. today. Published by Beacon Press, Boston, 1983. 290 p. ISBN 0-8070-1107X (\$9.95 pbk.)

Hecker Studies: Essays on the Thought of Isaac Hecker, Founder of the Paulist Fathers. Edited by John Farina, includes five essays on Isaac Hecker, founder of the Paulist Fathers. Contributors include William L. Portier, Edward J. Langlois, David J. O'Brien, Robert W. Baer, and Farina, Archivist of the Paulist Fathers. Available from Paulist Press, 545 Island Road, Ramsey, N.J. 07446. 1983. 243 p. \$6.95. ISBN: 0-8091-2555-2.

The Governance of Jesuit Colleges in the United States, 1920-1970, by Paul FitzGerald, S.J., marks a pioneering milestone in its focus on the Jesuit Educational Association and the evolution of Jesuit education in America. April, 1984. 328 p. University of Notre Dame Press. ISBN 0-268-01010-2. \$20.00 (cloth).

Vatican Council II: More Postconciliar Documents, edited by Austin Flannery, O.P. (Vatican Collection, v. 2; Grand Rapids: Eerdmans, 1983; ISBN 0-8028-1638-X; LC 82-74114, pp. xxi, 920; paper, \$9.95) contains fifty-seven Vatican documents interpreting the meaning of Vatican Council II. The documents date from 1966 to 1981 and are arranged under seven general headings: Liturgy, Ecumenism, Religious Life, Ministry, Current Problems, Education, and Synod of Bishops. Two more volumes are planned for the collection which will represent the fullest English source for Vatican doctrinal documents from Vatican Council II to the present.

The American Catholic Church and Its Role in the Formulation of United States Human Rights Policy, 1945-1978, by Jo Renee Formicola (Ph.D. diss., Drew University, 1981), is now available in photocopy or microfilm from University Microfilms International, Ann Arbor, Mich. 355 p.

Citizen Jesuit: Life and Reflections of Ralph A. Gallagher, S.J. on Chicago and the Nation, by Marcel Fredericks, Paul Mundy, and Joseph A. Barney has been published by the Center for Urban Policy, Loyola University of Chicago. As a fitting tribute to Father Gallagher (1896-1965), "a man for others," founder of the American Catholic Sociological Society in 1938, and champion of youth, this slim volume includes Father Gallagher's reflections on charity, young people, juvenile delinquents, the Feis, and other topics. Available from Center for Urban Policy, Loyola University of Chicago, 820 North Michigan Ave., Chicago, Ill. 60611. 1983. 58 p. \$3.00 plus 50¢ p/h. ISBN: 0-911531-10-6.

Irish American Voluntary Organizations, edited by Michael F. Funchion, one of the volumes in the Ethnic American Voluntary Organization series, describes the histories of some seventy Irish American voluntary organizations. Of interest to scholars, students, and others interested in Irish America and American immigration history. More than half of the entries are by contributors. 1983. 323 p. Greenwood Press, Westport, Conn. ISBN 0-313-22948-1. \$45.00.

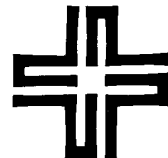
The Cross in the Sand: The Early Catholic Church in Florida, 1513-1870, by Michael V. Gannon, 2d ed., has been published by University of Florida Press, 1983. 210 p. ISBN 0-8130-0776-3 (pbk.)

Holy Cross Priests in the Diocese of Dacca, 1853-1981, by Edmund N. Goedert, C.S.C. has been published by Province Archives Center, Notre Dame, 1983. 62 p. Available from Holy Cross Province Archives, P.O. Box 568, Notre Dame, IN 46556. \$3.50 plus 75 cents postage and handling. This marks the third in the series Preliminary Studies in the History of the Congregation of Holy Cross in America. Previous volumes in the series include Holy Cross in East Africa, 1958-1980, by James Connelly, C.S.C. (v. 1); and Holy Cross in Oregon, 1902-1980, by Joseph Kehoe, C.S.C. (v. 2).

The Diocese of Providence has published the first volume of an intended multi-volume history of the Providence Diocese. The work, Catholicism in Rhode Island and the Diocese of Providence, 1780-1886, by Robert W. Hayman is intended to complement the diocese's earlier publication by Conley and Smith, Catholicism in Rhode Island: The Formative Era. Available from Rhode Island Publications Society, 150 Benefit Street, Providence, RI 02906, 353 p. Index. \$17.95.

Charles Carroll of Carrollton: The Making of a Revolutionary Gentleman, by Thomas O'Brien Hanley, was published in a revised edition in 1982 by Loyola University Press, Chicago. 292 p. ISBN 8294-0402-3. \$14.95

Ethnic Chicago, edited by Melvin G. Holli and Peter d'A. Jones, consists of 14 essays concerned with cultural pluralism and the melting pot. This revised and greatly expanded edition includes essays on the Irish, Jewish, Greek, Ukrainian, Polish, Italian, Mexican, Black, and Japanese-Americans of Chicago. 1984. 625 p. Grand Rapids, Mich. William B. Eerdmans. ISBN 0-8028-1807-2. \$17.95 (pbk.).



International Directory of Federation of Sisters of St. Joseph, Villa Maria, Erie, PA. This work consists of the National Directory of the Sisters of St. Joseph, arranged alphabetically by state. Information includes corporate name, address, city, state, telephone number, and code for the motherhouse. Also includes sections on missions dependent on American foundations, and Sisters of St. Joseph of Canada. 142 p. Available from Sister Leonella Gingenbach, Villa Maria Convent, 819 West 8th St., Erie, PA 16502. \$8.00 plus 50¢ per copy p/h.

The Italian Experience in the United States, the proceedings of an international conference held in New York City on October 13-14, 1983, includes contributions from Giovanni Sartori, Silvano M. Tomasi, William D'Antonio, Pietro Russo, Miriam Cohen, and others. Topics include "Ongoing Research on Italian Americans in the U.S.A.: A Survey"; "Italian American Experience Through Literature and the Arts"; and a wide variety of related subjects. Available from Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10304. 1983. \$17.50. Include \$2.50 postage for each copy.

Ethnic Collections in Libraries, edited by E. J. Josey and Marva L. DeLoach, has been published by Neal Schuman, New York. 1983. 361 p. \$29.95. ISBN 0-918212-63-4.

Conversions: The Christian Experience, edited by Hugh T. Kerr and John M. Mulder, offers a collection of personal conversion accounts, including Augustine, Dag Hammarskjold, Dorothy Day, Thomas Merton, Elizabeth Bayley Seton, and others. Published by Eerdmans, Grand Rapids, 1983. 265 p. \$12.95. ISBN 0-8028-3587-2.

Facing the Enlightenment and Pietism: Archibald Alexander and the Founding of Princeton Theological Seminary, by Lefferts Augustine Loetscher, has been published by Greenwood Press, Westport, Conn. (Contributions to the Study of Religion, no. 8) A Comprehensive biography of the public life of the founder of Princeton Theological Seminary. 1983. 303 p. \$35.00 ISBN 0-3132-3677-1.

Children of the Dead End: The Autobiography of a Navvy, by Patrick MacGill (1891-1963) is one of a number of works by this gifted Irish author recently reprinted. Considered one of his better works for its immense vigor, and even humor in describing life in the work camps, the work traces the life of Dermod in his harrowing experiences as an itinerant navvy to his first taste of journalism. Originally published in 1914. Reprinted by Caliban Books, London. Available from Longwood Publishing Group, Inc., 51 Washington Street, Dover, NH 03820. 1983. 305 p. \$16.50 (cloth); \$5.75 (pap.) ISBN 0-9045-7374-5.

Glen Mornan, by Patrick MacGill, originally published in London in 1919, sequel to the author's two previous autobiographical novels, Children of the Dead End, and The Rat-Pit, this work depicts his experience of upper-middle class life, and his subsequent rejection of it in favor of his native Ireland. Longwood Publishing Group, Dover, NH. 1983. 318 p. \$14.50 (cloth). ISBN: 0-9045-7381-8.

Lanty Hanlon: A Comedy of Irish Life, by Patrick MacGill, originally published in London by H. Jenkins, 1922, represents MacGill's first comedy-novel of Irish life. MacGill captures the lusty spirit of Irish lore in his amusing narrative of Lanty, founder of Ballykeeran Development Society. Longwood Publishing Group, Dover, NH, 1983. 312 p. \$14.50 (cloth). ISBN: 0-9045-7380-X.

Moleskin Joe, by Patrick MacGill, originally published in London in 1923, sequel to The Rat-Pit, continues the tale of Moleskin Joe and his love affair with a young Irish lass "on the road." Available from Longwood Publishing Group, Dover, NH. 1983. 320 p. \$14.50 (cloth). ISBN: 0-9045-7379-6.

The Rat-Pit, by Patrick MacGill, originally published in 1915 in London, interlocks with Children of the Dead End. Using nearly identical scenes, MacGill, in The Rat-Pit, captures the life of Norah Ryan, Donegal lass, destined for poverty, seduction, abandonment, prostitution, and death. Available from Longwood Publishing Group, Dover, NH. 1983. 308 p. \$14.50 (cloth); \$6.95 (pap.) ISBN: 0-9045-7383-4.

A Crises of Truth: The Attack on Faith, Morality, and Mission in the Catholic Church, by Ralph Martin, examines secular humanism and the undermining of sexual morality among other controversial issues in contemporary Catholicism. Published by Servant Books, Ann Arbor, Mich. 1982. 245 p. (\$10.95); (\$6.95). ISBN: 0-8928-3122-7.

Pamphlets in American History, Group IV: A Bibliographic Guide to the Microform Collection, edited by Michael J. Matochik, provides a classified bibliographic listing, and author, title, and subject index to 1,340 titles on 1,504 microfiche in the Catholicism and Anti-Catholicism series. Pamphlets provide insight into the theological, intellectual, social, economic, and political history of the Catholic Church in America from colonial times to early 20th century. Also includes Spanish American War, 1898 (394 titles on 515 microfiche). Published by Microfilming Corp. of America, 1983. Distributed by University Microfilms International 144 p. ISBN 0-667-00709-1. \$50.00.

Pioneer Prince in USA: An Historical Account of Prince Demetrius Augustine Gallitzin and His Eminent Relatives, by Stasys Maziliauskas portrays the life and times of Prince Gallitzin, nominally a Russian prince, with Lithuanian roots. Following his arrival in Baltimore in 1792, Prince Gallitzin became the first priest to receive all his sacred orders in the United States, being ordained March 18, 1795. Prince Gallitzin also pioneered the first American Catholic parish in the cradle of the Allegheny Mountains. Available from Amberland Publishing Co., 1813 Larchwood Ave., Troy, MI 48084. 1982. 159 p. \$10.00.

Lydia Longley: The First American Nun, by Helen A. McCarthy, first published in 1958, has been reprinted in 1983. Based on historical fact, this biography of the first religious born in the United States traces the life of Lydia Longley from an Indian raid in Groton in 1694 through her conversion and entrance into the Congregation de Notre Dame, following instruction by the foundress, Blessed Marguerite Bourgeoys. 190 p. Available from the author: Mrs. Helen McCarthy Sawyer, 7 Hollis Street, Groton, MA 01450. \$11.50 postpaid.

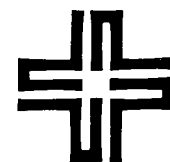
"The Lord is Not Dead": Cultural and Social Change Among the Irish in Worcester, Massachusetts, by Timothy Joseph Meagher (Ph.D. diss., Brown University 1982) is now available from University Microfilms, Ann Arbor. 677 p. Order no. RWD 82-28304.

John M. Mulder of the Louisville Presbyterian Theological Seminary has edited with Hugh T. Kerr, Conversions: The Christian Experience (William B. Eerdmans, 1983), containing fifty first-person accounts of conversions in the history of Christianity including several American Catholics, Saint Elizabeth Seton, Dorothy Day, Thomas Merton, and others.

Catholics and Nuclear War: A Commentary on The Challenge of Peace: The U.S. Catholic Bishops' Pastoral Letter on War and Peace, edited by Philip J. Murnion; foreword by Theodore M. Hesburgh, has been published by Crossroad, New York, 1983. Includes complete text of The Challenge of Peace, and sixteen essays by noted spokesmen. 346 p. \$10.95 (pap.); \$17.50 (hard). ISBN: 0-8245-0600-6.

Mother Clare Coady: Her Life, Her Times, and Her Sisters, by Charles E. Nolan, Associate Archivist and Records Manager of the Archdiocese of New Orleans, continues his scholarly study of the Sisters of Mt. Carmel of Louisiana from 1900 to the present. Available from Academy Enterprises of New Orleans, Box 73354, Metairie, LA 70033. 216 p. 1983. ISBN: 0-9125-4104-0. \$18.50.





Eerdmans' Handbook to Christianity in America, edited by Mark A. Noll and others, includes a broad range of topics on the development of Christianity in America. Subjects include American Revivalism, American Catholicism, Polish-American Catholics, and portraits of significant figures such as Mother Elizabeth Ann Seton. Contributors include Martin E. Marty, Sydney E. Ahlstrom, Jay P. Dolan, and many others. Grand Rapids, MI, W.B. Eerdmans, 1983. 507 p. \$24.95. ISBN: 0-8028-3582-1.

Parish Life in the United States: Final Report to the Bishops of the United States, by Parish Project (U.S.) was published in 1983 by The Project. In his foreword Edward C. O'Leary, Bishop of Portland, notes that the "sweep of the document gives us a good picture of the diversity, the searching, the struggling, the vitality, the success and failures of parish life, and ... real Christian hope for the parish of the future." Includes results of the Notre Dame survey. Available from Office of Publishing Services, United States Catholic Conference, 1312 Massachusetts Ave. NW, Washington, DC 20005. Publication no. 876. 89 p. \$5.95.

Daniel P. O'Neill, "Religion, Churches, and the Clergy" in John Wozniak, ed., Historic Lifestyles in the Upper Mississippi Valley (Washington, 1983).

Religion et Domaine Public = Religion and the Public Domain, Acts of the 17th International Conference for the Sociology of Religion (London, 1983) contains a number of articles on the State and the regulation of religion; religious influence in contemporary politics; State, conscience, religion, and other related topics. 356 p. 1983. Available from Verscheure ou Van Dongen, 20, Avenue d'Ivry, F 75645 Paris Cedex 13, France. Price: FF 225. Published by Centre National de la Recherche Scientifique de France.

"New England and Puritan Studies in the 1970s," by Laura B. Ricard, appears in Fides et Historia, v. 15/2, Spring-Summer, 1983, pp.6-27. The author surveys both books and articles on Puritan studies, providing useful orientation and insights.

Dorothy Day and The Catholic Worker, 1933-1982, by Nancy Lee Roberts (Ph.D. diss., Univ. of Minnesota, 1982) may be obtained from University Microfilms International, Dissertation Information Service, P.O. Box 1764, Ann Arbor, MI 48106. 335 p. Order no. RWD 83-01995.

Italian American Periodical Press: 1836-1980, A Comprehensive Bibliography, by Pietro Russo, includes 2,344 periodical press and serial publications in the U.S. from 1836-1980. Works are all or in part Italian; published by Italians; concern Italian American communities; include regular sections or articles on Italian Americans; and focus on Italy and/or relations between Italy and the U.S. Available, Spring, 1984, from Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10304. 300 p. ISBN: 0-913256-66-8. \$25.00 plus \$2.00 p/h. Prepay.

The Apostolate of the Intellect: Development and Diffusion of an Academic Ethos Among American Catholics in the Early Twentieth Century, by David L. Salvaterra (Ph.D. diss. University of Notre Dame, 1983) may be obtained from University Microfilms, Ann Arbor, Mich. 318 leaves. Order no. 83-16728. Hard cover: \$29.00; soft cover: \$23.00; microfilm or microfiche: \$14.00. Non-Academic: hard cover: \$41.00; soft cover: \$35.00; microfilm or microfiche: \$21.50.

The Electrical Workers: A History of Labor at General Electric and Westinghouse, 1920-1960, by Ronald W. Schatz treats at length patterns of support and opposition to communist union leadership among Catholic workers, including material on Monsignor Charles Owen Rice and the Association of Catholic Trade Unionists. University of Illinois Press, \$9.95.

Dorothy Day's Religious Conversion: A Study in Biographical Theology, by Roger Andrew Statnick, (Ph.D. diss., Department of Theology, Notre Dame, IN, April, 1983, 373 p.) focuses on Dorothy Day's biography in the light of religious conversion. Dorothy Day's personal history is considered as "part of our shared history of the Christian faith." Available from University Microfilms, Ann Arbor, MI.

Gottlieb Schober of Salem: Discipleship and Ecumenical Vision in an Early Moravian Town, by Jerry L. Surratt provides insight into the tensions of secular and religious society. Published by Mercer University Press, Macon, Georgia, 1983. 243 p. \$18.95. ISBN: 0-86554-083-7.

Samuel J. Thomas, Professor of History at Michigan State University published the following articles which were not included in American Catholic Bibliography, 1970-1982, by James Hennesey, S.J. and the 1983 Supplement: "The American Press and the Encyclical Longinqua Oceani," Journal of Church and State, Vol. 22 (Autumn, 1980), 474-485; "Catholic Journalists and the Ideal Woman in Late Victorian America," International Journal of Women's Studies, Vol. 4 (January-February, 1981), 89-100. "The American Periodical Press and the Apostolic Letter Testem Benevolentiae," Catholic Historical Review, Vol. 62 (July, 1976), 408-423; and "The American Press Response to the Death of Pope Pius IX and the Election of Pope Leo XIII," Records of the American Catholic Historical Society of Philadelphia, Vol. 86 (March-December, 1975), 43-52.

"Catholicism in Antebellum North Carolina," by Stephen C. Worsley, The North Carolina Historical Review, vol. 70, no. 4, October 1983, p. 399-430. This is a comprehensive look from a social history perspective at Catholicism in North Carolina before the Civil War. The article seeks to answer the question why the Catholic population of North Carolina remained so small in number during this period.

## Personal Notices

Rev. Steven M. Avella, of St. Francis Seminary in Milwaukee, is completing a dissertation on the life and activities of Cardinal Albert Meyer, 1903-1965.

James H. Bailey, Director of Museum Programs for the City of Petersburg, Virginia, is working on a history of the diocese of Richmond.

Sister Rita Mary Bradley, of St. Ambrose College, Davenport, Iowa is currently researching mysticism in the life of women religious.

Debra Campbell, Department of Religion, Gettysburg College, is researching lay women in American Catholic history and lay evangelism in American and British Catholicism.

Joseph P. Chinnici, O.F.M., of Berkeley, California is currently editing a work for Paulist Press on the history of devotion to the Holy Spirit in the United States. He is also writing a book on the history of devotional life in the Catholic community in the United States with concentration on the relationship between religious practice and political involvement.

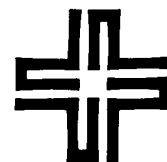
Rev. Thomas A. Conway, C.P.P.S., has been appointed Archivist of the Kansas City Province of the Society of the Precious Blood.

Rev. R. Emmett Curran, S.J., Chairman of the History Department of Georgetown University, is writing a history of Georgetown University for its bicentenary in 1989.

James J. Divita, Department of History, Marian College, Indianapolis, published a booklet in 1983 on the life of Bishop Joseph Chartrand of Indianapolis on the occasion of the fiftieth anniversary of his death. He is also researching the history of Italian immigrants in Indiana.

J. F. Donnelly, of New York University, is working with the Italian community of Madison, New Jersey in a project to develop the history of the community.

Rev. Michael E. Engh, S.J., graduate student at the University of Wisconsin-Madison, is studying the role of religion in community-building on the American frontier with special attention to women's contributions.



Rev. William Barnaby Faherty, S.J., Archivist of the Missouri Province of the Society of Jesus, has received a grant from the Alexian Brothers' Hospital in Saint Louis to write the history of that institution on the occasion of the 650th anniversary of the Alexian Brothers in 1984.

P. David Finks, of Danville, Illinois, is completing work on a biography of Saul Alinsky, Reorganizing America: The Radical Vision of Saul Alinsky.

Gerald P. Fogarty, S.J., of Charlottesville, Virginia, is doing research on Vatican-American Relations and the history of American Catholic biblical scholarship.

Marcia Gaudet, of the University of Southwestern Louisiana, is researching Catholic folklore in South Louisiana.

Peter C. Holloran, Department of History, Bentley College, Waltham, Massachusetts, is studying the history of child welfare institutions and agencies in New England, 1880-1950.

Rev. Joseph G. Hubbert, C.M., a doctoral candidate in American Church History at the Catholic University, is working on a dissertation on Rev. Herman Heuser and the American Ecclesiastical Review.

Clara B. Jones, Assistant Professor of Psychology, College of Saint Elizabeth, Convent Station, New Jersey 07961, is addressing the topic: "a Catholic view of human psychology -- the 'sign value' of behavior." she would appreciate receiving comments, ideas, and manuscripts from others interested in the same.

Rev. Edward J. Kawrach, Archivist of the Spokane Diocese, recently edited Bishop Norbert Blanchet's History of Oregon (1873) for publication with index and bibliography.

Peter Kountz, of the University of Rochester, is teaching History of American Catholicism, the first time such a course has been offered at the University of Rochester while he is continuing to write about Thomas Merton. Professor Kountz is also teaching History of Christianity through autobiography.

Rev. Richard M. Leliaert, O.S.C., is working on a new anthology of the writings and letters of Orestes A. Brownson.

Rev. M. J. Madaj, Research Professor of History at St. Mary of the Lake Seminary, Mundelein, Illinois, presented a paper at Concordia Historical Institute in St. Louis entitled, "Church Records: Accessibility and Confidentiality."

Sister Kathleen Mader, S.S.M. and Sister Lela Mae Fenton, S.S.M. of Milwaukee, Wisconsin, are researching the history of their religious congregation in the United States, West Indies, Brazil and Europe in preparation to the writing of a history of the spirit of their order.

Raymond J. Maras, of the History Department at University of Dayton, Ohio is doing research of church history: American, European and world with emphasis on American contributions to literature about the church.

Rev. Joseph F. Martino, of the Archdiocese of Philadelphia, recently completed a doctoral dissertation at the Pontifical Gregorian University entitled, "A Study of Certain Aspects of the Episcopate of Patrick J. Ryan, Archbishop of Philadelphia, 1884-1911."

Baxter Murray, of the Archdiocesan Historical Commission, Portland, Oregon, is at work on a translation of Archbishop Francis N. Blanchet's journals, diaries, and letters.

Rev. Daniel J. Murray, of the Diocese of Orange, is researching diocesan synods and provincial councils held in the United States from 1791 to the present.

Rev. Patrick McCloskey, O.F.M., of Roger Bacon High School in Cincinnati, has been translating and editing letters pertaining to the coming of the Franciscans from Tyrol to Cincinnati (1844), extending the work of his M.A. thesis at St. Bonaventure University's Franciscan Institute.

Rev. Gerald McKeivitt, S.J., Archivist of the University of Santa Clara, has received a grant from the Bannan Foundation to support research on Italian Jesuits in the American West, 1843-1920.

Robert T. O'Gorman of Nashville, Tennessee, coauthored with Jack Seymour and Charles Foster Beyond Domestication: Reconstructing the Task of Religious Education, 19th- and 20th-century histories of Protestant and Catholic education and their engagement with the public.

James M. O'Toole, Archivist of the Archdiocese of Boston, was awarded the W. G. Leland Prize of the Society of American Archivists for his Guide to the Archives of the Archdiocese of Boston.

Msgr. Wilfrid H. Paradis, Historian and Archivist of the Diocese of Manchester, has prepared historical information for the celebration of the centennial of the diocese of Manchester in 1984, including a thirty-minute slide presentation.

Sister Josephine Marie Peplinski, S.S.J., is working on Book II: The First Fifty Years (1901-1951) of the history of the Sisters of St. Joseph of the Third Order of St. Francis whose central office is located in South Bend, Indiana.

William L. Portier, Department of Theology of Mount Saint Mary's College, Emmitsburg, Maryland, is conducting the spring 1984 Catholic Daughters' seminar in the Department of Church History at the Catholic University of America. The seminar topic is the Americanist Movement, 1884-1900.

Albert Raboteau, Department of Religion, Princeton University, will direct an NEH-sponsored summer institute for college teachers on the subject of Afro-American religious history and its place in teaching American religious history.

Nancy L. Roberts, School of Journalism and Mass Communications, University of Minnesota, has had her monograph, Dorothy Day and the Catholic Worker (working title) accepted for publication by S.U.N.Y. Press. This study relates the Catholic Worker to the context of American Journalism history with attention to Day's journalistic vision.

John D. Root, Chairman of the Humanities Department of the Illinois Institute of Technology, is working on a project to identify North American resources for the study of Modernism.

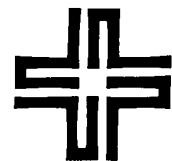
Ronald W. Schatz, Department of History, Wesleyan University, Middletown, Connecticut, is researching Catholic Labor Schools of Connecticut in the 1940s and 1950s.

Mr. Karl G. Schmude, of the University of New England, Armidale, Australia, has just completed a book on the changing nature of a popular Catholic identity in postwar Australia.

Margaret Susan Thompson, Department of History, Syracuse University, is studying the adaptation of religious life for women to the American environment, 1808-1917.

Joseph A. Varacalli, of Jersey City, New Jersey, presented a paper entitled "Ethnic Politics in Jersey City: The Changing Nature of Irish-Italian Relations, 1917-1983" at the November meeting of the American Italian Historical Association in Albany, New York.

Peter Williams, Department of Religion, Miami University, Oxford, Ohio, would appreciate receiving photos, descriptive materials, and other information on Catholic churches in the United States of architectural significance for a study of American religious architecture.



## Recent Research

### American Catholic Modernism at the Turn of the Century

The movement condemned under the epithet "Modernism" in the 1907 encyclical of Pius X, Pascendi dominici Gregis, has been the object of intense scrutiny by several distinguished historians of European Catholicism during the past two decades. This renewed interest springs, in part, from the growing realization that the definition of the movement provided by the encyclical and by an earlier syllabus of modernist errors, Lamentabili Sane exitu, fails to accurately reflect the historical reality of the diverse careers and writings of the theologians, philosophers, and historians who attempted to contribute to an inchoate "synthesis between the essential truth of religion and the essential truth of modernity."<sup>1</sup> Where there was in fact a lack of consensus and shared self-understanding among these scholars, the Holy Office perceived a malicious cadre of heretics who had surreptitiously constructed a highly systematized theology designed to unseat the regnant neo-scholasticism. Onto the serious disputes among these "modernists" regarding purpose, methodology, and conclusions, the Vatican imposed a uniform set of doctrines which Pascendi detailed under the rubrics of "vital immanence," "dogmatic evolutionism," "agnosticism," and "historical relativism." Furthermore, the "system" disparaged in the condemnations was based largely on selected quotations lifted from the work of only one figure, Alfred Loisy. Recent scholarship suggests that Loisy's writing during his "modernist period" was hardly exemplary of the efforts of fellow modernists and had, as often as not, a divisive rather than a unifying impact of the group.<sup>2</sup>

This disparity between the system defined by Pascendi, and the actual intentions and efforts of the modernists as articulated in their formal writings and correspondences, led historians in the era after the Second Vatican Council to reevaluate the phenomenon and reformulate its "definition." In accounting for the signifi-

cant differences in the various "programs of modernism" in Europe, historians began recently to characterize modernism and its various "dimensions" in such a fashion as to broaden the base of the so-called movement and so include within the framework of the revised definitions of modernism prominent philosophers like Maurice Blondel and Bible critics like Giovanni Genocchi who had previously been relegated to the fringes of the movement by the narrowly specific terms of the Vatican condemnations. Thus the phenomenon of European Catholic Modernism seems at this juncture to have been more widespread and epochal than previously imagined.

In my doctoral thesis for the University of Chicago, I attempt to apply these new insights into the nature of Roman Catholic Modernism to the American Catholic Church at the turn of the century. Up to this point, historians of American Catholicism have agreed, by and large, with Sydney Ahlstrom's verdict that "... despite the liveliness of many liberal tendencies, the essential demands of modernists had few if any explicit defenders in the United States. American liberals were not doctrinal reformers."<sup>3</sup> A specialist in the area, Alec Vidler, puzzled over this apparent absence in America of any traces of modernism, given the context of the "preliminary seed-bed" of Americanism.<sup>4</sup> And the only book-length study of a possible "program of modernism" in the United States produced ample evidence for the existence of such a program, but concluded that it did not conform precisely to the terms of Pascendi's description and thus fell short of actual modernism.<sup>5</sup> Each of these historical evaluations suffer from the now-dated tendency to rely exclusively on the Vatican description of modernism in the evaluation of possible modernist activity in America.

My own work draws upon the emerging outline of the common assumptions and methods of the European Modernists, suggests how the movement might take shape in the pluralistic social and intellectual milieu of the United States, and then traces its various manifestations from 1890 to the 1907 condemnation, at which time it was si-

lenced in America with a finality not achieved in Europe. My dissertation investigates this brief "golden age" of American Catholic intellectual creativity and, in its description of the crisis mentality among the leadership in 1907 and after and the thoroughgoing suppression of all but the most traditional theologies, serves as at least a partial commentary on the enigma of the dearth of substantive theological work in the American church in the decades after Pascendi.

#### Toward a Definition of Roman Catholic Modernism

Recent debate about the proper definition of modernism has focused on the question of the relationship of Liberalism and Modernism. As "liberal Catholics of 1895-1915,"<sup>6</sup> the modernists had at their disposal a tool employed previously by liberals such as Richard Simon and Ignaz von Dollinger, namely, the historico-critical method. But the modernists were the first to fully recognize the shape and extent of the threat posed to Catholicism by the potential results of the application of critical methods to the sources of revelation. They perceived this "tool" employed by Simon to defend the faith from rationalist critics as a potential weapon aimed at the heart of post-Tridentine Catholicism, its twin claims of Scriptural and ecclesiastical inerrancy. Unless the magisterium reformulated these claims so as to incorporate "the acknowledged results of criticism," warned the modernists, the modern world would reject not only the ultramontane formulation of inerrancy but also the underlying notion of religious authority itself, in Tyrrell's words, "... the very idea of dogma, of ecclesiasticism, of revelation, of faith, of heresy, of theology ...."<sup>7</sup>

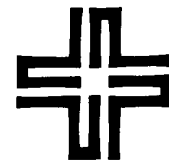
Thus the distinguishing mark of Roman Catholic Modernism was not the application of critical methods to Scripture and Tradition -- although they accepted and helped to develop this procedure -- but the attempt to reconcile the results of that procedure with the "religious categories and ultimate ideas" of Catholicism. Furthermore, the modernists, especially Von Hugel, Tyrrell, Blondel, and

Laberthonniere, saw themselves as defenders of an authentic Catholic tradition of teaching which was denied or overlooked by the integralists in power at Rome, which emphasized the priority of the will and affections over the intellect in the act of faith, and which could be found articulated in the writings of, among others, Augustine, Pascal, and Newman. Frustrated by Rome's unwillingness to admit that the official, neoscholastic expressions of Catholic beliefs were necessarily provisional and suited to an age that had passed, the hope of the modernists was in a Catholic Christian Idea containing within itself the power to continually revise its categories and to shape its embodiment to its growth. Their central claim was that history, understood critically, revealed just such an ongoing development. To the modernists, positions inconsistent with authentic Catholic tradition were those claiming a direct and definitive exemption to growth and change; characteristically, Tyrrell remarked that Pascendi had not demonstrated that he was no Catholic, only that he was no scholastic.<sup>8</sup>

The modernist faction is distinguished then, from the larger group of liberal Catholics in that they sought acceptance of the scientific investigation of the sources of revelation and articulated reforms based on these investigations and assuming a developmentalist model. In fact, the debate of 1895-1915 was not between modernity and tradition, but between two opposing ways of confronting the bias of modernity against tradition. Whereas the Romanists appealed to a static tradition based on a deposit of faith bestowed supernaturally and apart from the historical order, the modernists relied on an evolutionary, historical, developmentalist model of tradition.<sup>9</sup>

#### Modernism in the Context of the United States

How might Roman Catholic Modernism have developed in America? In answering this question the historian must consider at least three factors: 1) "the modest flowering of American Catholic clerical culture in the first seven years of the twentieth century,"<sup>10</sup> 2) the manner in which a lin-



gering tradition of anti-intellectualism in America had helped to produce rifts in major religious bodies at the turn of the century, and the similarity between efforts of liberals (and modernists) in Protestantism and in Roman Catholicism, and 3) the effects of the condemnation of "Americanism" on the intellectual life of the American Catholic Church.

Michael Gannon describes the American clerical renaissance at this time in words not dissimilar to those used by Tyrrell to describe modernism:

... the American priest during this period displayed a surprising intellectual activity. He may have been daunted politically, socially, and ecumenically by the condemnation (of Americanism), but intellectually he ranged farther and more freely than he ever had before, seeking to know whatever was true in the relationships between religion and the new physical and historical sciences (emphasis added).<sup>††</sup>

From the mid-nineteenth century, leaders of the American Catholic community such as Isaac Hecker, John Ireland, and Augustin Verot, echoed traditional themes of European liberal Catholicism: a more irenic spirit in relations with Protestants, a celebration of democracy, a renewed apologetic and catechesis, an embrace of scientific progress. But by the 1880s certain daring spirits took the first steps toward the reconciliation between science and religion being proposed by modernists in Europe. In Modern Scientific Views and Christian Doctrines Compared (1884), Rev. John Gmeiner of St. Thomas Seminary in St. Paul presented a Catholic interpretation of Darwinism and, in turn, recommended evolutionary theory to the teaching church as a possible scheme for presenting God as creator. Rev. John Zahm of the University of Notre Dame, the most prominent American Catholic scientist of his day, lauded evolutionary theory and attempted to reconcile its assumptions with traditional Catholic teaching on creation in the celebrated Evolution and Dogma (1896). Zahm took his message to the

summer lecture circuit, proclaiming his synthesis to be theologically, philosophically and scientifically sound. Rome responded with threats of formal prohibition of his book and disgrace of his congregation of Holy Cross priests. Just as their promising work was under way, both priests were silenced by Rome. Zahm turned from scientific inquiry to writing pleasant travelogues.

The flowering of Catholic clerical inquiry spread to the progressive Catholic publications of the day. Catholic World, Catholic University Bulletin, and the American Catholic Quarterly Review published numerous articles sympathetic to the emerging modernist synthesis. Catholic University Professors Edward A. Pace, Louis Lambert, Thomas Shahan, Walter Elliot, and William J. Kerby were among the noted American Catholic scholars who reported on the most recent scientific discoveries and their implications for scriptural exegesis, historical science, and evolution studies. European modernists Loisy and Tyrrell penned articles for the Quarterly Review consonant with that journal's criticism of scholastic methodology and praise for the apologetics of Maurice Blondel. The sudden and vehement condemnation and suppression of modernism by Pascendi disrupted this incipient support for the new theology and moved local bishops to oversee editorial policy of periodicals under their jurisdiction. In the months after the condemnation, each publication either quietly ceased soliciting such articles or openly disavowed any sympathy with the heretical movement.

Did this openness to modernist thought before 1907 find impetus in tendencies of a previous "heresy," Americanism? To the objection that Americanism was non-theological in content and American Catholics non-theological in general, one historian has written:

The Roman Catholic Church in the United States developed in a political and social climate radically different from the European ... its unique development affected theological thinking in ways that we can scarcely understand if we at-

tempt to fit them into categories conditioned by the European experience.<sup>12</sup>

Recent studies of possible continuities between Americanism and Modernism draw parallels between the Actons, Dollingers, and Newmans of Europe and the preaching of Keane, writings of Hecker, and public oratory of Ireland in the United States. Both groups of liberals invoked scientific methods and developmentalist models but did not foresee, and were not prepared to accept, the consequences of the new insights for the "essentials" of Catholicism. And while Newman in England inspired, willingly or not, a new generation of progressives from Ward to Von Hugel, the so-called Americanists attracted followers of even a more radical type. For some time during his long and arduous spiritual journey, William L. Sullivan found a home with the Paulists before eventually renouncing Rome and moving on to Unitarianism. Sullivan's favorite themes were the need for a new apologetics which would address the non-rational elements in the human person -- the will, emotions, and instincts -- and the need for the church to embrace democracy and its emphasis on action and rejection of disembodied intellectualism. Propelled from the Roman Catholic community by the condemnations of modernism, he vented his spleen in Letters to His Holiness Pope Pius X in which his dissatisfaction with neoscholasticism and his advocacy of Catholic Modernism suffered no restraint. Another American Catholic modernist, John R. Slattery, a Josephite priest, admitted that he could no longer feel at ease under a Roman hierarchy that resisted incorporating the vital insights of the new theology into its official teaching.

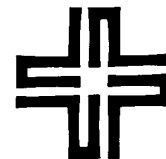
There were also analogues to the American Catholic modernist experience in the liberal Protestant community. William Hutchison derived three characteristics from writings of these clergymen: the conscious adaptation of religious ideas to modern culture, the idea that God is immanent in human cultural development and revealed through it, and the notion that human society is moving toward a realization in full of the Kingdom of God.<sup>13</sup> John Ireland, neither Protestant nor mod-

ernist, called for a reconciliation of church and age, claiming that modernity "would not take kindly to religious knowledge separated from secular knowledge." Charles Briggs, both Protestant and modernist, led in the readjustment of theology to Darwinism and rejected orthodox theories of biblical inspiration and infallibility. His claim that exegetical theology must constantly criticize its own methods and avoid dogmatism recalled similar statements by his Catholic counterparts in America. In fact, Briggs dramatized the commonalities between Catholic and Protestant modernists by lecturing, during the first years of the new century, at a Roman Catholic seminary that developed its own "program of modernism," St. Joseph's at Dunwoodie.

The faculty at Dunwoodie seminary, led by James Driscoll and Frances Gigot of the Society of St. Sulpice, renovated the curriculum in 1902 to reflect modern biblical and historical scholarship and found a journal of modernist thought, The New York Review. Driscoll corresponded with his mentor Loisy, published European modernist articles in his journal, and eventually led his colleagues in secession from the Society to avoid its stringent censorship. He instituted a lecture series that featured speakers on the cutting edge of the new theology such as Briggs and Giovanni Genocchi. In his curricular overhaul, he replaced classes in medieval piety and Latin with courses in philosophy of human evolution and development. Seminars on "Modern Biblical Theories" and "Twentieth Century Catholic Thought" replaced dry expositions on neoscholastic manual theology. Driscoll also encouraged his seminarians to venture out of the seminary to take courses at Columbia and New York University on the natural, historical, and social sciences.

But The New York Review, for the three years before its demise at the hands of the archbishop, was the closest thing in American Catholicism to an ongoing survey of modernist methods and ideas. Gigot, an adept Bible critic, submitted his own original research and reported on the work of European scholars. Tyrrell contributed





an article on the role of historico-critical method in reconstructing theology. William L. Sullivan, Henri Bremond, Ernesto Buonaiuti, and Wilfrid Ward appeared in the pages of The Review. The works of Loisy, Tyrrell, Blondel, and Laberthonniere were favorably reviewed without mention of the fact that they were under suspicion at Rome.

Although its circulation was limited, The New York Review and the "program of modernism" it represented caused such alarm in the frenzied atmosphere after the condemnation that the archbishop moved swiftly to dismantle both the operations of the journal and the staff at the seminary. As the primary focus of American Catholic modernist activity before 1907, Dunwoodie joins the individual figures of Zahm, Gmeiner, Sullivan, and Slattery as the most important objects of my recent research.

Scott Appleby  
Department of Religious Studies  
St. Xavier College  
Chicago, Illinois

## Notes

1 George Tyrrell, Christianity at the Crossroads (London: Longmans and Green, 1909), p.29.

2 Cf., for example, Thomas Michael Loome's treatment of Loisy in Liberal Catholicism, Reform Catholicism, Modernism: A Contribution to a New Orientation in Modernist Research (Mainz: Matthias-Grunewald, 1979).

3 Sydney Ahlstrom, A Religious History of the American People (Garden City: Doubleday, 1975), vol. II, p. 316.

4 Alec Vidler, A Variety of Catholic Modernists (Cambridge: University Press, 1970).

5 Michael DeVito, The New York Review, 1905 to 1908 (New York: U.S. Catholic Historical Society, 1977).

6 A term employed by Loome, op. cit.

7 Tyrrell, op. cit., p. 27.

8 For Tyrrell's disenchantment with neo-scholasticism, cf. David Schultenover, George Tyrrell: In Search of Catholicism (Shepherdstown: Patmos, 1981), pp. 48-112.

9 Cf. Darrell Jodock, "A Critical Discussion of Thomas Michael Loome's Agenda for a new Orientation in Modernist Research," Downside Review, C, No. 340 (1982).

10 Michael Gannon, "Before and After Modernism: The Intellectual Isolation of the American Priest," The Catholic Priest in the United States, ed. John T. Ellis (Collegeville: St. John's University Press, 1971).

11 Gannon, op. cit., pp. 338-339.

12 James J. Hennesey, S.J., "Papacy and Episcopacy in Eighteenth- and Nineteenth-Century American Catholic Thought," Records of American Catholic Historical Society (1966), p.175. Cf. also Margaret Mary Reher, "Americanism and Modernism: Continuity or Discontinuity?," U.S. Catholic Historian (1981), p. 92.

13 William R. Hutchison, The Modernist Impulse in American Protestantism (Oxford: University Press, 1976), pp.2-7.

My research relies on the papers of Zahm at Notre Dame, Sullivan at Harvard, Slattery at the Josephite archives in Baltimore. My special thanks goes to Father John Bowen, S.S., and Father James Connelly, C.S.C., for facilitating my work at Baltimore and Notre Dame.

## Archives

### NCWC—USCC Records

#### Processing Status of the Records of the National Catholic War Council

#### The Department of Archives and Manuscripts

#### The Catholic University of America

When the United States decided to intervene in the European struggle in 1917, it relied heavily on the volunteer actions of private individuals and organizations to support the war effort by giving aid and succor to the men in the armed forces. One of the volunteers was the Catholic Church which in the eyes of many "native" Americans was an immigrant body whose loyalty and patriotism was untested in battle. American Catholics, in short, felt a challenge to prove themselves and as part of their response to this challenge they created, under the inspired leadership of Father John J. Burke, the National Catholic War Council which, most significantly, was the forerunner of the National Catholic Welfare Conference that is known today as the United States Catholic Conference, the secretariat of the American Hierarchy.

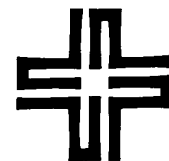
The War Council of 1917 represented the first coming together of the American bishops in a voluntary association to deal with great national problems and issues affecting the Church. In the event, it dealt successfully with such war and postwar-related problems as meeting the spiritual and material needs of the soldier preparing to go to the Front and providing for the needs of vulnerable women and youth who were drawn to the cities to work in the factories. The American Hierarchy soon realized that this experience of united and coordinated effort in wartime was the key to more effective protection of Church interests in peacetime. Their creation in 1919 of what came to be called the National Catholic Welfare Conference involved itself at the federal, state, and local levels in Catholic works in areas of social significance such as legislation, education, the press, immigration and social action. Indeed, its great success in providing the

leadership for the growth and development of the Church in the United States led the hierarchies in other countries to copy its organization and methods.

In 1975 the United States Catholic Conference officially designated the Department of Archives and Manuscripts of The Catholic University of America to be the repository for its non-current and permanently valuable records. This in effect carried out the original intentions of the War Council which desired that its retired records be housed on the campus where the organization was founded in 1917. To date, over 1,000 cubic feet of records of the departments, bureaus, committees, and affiliated organizations spanning the years from 1917 to 1918 have been placed in our care. Apart from the records of the National Catholic War Council, the bulk of these materials are found in the Social Action, Education, Legal, Youth, Lay Organizations, and Press Departments and in such other entities as the National Center of the Confraternity of Christian Doctrine, the National Catholic Community Service, and the Latin American and Family Life Bureaus.

The records of the National Catholic War Council constitute the first series of the manuscript collection which for convenience of reference and processing has been titled "NCWC-USCC Records." The Department is now nearing completion of the processing of this initial series of the collection and what follows for the benefit of interested parties are a tentative scope and content note and series descriptions that will appear, with some revision, in the final finding aid.

The National Catholic War Council Papers (1917-1933), amounting to some 110 cubic feet, include administrative, financial and legal records of the War Council, official and some personal correspondence of officers and employees, reports, minutes, manuscripts, news releases and clippings, printed material dealing with various War Council activities, indexes, photographs, posters and war memorabilia. The bulk of the collection deals with the day to day operation of the Council's wartime and reconstruction activities at home and overseas



during the years 1917-1921. This work was carried out, under the direction of the War Council Committee on Special War Activities (CSWA), mainly by three sub-committees: the Committee on Reconstruction and After-War Activities, the Committee on Men's Activities, and the Committee on Women's Activities.

The materials are rich in socio-economic data found especially in correspondence, reports and surveys relating to such themes as industrialization, employment and Americanization. There are gaps in the papers. There is very little material concerning the War Council Committee on Chaplains' Aid and its parent organization, the Chaplains' Aid Association which was begun by Father John J. Burke and was one of the catalysts that brought about the formation of the National Catholic War Council. Also poorly represented is the War Council Committee on Catholic Interests which studied the current legislation bearing upon Catholic concerns such as the adequate representation of Catholic chaplains and the exemption of seminarians from military service under the Selective Service Law. The records of the War Council, Knights of Columbus Committee on War Activities, which oversaw the World War I work of the Knights of Columbus in the camps at home and abroad, are not in this collection.

The National Catholic War Council Papers are arranged in 11 record series, as follows:

1. Muldoon - Burke Files, 1917-1933. 16.5 cubic feet.

The series consists of the records (1917-1927) of Bishop Peter J. Muldoon, chairman of the National Catholic War Council Administrative Committee; the records (chiefly 1917-1928) of Father John J. Burke, chairman of the War Council Committee on Special War Activities; the records of Father Burke's Special Committee of One (1919-1933); and the minutes (1918-1921) of the meetings of the Committee on Special War Activities. These files document the beginnings of the National Catholic War Council, its organizational structure and its policies.

2. Records of the Executive Secretary, CSWA, 1917-1929. 5.5 cubic feet.

This series includes correspondence, reports and other records relating to the day to day operation of the Committee on Special War Activities and the Coordination of the work of its seven sub-committees: Finance, chaired by John G. Agarp; Chaplains' Aid, chaired by Father John J. Burke; Catholic Interests, chaired by Msgr. Edward A. Kelly; Men's Activities, chaired by Charles I. Denechaud and later by Michael J. Slattery; Women's Activities, chaired by Dr. William J. Kerby; Reconstruction and After-War Activities, chaired by Msgr. Michael J. Splaine; Historical Records, chaired by Msgr. Henry T. Drumgoole.

3. Records of the Director of Building Operations, 1918-1920. 2.0 cubic feet.

It includes correspondence and employment and financial records concerning various construction operations of the National Catholic War Council in the United States, chiefly those relating to the Visitors Houses.

4. Records of the Reconstruction Committee, 1918-1922. 18.0 cubic feet.

The Reconstruction Committee was established to meet the after-war employment, educational and medical needs of war veterans; other areas of concern were industrial relations, government ownership and regulation of industry, land colonization, and Americanization and citizenship programs. The series includes: reports and correspondence of the Secretary of the Committee; records of the Employment Bureau; records of the Hospital Social Service; Vocational Rehabilitation records; records of the Education and Research Department; the Pittsburg Catholic Social Study Survey records; records of the Motion Picture Bureau; and other miscellaneous material.

5. Records of the Women's Committee, 1917-1930. 11.2 cubic feet.

The committee on Women's Activities directed and coordinated the war and reconstruction work of some 5,000 American Catholic women's societies. Visitors Houses and Service Clubs were built and operated at and near U.S. military camps. Community Centers were set up in cities to provide rec-

reational, educational and lodging facilities for women war industry workers. A training school for women social workers was founded at Clifton in Washington, D.C. This National Catholic Service School for Women sent many graduates overseas as War Council workers. Included are the records of the Secretary of the Committee (1917-1921); the records of the Visitors Houses and Service Clubs (1918-1924); and the records of the Community Centers (1917-1930).

6. Records of the Men and Women's Committee, 1917-1921. 6.6 cubic feet. This series contains records of the wartime and reconstruction work of American Catholic lay organizations. The records consist chiefly of completed questionnaires issued by the Committee on Men's Activities, the Committee on Women's Activities, and by the Bureau of Historical Records requesting information about the war work of the various lay organizations.

7. Records of the Men's Committee, 1918-1932. 6.2 cubic feet.

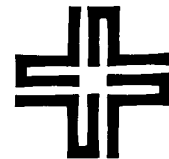
The Committee on Men's Activities directed and coordinated the war and reconstruction work of some 10,000 Catholic men's societies, and it served as a clearinghouse for local diocesan activities. It assisted the U.S. War Department Committee on Education and Special Training in identifying Catholic colleges eligible for the Students Army Training Corps program. Twenty-two Service Clubs were set up under the management of local diocesan war councils throughout the country to provide food, lodging and entertainment for the soldiers. After the war ended, fifteen Everyman's Clubs were established in order to reintegrate soldiers into civilian life through employment services, vocational training and education courses. War waste reclamation work was done; war reconstruction work was carried out in Czechoslovakia in cooperation with the Bohemian Alliance of Catholics of the United States. Scholarships were provided for wounded French soldiers. The Committee was also involved in the formation of a Catholic bureau of the Boy Scouts. The series includes the administrative papers of the Committee (1918-1920); records of Catholic men's organizations (1918-1932); Diocesan

War Council correspondence and reports (1918-1924); records of the Service Clubs (1918-1922); records of the Everyman's Clubs (1919-1921); material concerning the Students Army Training Corps and scholarships for French soldiers (1918-1919); and war waste reclamation correspondence (1918-1919).

8. Overseas Records, 1918-1933. 15.4 cubic feet.

Overseas work was conducted through the men's and women's committees until March 1919 when Charles I. Denechaud was appointed Overseas Commissioner in charge of all War Council activities. Between January 1919 and the end of March 1920, 28 National Catholic War Council Overseas Houses were set up in France, Belgium, Italy and Poland. They included lodgings for nurses and other allied women war workers, canteens, playgrounds and nurseries, boarding houses for single working women, and social centers and women's clubs that offered English language classes, typing, stenography, sewing, cooking and other courses. The War Council closed down its overseas operations in March 1920. Twenty-one houses were turned over to local committees in the various countries. The records consist of the W.S. (War Subject) Files and the Paris Office File. The W.S. Files (1918-1933) were assembled for historical purposes by the Committee on Historical Records and the Bureau of Historical Records from files of the Overseas Commissioner, the Committee on Women's Activities and other groups. The records are arranged chronologically according to W.S. number; these files are incomplete. The Paris Office File (1919-1920) contains the papers of the Overseas Commissioner. Papers are arranged chronologically following the index to the Paris Office File. Included is material relating to the construction, purchase and maintenance of the Overseas Houses as well as the administrative papers of the individual Houses. Also of interest are six folders of correspondence (1919-1920) concerning the history of the St. Vincent de Paul Society in the United States between 1846 and 1872.

9. Records of the Historical Records Committee & Bureau, 1917-1933. 21.0 cubic feet; 35 reels of microfilm. Included are the especially complete



records of the United War Work Campaign Drive of 1918; some W.S. files concerning the organization and activities of the War Council (1917-1933); miscellaneous personnel correspondence files (1917-1933); an Individual File of requests for informaton (1918-1933); the General Interest File of war reference material (1917-1933); and a census of American Catholic World War I servicemen (35 reels of microfilm) compiled by the Committee on Historical Records and the Bureau of Historical Records.

10. Material for a History of the National Catholic War Council, 1917-1920. 5.0 cubic feet. This series contains material relating to the writing of a popular history of

the National Catholic War Council: Michael Williams, American Catholics in the War, The National Catholic War Council, 1917-1921 (New York, 1921).

11. Miscellaneous, 1917-1933. 2.5 cubic feet.

This includes photographs of wartime and reconstruction activities of the National Catholic War Council; 54 posters of the Overseas Houses; medals and awards given to various War Council overseas workers; assorted publications concerning the work of the War Council.

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