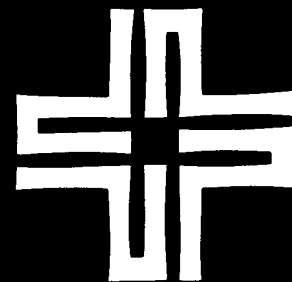


American Catholic Studies Newsletter



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

Volume 9, Number 1
Spring 1983

Editor's Desk

I am happy to announce that Charlotte Ames of the University of Notre Dame library has joined the newsletter staff and will now be responsible for keeping the publication section of the newsletter as current as possible. I also want to thank Joseph White for his assistance in the publication of this issue of the newsletter. A special note of thanks also goes to Delores Fain, administrative secretary at the Cushwa Center. Delores joined the Cushwa Center last July as a full-time secretary and is responsible for many things including the final typing and preparation of the newsletter.

Jay P. Dolan

Conference on the History of the Congregation of the Holy Cross

The second annual Conference on the History of the Congregation of the Holy Cross was held March 18 and 19, 1983 at Moreau Seminary of the University of Notre Dame. Several papers presented at the Conference pertained to the activities of Holy Cross Brothers and Sisters in the eastern United States, while Sr. Miriam Anne Cunningham, CSC, presented a paper on "The Sisters of the Holy Cross in Utah" and Dr. Anne Kearney discussed "James A. Burns, CSC: Molder of Men." Rev. Christopher J. O'Toole, CSC, offered "Some Reflections on Holy Cross, 1920-1982."

The third annual conference on Holy Cross history is tentatively planned for St. Edward's University, Austin, Texas in 1984.

"The Catholic Worker and American Catholicism: Fifty Years" Conference

On May 2, 1983 the anniversary of the Catholic Worker movement will be celebrated at a conference to be held at Holy Cross College in Worcester, Massachusetts. A distinguished group of writers and scholars will discuss the significance of the movement with an equally distinguished group of veterans of the movement. Speakers will include William D. Miller, historian of the movement and biographer of Dorothy Day; Marc Ellis, biographer of Peter Maurin; Mel Piehl, author of Breaking Bread, an intellectual history of the movement; poet Catherine de Vinck and theologian Sally Cunneen. The entire conference is open to the public. For further information contact David O'Brien, Holy Cross College, Worcester, MA 01610.

Archival Workshops

The Marianist Training Network is conducting a workshop on conservation and photographs, May 16 to 19, 1983, at the Mount Carmel Centre, Niagara Falls, Ontario. Karen Lewis will conduct the session. The Marianist Training Network will also offer a basic archives workshop May 23 to 26, 1983 in the Philadelphia area. For further information write to Rev. Norbert Brockman, SM, 655 Spadina Avenue, Toronto M5S 2H0, Ontario.

The Society of American Archivists is sponsoring a workshop entitled "Starting an Archives," tentatively scheduled for Washington, D.C., June 9 to 11, 1983. David Gracy, Archivist of the State of Texas, and Linda Henry, Archivist of the American Psychiatric Association, will conduct the workshop. Information can be obtained from the Society of American Archivists, 330 South Wells Street, Chicago, IL 60606.

Notre Dame Conference on Pastoral Liturgy

The Notre Dame Center for Pastoral Liturgy is sponsoring its Twelfth Annual Conference June 13 through 16, 1983 at the Center for Continuing Education, University of Notre Dame. The theme of this year's program is "Renewal! Perspectives on Twenty Years of Liturgical Change." To commemorate the approaching twentieth anniversary of the promulgation of the Second Vatican Council's Constitution on the Sacred Liturgy in December of 1963, six outstanding liturgists from around the world will deliver major addresses. The speakers are: Rev. Godfrey Diekmann, OSB, St. John's Abbey; Msgr. Balthasar Fischer, University of Trier; Gerard Sloyan, Temple University; Fred Moleck, Seton Hall College; Msgr. Frederick McManus, Catholic University of America; and Rev. Eugene Brand, Lutheran World Federation, Geneva, Switzerland.

For additional information on the program, contact Brother James Field, CFX, at the Notre Dame Center for Pastoral Liturgy, Box 81, Notre Dame, IN 46556, phone (219)239-5435. Questions about registration procedures and accommodations should be directed to the Center for Continuing Education at (219)239-6691.

Conference on Sociology of Religion

The Seventeenth International Conference for the Sociology of Religion will be held August 28 to September 1, 1983 at Bedford College of the University of London. The College is located in Regent's Park in London's West End. Accommodations and meals are available at the College.

The conference includes presentations on a wide range of subjects, both sociological and interdisciplinary, by some 130 participants from around the world. Simultaneous translation is available in French and English. Registration before June 15, 1983 is advised. For information on registration write to: Jacques Verscheure, Secrétaire General C.I.S.R., 20 Avenue d'Ivry, Tour Tokyo - Apt. 2281, 75645 Paris Cedex 13 France.

Conference of the American Italian Historical Association

The Sixteenth Annual Conference of the American Italian Historical Association will be held at Albany, New York, November 11 and 12, 1983. The theme of the conference will be "Interaction of Italians and Irish in the United States." For further information, contact Francis X. Femminella, Department of Educational and Social Thought, State University of New York at Albany, 1400 Washington Avenue, Albany, NY 12222.

Sulpicians Receive Lilly Grant

The Lilly Endowment has announced a grant of \$75,000 to the Priests of the American Province of the Society of St. Sulpice in partial support of an historical study of their work in American Catholic theological education.

The Sulpician community of diocesan priests is principally engaged in the direction of seminaries. In 1791, Sulpicians from France established St. Mary's Seminary in Baltimore, the oldest Catholic seminary in the United States. At various times and places they founded or staffed twelve American seminaries. More American diocesan priests have probably been trained in their seminaries than in any other seminary system.

Christopher J. Kauffman, recently appointed visiting professor of history at St. Mary's Seminary and University, will direct the project and write the history of the Sulpicians. Dr. Kauffman is the author of *Faith and Fraternalism, the centennial history of the Knights of Columbus*. Rev. John W. Bowen, S.S., Archivist of the American Sulpicians, and his successor, Rev. Vincent M. Eaton, S.S., provide research support for the project.

School Sisters of Notre Dame Heritage Research Project

The eight North American provinces of the School Sisters of Notre Dame are sponsoring an archival research project to locate, identify, preserve, and make accessible materials significant in the history of the School Sisters and the communities they served. The project is directed by two full-time researchers, Sr. Marjorie Myers, SSND, of the Mankato (Minnesota) Province and Sr. Barbara Brumleve, SSND, of the Southern Province. Each province has designated a member to collaborate with the project. The SSND Heritage Research project's headquarters is located at 320 E. Ripa Street, St. Louis, Missouri 63125.

Parish Histories Needed

The University of Notre Dame Memorial Library seeks to develop extensively its collection of parish histories. Published works which record the history of particular parishes, ephemeral materials, such as works on centennial celebrations, and related items of historical interest to the study of American Catholicism are actively sought. Any information regarding their availability shall be greatly appreciated. Kindly contact Charlotte Ames, University of Notre Dame Memorial Library, Notre Dame, IN 46556. Phone (219)239-6218.

"Catholicism and Anti Catholicism" Microfiche Available

A new microfiche collection entitled "Catholicism and Anti-Catholicism" has been published recently. The collection includes 1,340 pamphlets from the late 1700s to the early 20th century. Materials cover such topics as Baltimore and the work of John Carroll, responses of Catholics to slavery, the trustee dispute, the Councils of Baltimore, the founding of Catholic University, and Americanism. For further details, contact Helen Causey, Microfilming Corporation of America, 1620 Hawkins Avenue, P.O. Box 10, Sanford, North Carolina 27330.

Major Research Guide for Religious Archivists

Women Religious History Sources, A Guide to Repositories in the United States, edited by Evangeline Thomas, CSJ, is a guide to the archival and manuscript repositories of Catholic, Episcopal, and Orthodox sisterhoods and Lutheran, Mennonite, and Methodist deaconesses. It is the result of a four-year national survey funded by the National Endowment for the Humanities and the National Historical Publication and Records Commission. The survey was sponsored by the Leadership Conference of Women Religious.

The guide is arranged alphabetically by states with sublistings by city and locality. Each of the 500 full entries includes the name and address of the religious archives and general information concerning size and dates, history of the community, and descriptions of its holdings. Information is also included for nearly 100 communities not housing their own archives.

The editor, Evangeline Thomas, CSJ, is currently the director of the archives project of the Leadership Conference of Women Religious, headquartered in Silver Spring, Maryland. For other information, contact R. R. Bowker, Order Department, P.O. Box 1807, Ann Arbor, Michigan 48106. The book is tentatively priced at \$65.00.

American Catholic Studies Seminar

The seminar met twice during the spring semester of 1983 at Notre Dame. In the first session, Mary Cygan of the History Department of Northwestern University presented the paper, "Ethnic Parish as Compromise: Spheres of Authority in a Polish American Parish, 1911-1930."

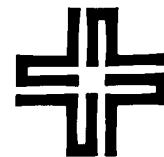
In April, Ann Taves of the University of Chicago delivered a paper entitled, "Devotionalism and the American Catholic Ethos, 1850-1900."

These papers are now available as working papers. The cost per paper is \$3.00.

"A Worthy Heir: The Role of Family and Religion in the Formation of Charles Carroll of Carrollton, 1737-1774" was presented by Professor Ronald Hoffman of the University of Maryland on October 14, 1982. This 85 page paper is also available at \$4.00 per copy.

Center Awards Graduate Fellowship

The Charles and Margaret Hall Cushwa graduate fellowship in American Catholic Studies for the academic year 1982-83 has been awarded to Rev. Steven Mark Avella, doctoral candidate in Notre Dame's Department of History. Father Avella is at work on a dissertation on the early career of the late Cardinal Albert Meyer.



Manuscript Competition

The Charles and Margaret Hall Cushwa Center for the Study of American Catholicism and the University of Notre Dame Press are again sponsoring a competition to select for publication the best manuscript in American Catholic studies. 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 studies 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 award-winning book will be published by the University of Notre Dame Press in the series, Notre Dame Studies in American Catholicism. Scholars interested in entering the competition should send two copies of the manuscript by September 1, 1983 to the Cushwa Center, 614 Memorial Library, Notre Dame, IN 46556.

Travel Research Grants

The Cushwa Center is pleased to announce that the winners of Research Travel Grants for the year 1983 are: Glenn A. Janus, Coe College, Cedar Rapids, Iowa; Project title: "The Grand Old Man of American Catholicism: Bishop Bernard McQuaid and the American Experience." Joel S. Ripinger, O.S.B., Marmion Academy, Aurora, Illinois. Project title: "Impact/Influence of Monasticism in the American Catholic Church." Thomas W. Spalding, C.F.X., Spalding College, Louisville, Kentucky. Project title: "History of the Archdiocese of Baltimore." James S. Olson, Sam Houston State University, Huntsville, Texas. Project title: "Ethnicity and Nativism among American Religious Minorities, 1840-1925."

The Cushwa Center awards research travel grants 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 1984 should write for application forms to the Cushwa Center, 614 Memorial Library, Notre Dame, IN 46556. The deadline for applying for a 1984 grant is December 1, 1983.

Lilly Awards \$348,000 for Parish Studies

The University of Notre Dame was recently awarded a \$348,000 grant from the Lilly Endowment to conduct a major study of Roman Catholic parishes. This study will be conducted cooperatively by the Institute for Pastoral and Social Ministry and the Center for the Study of Man in Contemporary Society. The two to three year effort will include historical research into regional patterns of church development, survey research relating parishioners' views and practices with parish structures and patterns of ministry, and on-site observation of parish liturgies and meetings. The study team consists of Study Director David Leege (director of the Center for the Study of Man) and Assistant Directors Mark Searle (associate director of the Center for Pastoral Liturgy), Jay Dolan (director of the Cushwa Center for the Study of American Catholicism), and Michael Welch (associate professor in the Department of Sociology). Since the field work will focus intensive analysis on 36 parishes, a large nationwide field staff of social scientists, liturgy coordinators, and historians is being assembled. Principal consultants to the project will include Msgr. John J. Egan, director of the Institute for Pastoral and Social Ministry, and Rev. Philip Murnion, director of the National Pastoral Life Center.

Publications

American Catholic Family: The Newsletter on National, Diocesan and Parish Family Ministries began publication with volume 1, no. 2, September 1982. This monthly newsletter on national, diocesan and parish family ministries is published by the National Center for Family Studies, The Catholic University of America, Washington, DC 20064. ISSN-0733-1363 Subscription cost is \$35.00.

The Americanists and Franz Xaver Kraus: An Historical Analysis of an International Liberal Catholic Combination, 1897-1898, by Robert C. Ayers (Ph.D. dissertation, Syracuse University, 1981), is now available through University Microfilms International, Dissertation Copies, P. O. Box 1764, Ann Arbor, Michigan 48106. 345 p. Order No. DA8206965. Microfilm: \$10.00; paper copy: \$20.00; bound: \$25.00.

The Benedictine Monks have published a short history entitled Mount of Communion: The Story of Mount Angel Abbey, 1882-1982. Available from Abbey Bookstore, St. Benedict, Oregon 97373. 88 p. Cost is \$2.95.

Pastor of the Poles: Polish American Essays, by Stanislaus A. Blejwas and Mieczyslaw B. Biskupski, is available from Polish Studies Program, Central Connecticut State College, New Britain, Connecticut 06050. Cost is \$15.00.

Women and American Socialism, 1870-1920, by Mari Jo Buhle, who has been published by University of Illinois Press, Urbana. (The Working Class in American History). 344 p. Cost is \$21.95.

A new collection of homilies by Rev. Walter J. Burghardt, S.J., Georgetown University, all preached from May 1979 to December 1981, appears in Sir, We Would Like To See Jesus: Homilies From A Hilltop, published by Paulist Press, 220 p. ISBN 0-8091-0338-9. Cost is \$12.95.

Catholic Library Sources, P.O. Box A3583, Chicago, Illinois 60690 has issued their Winter, 1983 Catalog number 11, listing current, old, rare and used books. The thirty-one page catalog offers a wide range of standard Catholic Americana.

From Italy to San Francisco: The Immigrant Experience, by Dino Chinel, represents a study of 2,000 families of Italians immigrating to San Francisco from the 1850's to the 1930's. Published in October, 1982 by Stanford University Press, Stanford, CA 94305. 347 p. ISBN 0-8047-1117-8. Cost is \$25.00.

A Free Church in a Free Society, by Peter Clarke, based on his dissertation, with an extensive index, illustration of Bishop England, and supplementary bibliography added, is now available from Attic Press, Inc., Stony Point, Rt. 2, Greenwood, S.C. 29646. 560 p. Hard copy (ISBN 0-87921-074-5): Cost is \$24.95; paper copy (ISBN 0-87921-073-7). Cost is \$15.95.

American Catholic Social Ethics: Twentieth-century Approaches, by Charles E. Curran, has been published by the University of Notre Dame Press in 1982. 353 p. ISBN 0-268-00603-2. Cost is \$21.95.

Moral Theology: A Continuing Journey, by Charles E. Curran, has been published by the University of Notre Dame Press in 1982. 238 p. ISBN 0-268-01351-9 (pbk.) cost is \$6.95; ISBN 0-268-01350-0 (cloth) Cost is \$14.95.

Slaves to No One: A History of the Holy Trinity Catholic Community in Indianapolis on the Diamond Jubilee of the Founding of Holy Trinity Parish, by James J. Divita, documents the history of Slovene immigrants. Published in 1981 by Holy Trinity Parish Rectory, 2618 West St. Clair Street, Indianapolis, IN 46222. 135 p. Cost is \$7.50 including postage.

The Immigrant Church: New York's Irish and German Catholics, 1815-1865, by Jay P. Dolan, originally published in 1975, is now available in paperback through the University of Notre Dame Press. 1983. 221 p. ISBN 0-268-01151-6. Cost is \$7.95

The Vatican and the American Hierarchy from 1870-1965, by Gerald P. Fogarty, S.J., has been published by Anton Hiersemann, Stuttgart, as volume 21 of the series Papste und Papsttum. 438 p. ISBN 3-7772-8237-6. DM 220.

"Hawaii Marianists since 1883," a leaflet prepared by the Province Archives to mark the centennial of Marianist presence in Hawaii. Copies can be obtained by anyone interested by sending a self-addressed, stamped envelope to: Marianist Archivist; Hawaiian Centenary; P.O. Box AC; Cupertino, CA 95015.

The Hungarian Ethnic Study of Pittsburgh, a study consisting of ten educational curriculum kits on the history, culture, and current community life of Hungarians in Greater Pittsburgh is now available. For more information, contact Dr. Paul Body, 5860 Douglas Street, Pittsburgh, PA 15217. Phone (412)422-8370. Prices range from \$12.00 for bound volumes, to \$1.50 for individual kits.

Holy Cross in Oregon, 1902-1980, by Father Joseph Kehoe, C.S.C., was published in 1982 and is now available from Province Archives Center, P.O. Box 568, Notre Dame, IN 46556. The work appears as volume 2 in the series Preliminary Studies in the History of the Congregation of Holy Cross in America. 70 p. Cost is \$3.00, including postage.

The Irish Lumberman-Farmer, by Joseph A. King, provides an historical and genealogical source for Irish immigration history. The work, in its second printing, September, 1982, is available from J.A. King, 1161 Nogales St., Lafayette, CA 94549. 254 p. Cost is \$15.00, plus \$1.00 for mailing.

Walk in Love: Life of Mother Frances Streitl, by Sister M. Carmeline Koller, S.S.M., a biography of the foundress of the Sisters of the Sorrowful Mother, is available from Franciscan Herald Press, 1434 West 51st Street, Chicago, IL 60609. Cost is \$12.50.

Father Edward J. Kowrach has translated and edited a number of works on early Catholic missionary history which are contained in the Kowrach-Ye Galleon Press Series. Among the rare reprint titles of the Pacific Northwest is Journal of a Catholic Bishop on the Oregon Trail: The Overland Crossing of the Most Rev. A.M.A. Blanchet, Bishop of Walla Walla, from Montreal to Oregon Territory, March 23, 1847 to January 23, 1851. Translated from the French by Father Kowrach. 1978. ISBN 0-877770-166-0. Cost is \$18.95. St. Anne Press, Edward J. Kowrach, 530 North Flora Road, Veradale, WA 99037.

On June 26, 1982, Edward Marciniak, president of the Institute of Urban Life addressed a conference in Chicago on Christianity in the marketplace. The text of his address, "Being a Christian in the World of Work," appeared in Origins: NC Documentary Service, Vol. 12, no. 9, July 29, 1982, p. 136-140. Reprints are available from the National Center for Laity, 6363 N. Sheridan Road, Chicago, IL 60660.

The Splendid Risk: An Existential Approach to Christian Fulfillment, by Rev. Bernard I. Mullahy, C.S.C., is an excellent work published in 1982 by the University of Notre Dame Press. 246 p. ISBN 0-268-01705-0. Cost is \$12.95.

Anglican and Roman Catholic Attitudes on Missions: An Historical Study of Two English Missionary Societies in the Late Nineteenth Century (1865-1885), by Lawrence Nemer, examines the significance of the Mill Hill Missionaries and the Church Missionary Society. Available from Lawrence Nemer, SVD, Divine Word Theologate, 5342 South University Ave., Chicago, IL 60615. 1982. Cost is \$15.00.

New Catholic World, volume 225, number 1348, July/August 1982, is a symposium issue on the subject of American spirituality. This issue includes important articles on: "American Catholic Spirituality," "Isaac Hecker's American Spirituality," "American Spirituality in an Age of Holocaust," "The Witness of Dorothy Day," "For a Spirituality of Action," among many articles.

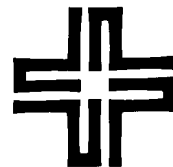
The Catholic Church and the Irish in Victorian Toronto, a dissertation presented by Murray W. Nicolson to the Faculty of Graduate Studies of the University of Guelph.

"Ecclesiastical Metropolitanism and the Evolution of the Catholic Archdiocese of Toronto" by Murray Nicolson is published in Histoire sociale -- Social History, Vol. XV, no. 29 (May 1982); 129-56

"The Irish Catholics and Social Action in Toronto 1850-1900," written by Murray Nicolson appears in Studies in History and Politics, Vol. 1, no. 1, 1980, examines the Roman Catholic Church in Toronto following the Irish Famine migration.

Pamphlets in American History--Group IV: Catholicism and Anti-Catholicism (1,504 microfiche, including printed guide) provides more than 1300 primary source pamphlets on American Catholic immigrants. Titles are from the holdings of the American Catholic Historical Society, with archives at St. Charles Seminary, Philadelphia. Available from Microfilming Corporation of America. Cost is \$3,200.00.

Sister Josephine Marie Peplinski, SSJ-TOSF, has published the first of a three-volume work on the history of her congregation. Entitled A Fitting Response: The History of the Sisters of St. Joseph of the Third Order of St. Francis--Part I: The Founding, the publication may be obtained from the Sisters of St. Joseph of the Third Order of St. Francis, P.O. Box 688, South Bend, IN 46624. Phone: (219)233-1166. 231 p. Cost is \$5.95.



Breaking Bread: The Catholic Worker and the Origin of Catholic Radicalism in America, by Mel Piehl, marks a significant addition to the works relating to Dorothy Day. Published by Temple University Press, Philadelphia, PA 19122. 1982. ISBN 0-87722-257-6. Cost is \$17.96.

Churches and Church Membership in the United States 1980: An Enumeration by Region, State, and County Based on Data Reported by 111 Church Bodies, edited by Bernard Quinn, et al. (Atlanta: Glenmary Research Center, 1982), is an indispensable study of the membership of Jewish and Christian religious bodies in the United States. The volume has four parts. The first part lists the general statistics for the 111 participating religious bodies in such categories as membership, numbers of buildings, and percentages of the general and church-going population. The second and third parts list the same data by the nine census regions and by states. The fourth and largest part presents the same data for the 3012 counties of the United States.

Alfred C. Rush, C.S.S.R. has published Baltimore Province Bibliography, 1832-1982, documenting publications which relate to the parishes, missions, and community houses of the Redemptorist Fathers in the Northeastern United States. Copies may be obtained directly from Father Rush, 7509 Shore Road, Brooklyn, NY 11209. Cost is \$1.00.

Chicago's Germans and Italians, 1903-1939: the Catholic Parish as a Waystation of Ethnicity and Americanization, by Stephen Joseph Shaw, was accepted as his doctoral thesis, University of Chicago, 1981. 311 leaves. (Regenstein Library).

A Blessing of Years: The Memoirs of Lawrence Cardinal Shehan, has been published by the University of Notre Dame Press. 314 p. ISBN 0-268-00667-9 (cloth). Cost is \$12.95.

Among the many significant contributions to the history of religious orders is a book entitled ... And Some Fell on Good Ground: A History of the Sisters of Mercy of California and Arizona, by Sister Mary Athanasius Sheridan. The work is available from Carlton Press, Inc., 84 Fifth Avenue, New York, NY 10011. Cost is \$10.70 including postage and handling.

Rev. Thomas J. Steele, S.J., has included a 1982 update in the reprint of the 1974 edition of his work entitled Santos and Saints: The Religious Folk Art of Hispanic New Mexico. ISBN 0-941270-12-2. 228 p. Cost \$9.95 paper. Ancient City Press, P.O. Box 5401, Santa Fe, New Mexico 87502. Phone: (505)982-8195.

Diary of the Jesuit Residence of Our Lady of Guadalupe Parish, Conejos, Colorado: December 1871--December 1875, edited and annotated by Marianne L. Stoller and Thomas J. Steele, S.J.; translated by Jose B. Fernandez, is available from Ancient City Press, P.O. Box 5401. Santa Fe, New Mexico 87502. Approx. 225 p., Colorado College Studies, No. 19, 1982. Cost is \$9.95 paper.

Toward the Establishment of Liberal Catholicism in America, by Joseph A. Varacalli, based on his doctoral dissertation entitled The American Call for Liberty and Justice for All: An Analysis in the Sociology of Knowledge (Rutgers University, 1979), is now available in an updated version from University Press of Amer-

ica, 4720 Boston Way, Lanham, MD 20706. Phone: (301)-459-3366. 310 p. Paper copy (ISBN 0-8191-2975-5). Cost is \$23.75.

Msgr. Francis J. Weber, Archivist of the Archdiocese of Los Angeles, has recently contributed two more works to his growing repertoire in American Catholic California history. His work entitled California: The Catholic Experience, (Hong Kong: Libra Press Ltd. 1981) 245 p. May be obtained from Dawson's Book Shop, 535 North Larchmont Boulevard, Los Angeles, CA 9004. Cost is \$15.00. Msgr. Weber has also compiled and edited Mission on the Highway: A Documentary History of San Miguel, Arcangel. (193 p. Cost is \$16.00) which is also available from Dawson's Book Shop, Los Angeles.

Joseph White, "Historiography of Catholic Immigrants and Religion," Immigration History Newsletter, Vol. 14, no. 2 (Nov. 1982), pp.5-10.

Sister Florence Wolff, S.L., has compiled a history of the Sisters of Loretto, Nerinx, KY, in her work entitled From Generation to Generation: the Sisters of Loretto, Their Constitutions and Devotions: 1812-Vatican II. Drawn from primary sources in the Archives at the Motherhouse, the narrative history treats the constitutions, rules and devotional life of the Sisters of Loretto. Available from the Loretto Archives, Nerinx, KY 40049. Cost is \$4.00.

Priest-Victim, by Rev. William L. Wolkovich, a biography of Father John Gibbons, ordained in 1931, former associate professor of Our Lady of Presentation, and victim of Parkinson's Disease, has been published recently. Available from Priest-Victim, The Pilot, 49 Franklin St., Boston, MA 02110. Cost is \$5.00.

Personal Notices

Rev. Edward J. Biggane, SMA, Provincial Councilor of the American Province of the S.M.A. Fathers (Society of African Missions) is currently doing research in the area of the history of the S.M.A. Fathers in their work among the Blacks of the United States. He is also researching a study of the origin and development of the African Art Museum of the S.M.A. Fathers in Tenafly, New Jersey.

Rev. Alden V. Brown of the R. C. Diocese of Brooklyn is working on a history of the (Brooklyn) Tablet.

Sister Mary Charles Bryce, OSB, is residing at Red Plains Priory in Oklahoma City, Oklahoma and has completed a book-length study of the U.S. bishops (since J. Carroll) in the field of catechetics.

Rev. Harold A. Buetow, J.D., Ph.D., of Catholic University, Washington, D.C., is researching primary-source materials on nongovernment U.S. schools, especially ecumenical endeavors.

Joseph P. Chinnici of the Franciscan School of Theology, Berkeley, California, is writing a book on the relationship between politics and spirituality in the history of American Catholicism.

Margaret Conant, Reader Services Librarian, of The College of St. Catherine, St. Paul, Minnesota, is developing a resource center - Women's Collection with particular emphasis on the growing spiritual (religious, theological) consciousness of women, especially their role in ministry in the Catholic Church and psychological liberation of women.

Rev. James T. Connelly, C.S.C., of Holy Cross Mission House, Notre Dame, Indiana, is working on the History of the Congregation of Holy Cross.

Sister Benigna Consolata, S.S.J., is congregation archivist, Mt. St. Joseph Convent, Chestnut Hill, Philadelphia, Pennsylvania.

Sister Mary Jane Coogan, BVM, Sisters of Charity, Chicago, Illinois, is doing research on the early bishops of Iowa.

J. F. Donnelly of New York University, is doing research for Catholics and Socialists in New York City: 1870-1920.

Sister Grace Donovan of Campus Ministry at Stonehill College is doing research for Caton Sisters - Granddaughters of Charles Carroll of Carrollton.

Monsignor John J. Doyle, Indianapolis, Indiana, is working on a history of Bishop Simon Gabriel Brute of Vincennes.

James Findlay of the Department of History at University of Rhode Island, Kingston, Rhode Island, is researching Evangelical Protestantism and Midwestern Liberal Arts Colleges, 1830-1900; and also Mainstream Protestantism and the Civil Rights Movement.

Theodore N. Foss of the Department of History at the University of Illinois at Chicago is at work on a history of the Jesuit mission in China.

Rev. Harry A. Grile, C.S.S.R., of Mt. St. Alphonsus Seminary at Esopus, New York is researching Nineteenth-century American Catholic Revivalism.

David G. Hackett a doctoral student - Sociology of Religion at Emory University, Atlanta, Georgia, is doing research on Historical (Social) and Comparative (Roman Catholic-Protestant) Religious Ethics in Late-Nineteenth-century Industrial America.

Rev. Ronald Harrer, O.M.I., has been appointed Provincial Archivist at the newly organized Department of Archives of Missionary Oblates of Mary Immaculate, Central United States Province in St. Paul, Minnesota.

Sister Mary Hermenia Muldrey, RSM, of the Convent of Mercy, New Orleans, Louisiana, has advised us that she is looking for letters to and from a Sister of Mercy, Sister Mary Teresa Austin Carroll, known as Mother Austin Carroll (1835-1909) and letters about her written by contemporaries. You may contact her at Box 19024, New Orleans, LA 70179.

Robert F. Hueston, History Department, University of Scranton, Pennsylvania, is doing research of demographic study of Catholics and Protestants in a rural Pennsylvania township.

Carol Jablonski, Assistant Professor at Indiana University, Bloomington, Indiana, received the Karl Wallace Award at the Speech Communication Association Convention last fall. This award will enable her to

travel to archives throughout the country in search of pastoral letters.

Karen M. Kennelly, CSJ, of Sisters of St. Joseph of Carondelet, St. Paul, Minnesota, is working on a history of women religious.

Peter James Kountz, University of Rochester, New York, is conducting research in the area of American Religious History, History of American Catholicism, and T. Merton.

Rev. Edward J. Kowrach is the Diocesan Archivist of the newly established Archives of the Diocese of Spokane, Washington. He is indexing and collecting materials pertaining to the history of the Diocese of Spokane and of the Pacific Northwest.

Sister Ellen Marie Kuznicki, CSSF, Buffalo, New York, is at work researching and writing the history of the Buffalo Province of the Felician Sisters.

Sister Caritas McCarthy, Rosemont College, Pennsylvania, is researching nineteenth-century American Religious History, especially Religious Sisterhoods, Catholic Education, and Cornelia Connelly, Foundress of Society of the Holy Child Jesus.

Rev. Gerald McKeivitt, S.J., with the History Department of the University of Santa Clara, California, is researching Italian Jesuits in nineteenth-century American West, including Indian missions, parishes, colleges and universities.

Daniel McLellan, a graduate student at the University of Notre Dame, Notre Dame, Indiana, is currently researching Catholic charities in the archdiocese of Boston, and also Catholicism in Boston.

Randall Miller, St. Joseph's University, Philadelphia, co-authored a review essay, "In the Steps of Chicago's Immigrants: A Review Essay," in the summer issue, 1982, of Chicago History.

Cecilia A. Mushenheim, Dayton, Ohio, is currently serving as Archivist of University of Dayton and Research Assistant/Editor at the Marian Library, University of Dayton.

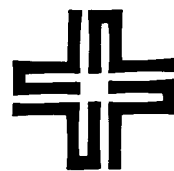
Allan Nelson of Caldwell College, New Jersey, is at work researching Catholics in colonial America/English Catholics during the 18th century, especially 1780-1800.

Msr. Wilfrid H. Paradis, Historian, Diocese of Manchester, New Hampshire, is preparing a history of Catholicism in New Hampshire.

Anne E. Patrick of the Religion Department at Carleton College, Northfield, Minnesota is working at research of religious ethics; women and religion with a special interest in American Catholic women religious.

Albert Raboteau of the Religion Department at Princeton University, New Jersey, is researching the area of Afro-American Religious History and Black Catholics in the U.S.

Nancy L. Roberts, a professor in the Department of Journalism at the University of Rhode Island at Kingston, RI, is researching Dorothy Day and The Catholic Worker.



L. C. Rudolph, of the Lilly Library of Indiana University in Bloomington is preparing a history of religion in Indiana.

Ronald Schatz, Department of History at Wesleyan University, Middletown, Connecticut, is working on the Church and the labor movement - 20th century.

Susan Margot Smith, at the University of Minnesota, is researching in the area of Catholic Charismatics and Protestant Evangelicals.

Sister Helen Streck, ASC, is conducting research into the history of the Wichita province of the Adorers of the Blood of Christ -- as part of a congregational project for 150th anniversary.

Samuel J. Thomas of Michigan State University is working on a history of 19th- and 20th-century American Catholicism - "Puck Magazine and the Caricaturing of Catholicism in Late 19th-century America."

Susan S. Walton of Boston University, Massachusetts, is working at research of Catholic Charitable Agencies in Boston, 1870-1930.

William Wolkovich, an independent researcher is writing a history of the Knights of Lithuania.

Archives

Sulpician Archives Baltimore

Historians who visit the Sulpician Archives in Baltimore, MD, will be treated to an extremely refined organizational structure which allows them to pursue their research with the optimum of ease and efficiency. Father John Bowen, S.S., is a dedicated archivist who infuses a sense of warm hospitality into the atmosphere.

Historians will be forever grateful to Father Vincent M. Eaton, S.S., the archivist who designed the structure, classified thousands of pages of material into record-groups and established an extremely useful finding-aid system. Anticipation of the need for a scholarly history of the American Sulpicians, in time for the celebration of their bicentennial in 1991, and Father Eaton's concern that the Province's valuable documents be carefully preserved urged the Provincial Council to recognize the need to establish a professionally organized archives.

Father Eaton began his work on a part-time basis in 1973 when he was Vice-Rector of St. Charles' College. After relocating the archives from the Roland Park Seminary to the college, and after an intensive course in archives management at the National Archives in Washington, D.C., Father Eaton became full-time archivist of what was officially designated as The Archives of the Associated Sulpicians of the United States (now known as Sulpician Archives Baltimore).

The following is Father Eaton's list of the kinds of material which were processed according to records-groups:¹

1. artifacts, including statuary, paintings, framed photographs, stained glass, sacred vessels, relics and reliquaries, table silver, etc.;
2. books, pamphlets, typescripts and manuscripts by or about Sulpicians or of Sulpician interest;

3. catalogues, alumni publications, societal and provincial bulletins, etats, directories, etc.;
4. reference books useful to archives-researchers;
5. account books, collations of bills, receipts, invoices, etc.;
6. minutes-books, registration books, superiors' journals and diaries, etc.;
7. textbooks and collations of class-notes;
8. books of special historic interest. (e.g., Marechal's breviary);
9. photographs and photograph albums;
10. issues of newspapers and magazines;
11. maps, blueprints, architects' drawings, etc.;
12. microfilm;
13. discrete documents such as letters, wills, deeds, contracts, and photostats or other copies of the same.

Father Eaton described the ways in which the record groups were arranged:

A record-group is a number of related documents which have a common focus. That focus, in the Sulpician Archives may be institutional (St. Charles College documents constitute one records-groups, RG 4); or institutional-temporal (St. Mary's Seminary, School of Theology, 1929-1969 is RG 14); or typical (RG 36 is phonograph records); or any other logical focus (RG 42 is Sulpician Obituaries). Within a records-group there may be a series; e.g., the Du Bourg papers is a series within RG 3 (St. Mary's College). Within a series there may be a subseries; e.g., Flaget's letters to Tessier is a subseries in the Tessier Papers (a series) in RG 1 (St. Mary's Seminary, 1791-1852).²

A reference-card system provides the researcher with a veritable index of the entire collection. A location-file contains reference cards which include record-group and box numbers and a brief description of the contents. Once the researcher has a sense of the contents of the archives and wishes to discover correspondence of a particular person or topic, then one need only consult the correspondence cards in the alphabetical file, which are triplicated: sender-reference, recipient-reference and subject-reference. These are presently five hundred boxes of material indexed by nearly 15,000 reference cards.

The archives includes material of interest to historians of various fields. Because many Sulpicians have been official and unofficial advisors to the archbishops of Baltimore, a see with both local and national significance, researchers concerned with a wide variety of topics ranging from trusteeism to the history of the Catholic University of America, have consulted the Archives. Diocesan historians as well as biographers of early 19th-century bishops (several of whom were either Sulpicians or closely associated with them) find this collection very valuable. Dr.

Joseph White, a historian of Catholic theological education, has consulted several types of material, including minutes of faculty meetings, annual catalogues, and correspondence on many topics. Of course, the historian interested in the French influence on the American church will find the collection useful, while those interested in the history of spirituality will be struck by the many documents on the devotional life of seminaries.

Buttressed by a library of over 700 volumes in church history, the archives also include specialized reference works compiled by Father Eaton: his two-volume compilation and translation of the official obituaries of every Sulpician who served in the American Province and his four-volume Voice of History, a collection of historical articles which appeared in St. Mary's Seminary and University's publication The Voice.

The buildings and grounds of St. Charles College have been sold to a corporation which manages housing for the elderly. The chapel of St. Charles College is held in trust and remains in the hands of the Sulpicians. By the end of 1983 the archives will be removed from the former sacristy of the chapel to a thoroughly renovated area beneath it. Meanwhile, researchers are welcome to pursue their tasks in the temporary quarters where they will discover a wealth of material, neatly organized and expertly indexed.

Footnotes

¹Vincent M. Eaton, S.S., "The Sulpician Archives, Province of the United States," Bulletin de St. Sulpice 3 (1977): 60-61.

²Ibid., p.61.

Christopher Kauffman

Recent Research

Lay Catholic Piety in Nineteenth-Century America

Ann Taves, University of Chicago

The science of theology is forever passing into love, and, as love receives it, it transmutes it into devotion. These devotions of the Church are the giving forth of its private affections and secret inner life. By them we know the Church better than anything else.¹

I am currently writing a dissertation on the role of "special devotions" in the life of the mid-nineteenth century American Catholic church. I am approaching the question from the point of view of the laity in an attempt to get a better look at what Faber called the "private affections and secret inner life" of the church. I am using devotional literature, including prayer books, published in English in this country for an adult lay audience as my primary source material.

The Popularization of Devotional Literature

Using various bibliographies, I have identified 84 different prayer books published in the United States prior to 1880 in English and intended, insofar as it is possible to judge, for an adult lay audience. Of these books, only sixteen percent were introduced into the United States prior to 1830; the remainder, 84 percent, were introduced between 1830 and 1880. Thirty percent of the prayer books appeared on the market for the first time during the decade of the fifties. Most of the prayer books were English or Irish in origin.

Books describing one or more specific devotional practices, such as The Rosary and Scapular Book and The Sodality of the Blessed Virgin Mary, became very popular beginning in the fifties. Of 131 such books published between 1830 and 1880, only nine percent were published between 1830 and 1850; the remaining 91 percent were published between 1850 and 1880. Unlike the prayer books, most of the devotional books of this type were of continental origin.

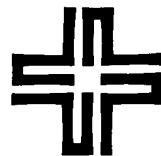
This publishing data suggests that the demand for devotional literature increased with, and roughly in proportion to, the growth of the English-speaking Catholic population in the United States. If we assume that all Catholics were equally likely to buy and read books such an observation would merit little consideration. In fact, however, prior to mid-century, both in the United States and in Ireland, book reading was limited to those with the means to buy both books and the education necessary to read them. The rising demand for devotional literature, thus, only incidentally coincided with the growth of the English-speaking Catholic population in the United States. In reality, it reflected dramatic shifts in publishing technology, literacy and piety.

The increase in the number of Catholic devotional books published at mid-century reflected the rise of a mass market for books in general and Catholic devotional books in particular. By mid-century readership was no longer limited to a well-educated, and presumably Anglo-American elite, but had been extended to include large numbers of literate, but not necessarily well-educated Catholics, many of whom were undoubtedly Irish immigrants or of Irish descent. The growing demand for devotional literature was stimulated by the growing availability of education, the declining cost of books, and by the emergence of parish-based confraternities and sodalities. These organizations, intended to foster the devotional life of the ordinary Catholic, were often established in conjunction with parish missions. The sharp increase in the demand for books describing particular devotional practices, beginning in the fifties, probably reflected the rapid growth of parish-based devotional organizations at that time.

The Rise of Devotionalism

Analysis of the content of the devotional guides and the most popular prayer books reveals the growing importance of "special" devotions at mid-century. While virtually all prayer books included the rosary, meditations on the passion, and the benediction of the Blessed Sacrament, prayer books published after 1840 were more likely to include other ways to perform the rosary (e.g., the Living Rosary), more detailed meditations on the passion (e.g., the Five Wounds, the Seven Last Words), and other devotions to the Blessed Sacrament (e.g., the Forty Hours Devotion and Visits to the Blessed Sacrament) as well. Later prayer books were also more likely to include devotions to the Sacred Heart, the Immaculate Conception and St. Joseph, as well as novenas, litanies, the way of the cross, and prayers for those wearing scapulars or agnus dei. In addition to these devotions, the devotional guides also promoted "month" devotions. Whole books were published on dedicating the month of May to Mary, June to the Precious Blood or Sacred Heart, and March to Joseph, to mention only the most popular.

Although special devotions were, from a certain point of view, peripheral to the life of the Church at mid-century, they were central to the religious life of the laity. The parish-based confraternities and sodalities, the primary arena for intensified lay involvement in the Church at that time, were organized to promote particular devotions among their members. Many of these devotions were to be performed at particular times during the Church year, often in con-



junction with a feast or saint's day. The performance of a novena for nine days prior to a particular feast or the performance of devotions to Joseph, Mary and the Sacred Heart for the entire months of March, May, and June respectively tended to disrupt and obscure the traditional liturgical seasons. The effect, from the lay point of view, was to devotionalize the Church year.

Perhaps most significantly, devotions shaped the laity's perceptions of the Mass. Unable to understand and, in some cases, even to hear the mumbled Latin of the Mass, prayer books were the lenses through which the laity viewed the Mass. While some prayer books provided a translation of the Latin text, most included "devotions for Mass"--that is prayers to be read while the Mass was celebrated--as well as various alternative methods for "hearing Mass." Private devotions, particularly passion meditations and the rosary, were highly recommended as effective means of "hearing Mass."

Devotions, Doctrine and the Church

The rise of devotionalism at mid-century was not exclusively, or even particularly, an American phenomenon. Devotions were promoted by religious orders and numerous bishops and priests throughout the Catholic world during the pontificate of Pius IX. In fact, through canonizations, the establishment and upgrading of feast days, and the granting of indulgences, Pius IX himself had an enormous "quickenning effect on the current of popular devotion ... which had started to flow during the first half of the century."²

While the promotion and regulation of devotions from the top down had the effect of insuring the orthodoxy of the various special devotions, the devotions promoted at mid-century were not merely orthodox. In keeping with the uncompromising tone of ultramontane Catholicism, they were aggressively so. Blessed Sacrament devotions and Marian devotions, particularly devotion to the Immaculate Conception, stressed exclusively Catholic doctrines. Others, including novenas, scapulars, devotions to Mary, Joseph, and the saints, as well as the whole system of indulgences, presupposed a Catholic understanding of intercessory prayer, merits and purgatory. Although not uniquely associated with Catholicism, passion devotions, when performed at Mass, linked the passion and the Mass, and thus highlighted the Catholic understanding of the Mass as the unbloody repetition of Jesus' sacrifice on Calvary.

Viewed doctrinally, the rise of devotionalism was an intentionally Catholic phenomenon. On the one hand, the standardization of devotions, which resulted from papal promotion, increased the devotional uniformity of the Church and mitigated regional, national and ethnic variations. On the other hand, the emphasis on uniquely Catholic doctrines differentiated the Catholic from the non-Catholic, thus protecting the devout Catholic from the doctrinally "corrosive" effects of the modern world.

Devotions and the Spiritual Life

Devotions were not simply imposed from the top down, however. The fact that devotional literature sold as well as it did suggests that devotions were both orthodox and popular. In order to understand the popularity of devotions, we need to understand how they "worked," both in theory and in practice.

The spiritual writings of Alphonsus Liguori and Frederick W. Faber, both avid promoters of devotions, were very popular at mid-century. For Liguori, devotions had two functions. First, through simple meditations on the incarnation, passion and the Blessed Sacrament, devotions brought the believer to a vivid awareness of

God's love and an emotional awareness of his/her duty to love God in return. Second, as prayers to powerful intermediaries, such as Mary and the saints, devotions were a means of gaining the "graces" and favors necessary to mobilize the will to avoid sin and acquire virtue. Grace provided the spiritual energy necessary to bring the will of the believer into conformity with the will of God and thus, to grow in perfection.

Although similar in many ways, Faber distinguishes more carefully than Liguori between affective love, that is, love manifest as emotion, and effective love, or love manifest as virtue. Because Faber considered effective love to be the natural and unproblematic outcome of affective love, he, like Liguori, saw value in cultivating the emotions, especially among that "middle class" of Catholics who were not called to the highest levels of the spiritual life.

Although in theory, there was an intimate connection between effective and affective love, the connection seems to have been more tenuous in practice, at least in mid-century America, to judge from the comments of contemporary observers. Thus, the not infrequent warnings in the periodical literature that "true" devotion was not simply a matter of "external" or "mechanical" practices but had to be manifest in "interior reform" or virtue suggests that devotions had an intrinsic appeal. This intrinsic appeal was, I suspect, largely emotional.

Popular Appropriation of Devotions

The magazines and novels of the period suggest that devotions were not only performed for the spiritual graces and favors described in the devotional books. These sources suggest, directly and indirectly, that devotions were often performed to acquire material benefits, such as health, family stability, personal safety or financial prosperity. The use of devotions for these worldly ends is most apparent in the association of devotions with miraculous events and with "superstitious" practices.

Although Irish folk practices were, by and large, not transportable to the new world, the use of devotions to effect miraculous cures and the use of devotional objects (scapulars, agnus dei, medals, and holy water) as means of protection reflected the spirit, if not the substance, of certain Irish practices, such as cures at holy wells and protective crosses. It was possible, in other words, for Irish immigrants to appropriate the new practices in much the same way as they had appropriated the old ones. Devotions could, thus, bridge the gap between the institutional church in America and the folk Catholicism of Ireland.

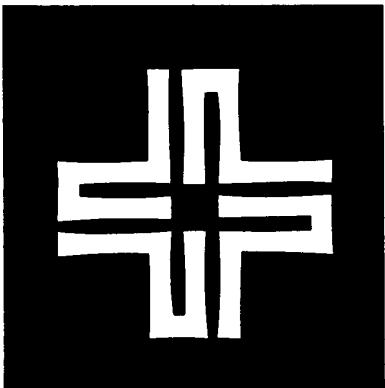
Thus, devotions were popular both because they appealed to the emotions and because they could be used for a variety of "this-worldly" as well as "other-worldly" ends. Because they were both orthodox and popular, they were able to direct the supernaturalism of Irish folk religion into officially sanctioned channels and, in so doing, to cement the loyalty of the Irish immigrant to the church. Because devotions were neither particularly American nor particularly Irish, this style of piety tended to define the "boundaries of peoplehood," to use Timothy Smith's phrase,³ in ways that were less particularistic (Irish or American) and more universalistic (Roman). By intensifying the believer's commitment to the Roman Church, devotions sharpened the boundaries of the Catholic subculture in the United States.

Notes

¹Frederick W. Faber, *Precious Blood* (Baltimore: John Murphy, n.d.) p.315.

²Roger Aubert, *The Church in a Secularized Society* (NY: Paulist Press, 1978), p.6.

³Timothy Smith, "Religion and Ethnicity," *American Historical Review* 83 (Dec. 1978):1161.



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