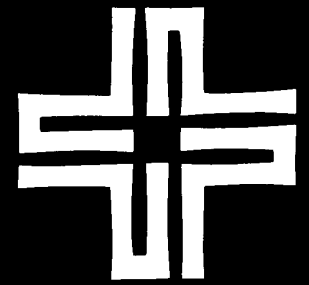


American Catholic Studies Newsletter



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

Editor: Jeffrey M. Burns

Hibernians Endow Center

The Ancient Order of Hibernians, the largest fraternal organization of Irish-Americans, and its Ladies Auxiliary recently awarded an endowment of \$25,000 to the Charles and Margaret Hall Cushwa Center for the Study of American Catholicism at the University of Notre Dame.

With the AOH endowment, the Cushwa Center will underwrite a series of lectures and seminars on various aspects of Irish-American history. The first such Hibernian Lecture took place on March 30; the guest speaker was Professor Patrick Blessing, a noted authority in Irish-American history from Tulsa University. Blessing, currently a fellow at the Charles Warren Center for Studies in American History at Harvard, spoke on "The Irish in the United States: A Culture Within a Culture."

Fall Conference: "Perspectives on American Catholicism" November 19-20, 1982

The Cushwa Center for the Study of American Catholicism will host a conference entitled "Perspectives on American Catholicism" to be held on November 19-20, 1982 at the University of Notre Dame. The Center hopes to stimulate interest in the field of American Catholic Studies and to provide a scholarly forum for the most current research in the field. Panels will focus on the comparative study of the American Catholic community, examining this theme from a variety of perspectives and disciplines--ethnic, educational, feminist, literary, ecumenical and international. A number of sessions will be dedicated to the history of women religious in America. A preliminary program will be sent out in April. Make plans now to be with us next fall. For further information contact Jeffrey M. Burns, Cushwa Center, 614 Memorial Library, Notre Dame, Ind. 46556.

Courses in American Catholicism— Information Sought

The Cushwa Center is interested in learning who is teaching courses in American Catholicism. If you are teaching such a course, let us know what the title is, where you are teaching, the number of students enrolled, and the materials you use. If possible, we would like a syllabus of your course. Depending on the response the Cushwa Center could serve as a clearing house for course syllabi and materials. Send information to the Cushwa Center, 614 Memorial Library, Notre Dame, Ind. 46556.

Volume 8, Number 1
Spring 1982

Kantowicz Wins Manuscript Competition

Edward R. Kantowicz has been named the winner of the 1981 competition for the best manuscript in American Catholic studies. The annual competition is sponsored by the Cushwa Center for the Study of American Catholicism at the University of Notre Dame and provides a cash award of \$500 and a publishing contract with the University of Notre Dame Press.

Kantowicz's manuscript, "Corporation Sole: Cardinal Mundelein and Chicago Catholicism," is a study of the man and the office that shaped the development of Catholicism in the largest archdiocese in the world during the early decades of the twentieth century. Under Mundelein's direction, Chicago became a national focal point of Catholic social activism, on the part of both clergy and lay people. Kantowicz makes clear how crucial episcopal leadership was, but also points up the limitations of a bishop--even the most strong-willed--to get control of every situation and make things appear the way he wants them to. Kantowicz has written an important episcopal biography, but has gone beyond the usual boundaries of that genre to depict the workings of Chicago Catholicism and its relationship to twentieth century American Catholicism.

Kantowicz is currently an associate professor at Carleton University, Ottawa, Ontario. He completed his Ph.D. in history at the University of Chicago in 1972. His previous publications include his study of Polish-American Politics in Chicago, 1888-1940, published by the University of Chicago Press.

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, 1982 to the Cushwa Center, 614 Memorial Library, Notre Dame, Ind. 46556.

Conference on the History of the Holy Cross Congregation

On March 18-20, the Indiana Province Archives Center hosted a conference on the history of the Congregation of Holy Cross in the U.S.A. The opening paper was presented by Rev. James Connelly, C.S.C. entitled "Holy Cross in America: The First Twenty-Five Years, 1841-1866." Papers were delivered which dealt with aspects of CSC history in Philadelphia, Penn. (Sr. M. Campion Kuhn), Louisiana (Sr. Madeline Sophie Hebert), Texas (Bro. William Dunn), Indiana (Sr. Maria Assunta Werner), Oregon (Dr. James T. Covert), California (Bro. Richard Daly), and New England (Sr. Louise C. Parent). For further information on the Conference and/or the Province Archives, contact Rev. James Connelly, C.S.C., Indiana Province Archives, Box 568, Notre Dame, Ind. 46556.

Texas Catholic Historical Society

The Texas Catholic Historical Society held its seventh annual convention on March 5 in Austin, Texas. The Convention examined the general theme of "The Catholic Church and the Quest for Social Justice in Texas." Two papers were delivered: Most Rev. John E. McCarthy, D.D., Auxiliary Bishop of Galveston-Houston, spoke on "The Texas Catholic Conference: Its First Ten Years," and Msgr. Raymond V. Garcia discussed "A Profile of Robert E. Lucey, Archbishop of San Antonio: A Man of Vision."

The TCHS Newsletter continues to report on recent developments in Texas Catholic history. Membership in the Society and a subscription to the Newsletter remains \$2.50. Contact Sr. M. Dolores, Catholic Archives of Texas, Box 13327, Capitol Station, Austin, Texas 78711.

Of related interest: A study of Archbishop Lucey by Dr. Saul E. Bronder of the University of Maryland is due for release this spring by Temple University Press entitled Social Justice and Church Authority: The Public Life of Archbishop Robert E. Lucey.

Catholic Archives Newsletter

The Catholic Archives Newsletter has begun its fourth year of publication under the direction of James M. O'Toole, Archivist for the Archdiocese of Boston. The price of this valuable reference tool remains \$2.00 a year. For information and/or a subscription, write Catholic Archives Newsletter, Archives, Archdiocese of Boston, 2121 Commonwealth Avenue, Brighton, Mass. 02135.

Catholic Diocesan Archivists

A national survey of Catholic diocesan archivists prompted a 92.3% response to mailed questionnaires. The compilation of the data created a ten page report. The principal finding of the survey is that whereas in 1975 there were five full-time and nine part-time archivists in one hundred and sixty-five Catholic dioceses in the United States, now in 1981 the group has expanded to twenty-five full-time and forty-five part-time in one hundred and seventy-one dioceses. (The number of part-time archivists has increased to fifty-three, eight having been appointed after the survey was completed in July.) The increase in the number of Catholic diocesan archivists has been promoted by the statement of the National Conference of Catholic Bishops on November 22, 1974, "A Document on Ecclesiastical Archives" (Washington, D.C.: United States Catholic Conference, 1974). The survey was conducted by Rev. Harry M. Culkin, Diocesan Archivist, The Chancery--Diocese of Brooklyn, P.O. Box C, Brooklyn, N.Y. 11202.

Journal of American Ethnic History Begins Publication

The Immigration History Society began the publication of a journal entitled The Journal of American Ethnic History in Fall 1981. The focus of the journal is "the immigrant and ethnic history of the North American people." Manuscripts examining the process of migrating (including the old-world experience as it relates to migration and group life), adjustment and assimilation, group relations, mobility, politics, culture, group identity or other topics that illuminate the North American immigrant and ethnic experience will be considered for publication. The first issue included essays by such notables as John Higham, Moses Rischin, Nathan Glazer and newcomer June Alexander. The present editor is Ronald H. Bayor of the Georgia Institute of Technology. The Immigration History Society also publishes a semi-annual Newsletter. For information about both the Newsletter and Journal, contact Carlton C. Qualey, Treasurer, c/o Minnesota Historical Society, 690 Cedar Street, St. Paul, Minn. 55701. The Cushwa Center is a patron of the new Journal for 1981-82.

NEH Grants for American Catholic Studies

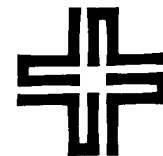
Dr. David J. O'Brien of the Department of History of Holy Cross College and Dr. Mary Jo Weaver of Indiana University-Bloomington have each received NEH grants to pursue topics in American Catholic studies. Dr. O'Brien has received a grant to complete his biography of Father Isaac Hecker, the founder of the Paulist Fathers, while Dr. Weaver has received a grant to do a study of what she calls "New Catholic Women." The reception of these grants in a time of increasing budgetary restrictions is most encouraging.

Conference on Women Religious Held in St. Paul, Minn.

The Sisters of St. Joseph of Carondelet received a grant from the Minnesota Humanities Commission to help mark their 130th year in Minnesota. A public conference, "Women of Service: Conversations with the Catholic and Feminist Sisterhoods," was held at the College of St. Catherine, St. Paul, on April 3rd, 1982. The conference compared the historical contributions and discussed present and future directions of the two sisterhoods. For information, contact Mary E. Kraft, C.S.J., St. Joseph Administration Center, 1884 Randolph Avenue, St. Paul, Minn. 55105.

American Catholic Studies Seminar

The seminar met three times during the spring of 1982. In the first session, Rev. William Wolkovich-Valkavicius of U.S. Lithuanian Immigrant Studies, Hudson, Mass., presented a paper, "The Yankee, The Celt and the Klan." In the second session Dr. Jeffrey M. Burns of the University of Notre Dame presented a paper on "The Christian Family Movement." The paper was based on Dr. Burns' recently completed dissertation, "American Catholics and the Family Crisis, 1930-1962." In April, Rev. James Connelly, C.S.C. of the Indiana Province Archives Center, presented a paper, "Legitimate Reasons for Existence: The Beginning of the Charismatic Movement in the American Catholic Church, 1967-1971." These papers will be available as working papers in May. Anyone interested in purchasing these working papers may do so by writing directly to the Cushwa Center for the Study of American Catholicism, 614 Memorial Library, University of Notre Dame, Notre Dame, Ind. 46556. The cost per paper is \$2.50.



Conference on The Family in American Life

The Center for American Studies at IUPUI-Indianapolis, the Indianapolis Children's Museum, and the Indiana Historical Bureau sponsored a conference entitled "Generations--The Family in American Life: A Dialogue with the Community" on March 25-27, 1982 in Indianapolis. This interdisciplinary conference sought to assess the current state of knowledge about the American family in the past and present, and to speculate about its future. The keynote address was provided by Christopher Lasch, author of Haven in a Heartless World: The Family Besieged. The Friday night address was given by Kenneth L. Woodward, co-author of Grandparents and Grandchildren: The Vital Connection. The conference was designed to encourage discussions between the disciplines and between the academic and non-academic communities. For further information, contact Warren French, Conference Chairperson, Center for American Studies, Indiana University-Purdue University at Indianapolis, 925 W. Michigan Street, Indianapolis, Ind. 46202.

Travels Grants Awarded

The new research grant program began this year, providing a much larger stipend to scholars who need to use the Notre Dame Archives and Library (see below). Three awards were granted this January. Dr. Richard C. Crepeau of the University of Central Florida received a grant to study "Sport and Catholic Higher Education in America." Dr. Daniel P. O'Neill of St. Mary's College, Winona, Minn., received a grant to study "Careers in the Church: A Comparative Collective Biography of St. Paul's Priests and Nuns, 1851-1960," and Dr. David J. O'Brien of Holy Cross College received a grant to work on his biography of Isaac Hecker. The next deadline for travel grants is December 1, 1982.

New Research Grant Program

The Cushwa Center for the Study of American Catholicism announces a new program for research scholars. Research grants ranging from \$1,000 to \$2,000 will be made to scholars engaged in projects which are related to the study of American Catholicism and require substantial use of the library and archives of the University of Notre Dame. Application for grants during 1983 should be made before December 1, 1982. The names of the recipients will be announced in January, 1983. Further information and requests for applications should be addressed to Jay P. Dolan, Director, Cushwa Center for the Study of American Catholicism, 614 Memorial Library, Notre Dame, Ind. 46556.

Catholic Worker Publications

The death of Dorothy Day, co-founder of the Catholic Worker Movement, has prompted the publication of a number of books concerning her life and the history of the Catholic Worker Movement. Harper and Row have re-released her autobiography, The Long Loneliness, with an introduction by Daniel Berrigan, S.J. Recently published are biographies of Day and her mentor, Peter Maurin: William D. Miller, Dorothy Day: A Biography (Harper and Row, 1981) and Marc H. Ellis, Peter Maurin: Prophet in the Twentieth Century (Paulist Press, 1981). Due in spring from Temple University Press is a work which attempts to put the Movement in historical perspective, Mel Piehl, The Catholic Worker and the Origins of Catholic Radicalism in America, and Anne M. Klejment is completing an index and bibliography on

Dorothy Day and the Catholic Worker to be published by the Garland Press. For those interested in the present operation of the Movement the yearly subscription to the Catholic Worker newspaper remains 25 cents a year. Write Catholic Worker, 36 E. First Street, New York, N.Y. 10003.

McGivney Fund for New Initiatives in Catholic Education

In memory of Father Michael J. McGivney, the Knights of Columbus have established a Fund of approximately one million dollars for new initiatives in Catholic education. The yearly proceeds from the Fund will be used by the National Catholic Educational Association for research, projects and development programs furthering the total mission of Catholic education. Grants will be awarded to individuals and non-profit institutions and agencies. The undertakings financed by the Fund will be selected by the NCEA, assisted by an advisory panel of bishops and scholars representing both the United States and Canada, with the concurrence of the Knights of Columbus Board of Directors. For more detailed information, contact Bruno V. Manno, Director, Research and In Service Program, National Catholic Education Association, Suite 350, One Dupont Circle, Washington, D.C. 20036.

Publications

Lawrence Beckmeyer, The History of the Catholic Church in Decatur and Adams County, Indiana, 1836-1980 gives insights into rural and small town Catholic life. For a copy of the book send \$19.00 to Lawrence Beckmeyer, R.R. 3, Decatur, Ind. 46733.

Pius J.A. Browne, "'Egregius Archiepiscopus': A Life of Michael Augustine Corrigan, 1839-1902, Archbishop of New York." Recently completed Ph.D. dissertation (February 1981) at the National University of Ireland.

Robert C. Carriker, Series Editor, Alaska Mission Collection. The Oregon Province Archives of the Society of Jesus have released a microfilm edition of "A Manuscript Collection of Material on Mission Stations and the Missionaries of the Society of Jesus in Alaska, 1886-1950." The edition is separated into two parts; 1) "The Alaska Mission Stations" (reels 1-25) which provides material on 24 mission stations including mission diaries, mission status, correspondence, financial records, census and religious records of Alaska natives, historical manuscripts, newsletters, newspaper clippings regarding the mission station and general Alaskans, and 2) "The Alaska Missionaries," (reels 26-42) which contains material on 42 missionaries, including personal diaries, published and unpublished history manuscripts, correspondence, biographical information, personal papers and any publications about the individual. The entire set (reels 1-42) is available at \$775. Other microfilm editions are also available; of particular note are the Jesuit Indian Language Collections. For further information contact Dr. Robert C. Carriker, Department of History, Gonzaga University, Spokane, Wash. 99258.

Joseph J. Casino, "Anti-Popery in Colonial Pennsylvania," The Pennsylvania Magazine of History and Biography CV (1981), 279-309.

Peter Clarke, "A Free Church in a Free Society: The Ecclesiology of John England, Bishop of Charleston, 1820-1842, A 19th-Century Missionary Bishop in the Southern United States," (Gregorian University, Rome, 1980).

Center for Migration Studies, Images is a pictorial history of the Italian Americans. Its 350 photographs document elements of early and contemporary Italian American life throughout the United States. For a copy send \$29.95 to Center for Migration Studies, 209 Flagg Place, Staten Island, N.Y. 10304.

S.J. Connolly, Priests and People in Pre-Famine Ireland 1780-1845 offers an analysis of the position and influence of the Catholic Church and its clergy in late 18th- and early 19th-century Ireland (Dublin, Ireland: Gill and Macmillan, 1981).

Mary Ellen Eckelberg with Father Richard Von Ah, Journey: The Biography of a Parish (St. Irenaeus of Lyons and St. Mary's of Bryant, Iowa) 1981. Inquiries about this book should be addressed to Clinton Printing Inc., P.O. Box 64, Clinton, Iowa 52732.

John Farina, An American Experience of God: The Spirituality of Isaac Hecker (New York: Paulist Press, 1981).

Nathan O. Hatch and Mark A. Noll, eds., The Bible in America: Essays in Cultural History. To be published June 1982 by Oxford University Press. The collection contains an essay by Gerald Fogarty, S.J. on Catholics and the Bible.

James Hennesey, S.J., American Catholics: A History of the Roman Catholic Community in the United States with a foreward by John Tracy Ellis (New York: Oxford University Press, 1981).

Christopher J. Kauffman, Faith and Fraternalism: The History of the Knights of Columbus, 1882-1982. This definitive history traces the evolution of the Knights of Columbus from its founding in 1882 to its role today. Kauffman shows how, with Catholicism and patriotism as the organizing impulses, the Knights of Columbus provided immigrant Catholics with "rites of passage" from the Old World to the New and fused fraternal idealism with practical goals. Available from Harper and Row, 1982.

John D. Krugler, "The Calvert Family, Catholicism, and Court Politics in Early Seventeenth Century England," The Historian LXIII (May, 1981), 378-392.

Sister Mary Lucy McDonald, R.S.M., By Her Fruits... Sister Mary Joseph Lynch--Sister of Mercy 1846-1898 (Farmington Hills, Mich.: Religious Sisters of Mercy, 1981).

Meredith B. McGuire, Pentecostal Catholics: Power, Charisma and Order in a Religious Movement (Philadelphia: Temple University Press, 1981).

Leo Pap, The Portuguese Americans (Boston: Twayne Publishers, 1981). Twayne Immigrant Heritage of America Series.

Barbara S. Smith, Russian Orthodoxy in Alaska, contains a brief history of the Russian Orthodox Church in Alaska and in the rest of the United States, a detailed description of the archives of the Church, and an inventory of parish and mission records, books and periodicals in the Alaska diocesan archives at Kodiak. The book also contains a very helpful bibliography on Alaska history and Russian Orthodoxy in the New World. Copies of the volume are available for \$13 from Alaska Historical Resources, P.O. Box 6913, Anchorage, Alaska 99502.

Msgr. Francis J. Weber, Mission in the Sierras: A Documentary History of San Antonio de Padua (Los Angeles, 1981). This is the tenth in a series of documentary volumes dealing with the chain of missionary foundations established along California's El Camino Real, edited and compiled by Msgr. Weber, Archivist for the Archdiocese of Los Angeles. The book contains 63 entries ranging from 1771 to 1978. Published in a limited edition, this book is available from Dawson's Book Shop, 535 N. Larchmont Boulevard, Los Angeles, Cal. 90004 for \$16.

Tom Weber, History of St. Pius Parish, Troy, Indiana, is a revised and updated version of the original 1947 (Centennial edition) which was written by Albert Kleber, O.S.B. For a copy send \$5.50 to St. Pius History Book, Box 25, Troy, Ind. 47588.

William Wolkovich-Valkavicius, Immigrants and Yankees in Nashoba Valley, Massachusetts: Interethnic and Interreligious Conflict and Accommodation of Irish, French Canadians, Poles, Lithuanians and Italians. For a copy send \$16 to William Wolkovich-Valkavicius, Saint James Church, Box 186, W. Groton, Mass. 01472.

Personal Notices

Sr. M. Christine Athans, B.V.M. of the Graduate Theological Union, Berkeley, Ca., is completing a dissertation entitled "The Irish Connection: Influence of Father Denis Fahey, C.S.S.P. on Anti-Semitism in the United States, 1934-1954."

Sr. Rita Bergamini, S.P. of the Sisters of Providence Archives, Seattle, Wash., is working on a history of the Sisters of Providence since 1856.

Rev. Alden V. Brown of the Union Theological Seminary in New York City is finishing his dissertation on "The Grail Movement in the United States."

Joseph J. Casino, Archivist at St. Charles Borromeo Seminary in Philadelphia and lecturer at Villanova University, is working on the Catholic minority in early Pennsylvania (1680-1840) including Protestant attitudes toward Catholics and reconstitution of Catholic families from Church records.

Dr. Ernest J. Collamati of St. Mary of the Woods College, Ind. is examining the French-Canadian Sentinelle Movement in Rhode Island.

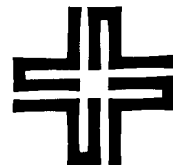
Robert Emmett Curran, S.J. of Georgetown University is researching Maryland Catholics 1689-1763 and Jesuit Slaveholding in Maryland, 1805-1838.

Bro. William Dunn, C.S.C. of St. Edward's University, Austin, Texas, is writing a history of the Congregation of Holy Cross in Texas before 1900.

William E. Ellis of Eastern Kentucky University, Richmond, Ky., is working on Patrick Henry Callahan, Fundamentalism, and "Scientific Creationism."

Dr. Joyce Emert of the University of New Mexico is researching the early church history of New Mexico. Dr. Emert is cataloguing the Library of San Felipe Church Museum which contains volumes from the collection of the earliest missionaries and parish priests to America.

David M. Emmons of the University of Montana is exploring abolitionist attitudes towards Catholics and Catholicism.



Charles Fanning of Bridgewater State College is working on the Irish in American fiction.

Robert J. Fauteux of the University of Minnesota is examining contemporary American Catholic poetry.

Michael F. Funchion of South Dakota State University, Brookings, S.D., has recently published an article "Irish Chicago: Church, Homeland, Politics and Class-- The Shaping of an Ethnic Group, 1870-1900" in Peter d'A. Jones and Melvin G. Holli (eds.), Ethnic Chicago (Grand Rapids: Eerdmans, 1981).

Rev. Msgr. Bernard E. Granich of the Archdiocese of St. Louis, Mo., is working on an ecclesiastical history of the Archdiocese of St. Louis.

Edward M. Griffin of the University of Minnesota is currently working on Post-Vatican II Catholic literature.

Thomas O'Brien Hanley, S.J. of Loyola College, Baltimore, Md., is doing a study of the Carrolls and Maryland during the early National Period.

Glenn A. Janus of Coe College in Cedar Rapids, Iowa is working on a manuscript entitled "Bernard McQuaid: American, Educator and Pastor," which proposes to focus on the former Bishop of Rochester's views on Americanism and Americanization, and the effect Americanism had on his educational and pastoral policies.

Rev. Raymond Joyce of St. Gregory's College, Shawnee, Ok., is researching "Catholics and Socialists: An American Debate, 1877-1960."

Anne M. Klejment of SUNY-Plattsburgh is completing an index/bibliography on Dorothy Day and the Catholic Worker to be published by Garland.

John D. Krugler of Marquette University is working on Cecil, Lord Baltimore and Early Maryland Catholics.

Ralph Lane, Jr. of the University of San Francisco is conducting demographic researches in San Francisco Bay Area parishes.

Edward R. Langlois, C.S.P. of McGill University, Montreal is examining Isaac Hecker's political thought.

Rev. William S. Leonard, S.J., curator of the Liturgical Collection at Boston College, is researching liturgical change in the period 1925-1975.

Norlene M. Kunkel of St. Mary's College, Winona, Minn., is working on a history of the Catholic school system and the history of religious education in general.

Rev. Msgr. H.E. Mattingly of the Catholic Record Society, Columbus, Ohio, is researching the early history of the Diocese of Columbus.

Sr. Esther McCarthy, S.N.D. of Brighton, Mass. is exploring the roles of church women in relation to war and peace.

Sr. M. Nona McGreal, O.P. of Sinsinawa, Wis. is studying Samuel Mazzuchelli, O.P., 1806-1864.

Seamus P. Metress of the University of Toledo is doing a study of Irish American parishes in Northwest Ohio and Irish American settlement in rural areas.

Thomas Nickolai of Cardinal Glennon College, St. Louis, Mo., is working on Rev. David Phelan, editor and publisher of the Western Watchman, 1865-1915.

Rev. Hugh Nolan of Immaculata College, Immaculata, Pa., is studying the annual meetings of the American bishops.

John P. O'Connor of Brooklyn, N.Y., is researching 19th-century immigrant Catholic life in Brooklyn, N.Y.

Daniel P. O'Neill of St. Mary's College, Winona, Minn., recently completed a paper entitled "Religion, Churches and the Clergy: The Establishment of the Churches in the Upper Mississippi Valley" for the Mississippi River Interpretative Center, an historical museum planned for Winona, Minn. O'Neill has also begun to research the social, ethnic and geographic origins of women religious in the St. Paul, Minn. diocese.

William G. O'Neill of Iona College, New Rochelle, N.Y., is exploring the relationship of the church and modern science.

Sr. Margaret Quinn of the Congregation of St. Joseph, Brentwood, is working on a history to celebrate the one hundred and twenty-fifth anniversary of the Congregation in Brooklyn, N.Y.

James W. Sanders of the College of Staten Island (CUNY) is working on a history of the Boston Catholic educational system.

Sr. M. Helena Sanfilippo, Archivist for the Sisters of Mercy, Burlington, Cal., is researching the history of the Sisters of Mercy in California and Arizona.

John C. Scott, O.S.B. of St. Martin's College, Lacey, Wash., is researching the role of Benedictine monks as missionaries among Indians (circa 1870-1960).

Susan Smith of Stonehill College, Mass., is doing work on the Catholic Charismatic renewal.

Sr. Gabrielle Sullivan of the College of Notre Dame, Belmont, Cal., is continuing work on Martin Murphy, Jr. Her masters thesis, done at the Catholic University of America, was recently published by the University of the Pacific Press, Martin Murphy, Jr., California Pioneer 1844-1884.

Steve Worsley of the Diocese of Raleigh, N.C., is working on Catholicism in the South, especially in North Carolina.

Archives

Saint John's Abbey Archives Collegeville, Minnesota

Rev. Vincent Tegeder, O.S.B., Archivist

Bro. Ryan T. Perkins, O.S.B., Associate Archivist

The archives of Saint John's Abbey were established formally in 1871 by Father Alexius Edelbrock. Documentation spans 1846 to the present.

There has been a long tradition of writing and record-keeping, not only by abbots, but by monks as well. Most of these records have been carefully preserved and supplemented by the archivists. Thus the collections contain annals and chronicles back to the very foundation,

hundreds of journals and diaries and many notes on historical events and persons among a wealth of materials. In 1975, the university archives were established under the direction of Father Vincent Tegeder.

General Information: Collections are the records of Saint John's Abbey, Collegeville, which operates Saint John's University, Preparatory School and the Liturgical Press. University collections are in the university archives. Institutional and corporate records include legal and ecclesiastical documents, correspondence of officials, minutes and financial records; an extensive collection of personal papers including manuscript histories, letters, diaries, publications, notes, sermons and other writings; clippings; a large collection of photographs, slides and motion pictures dating from before 1875 (including about 5,000 glass-plate negatives from the Abbey Photo Gallery in operation from 1880 to 1920); maps, plats and graphics; oral records; published books and journals; liturgical and spiritual materials; local histories; artifacts and memorabilia. In addition to documenting life, work and prayer at Collegeville, records document missionary activity coincident to the settling of the Upper Midwest from 1856, especially work among German Catholics, with Indians, and with prominent officials and pioneers. Also documented are activities in Washington State, New York, Saskatchewan, the Dakotas, Oklahoma, Japan, the Philippines, the Bahamas, Puerto Rico and Mexico.

The entire collection has been grouped according to broad topics; series within the topics have been inventoried, indexed and cross-referenced. In some areas, subseries have been similarly treated. Cross-references index series across topical lines. The list that follows is an introduction to the basic arrangement of the collection.

The arrangement of the archives of Saint John's Abbey is topical by collection and chronological within. Subseries are arranged alphabetically. The largest series are abbots' papers, historical documents and topics, and personal papers of monks. The following is a list to the indices of series:

I: Abbots' Papers are arranged into chronological series as they were received from the office of the abbot. The series are as follows: 1) Saint Cloud Priory, 1856-1867; 2) Rupert Seidenbusch, 1867-1895, includes some of the papers of the Bishop of the Vicariate Apostolic of Northern Minnesota; 3) Alexius Edelbrock, 1875-1908, includes the post-abbatial period; 4) Bernard Locnikar, 1890-1894; 5) Peter Engel, 1894-1921; 6) Alcuin Deutsch, 1921-1950; 7) Baldwin Dworschak, 1951-1971; 8) John Eidenschink, 1971-1979; 9) Jerome Theisen, 1979-present.

Numbers 8 and 9 are maintained in the abbot's office; permission is necessary to use. The largest series are correspondence. The correspondence of the first five periods is transcribed, and abstracts are arranged alphabetically for each abbot. Letters of Archabbot-founder Boniface Wimmer are kept separately. Other series include: records, personal papers and documents of the monks as collected by the abbot, and particularly in the most recent periods, reports and minutes. Indices for the abbots' papers: arrangement, correspondence by subseries, fundraising, the Hill Monastic Manuscript Library and University.

II: Bahamas Apostolate documents Saint John's missionary activity in the Bahama Islands and at Saint Augustine's Preparatory College, 1891-present. This includes copies of records from the Archives of the Archdiocese of New York, which had jurisdiction over the territory.

III: Chapter and Community Affairs indexes records in the historical papers and abbots' papers collections. Included are chapter minutes, elections of abbots, chronicles, annals and libri animarum, necrologies, and chapter and senior council business. Copies of records from the Archives of Saint Vincent Archabbey, Latrobe, Pennsylvania (motherhouse) and some records of daughterhouses are present.

IV: Current and Contemporary Topics indexes three vertical files: topical file, parish file and files on monasteries and convents. These files are continually and frequently added to.

V. Dioceses document relationships with various ecclesiastical jurisdictions, including the Holy See. This collection includes papers and records: correspondence, reports, printed material and pastoral letters, found mostly in the abbots' papers. There are also partial runs of three diocesan newspapers: Catholic Action News (Fargo), Our Northland Diocese (Crookston), and Register/Visitor (Saint Cloud).

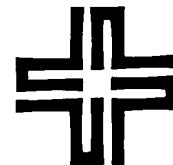
VI: Documents, Legal, Financial and Ecclesiastical indexes minutes, contracts, personal documents, financial records and reports as found in the abbots' papers; historical records; ledgers and financial books; Acta et Decreta; Ordos and Statutes; parish records; Indian records; Liturgical Press; oblates; liturgical-spiritual and oversize collections.

VII: Formation indexes monastic formation-related correspondence, records, documents, minutes and printed material in the abbots' papers; individual monks; historical topics and current topics collections.

VIII: Historical Records are completely inventoried and indexed. The following subseries are included: documents including major topics, chapter minutes, annals, chronicles, manuscript histories, articles and notes; additional manuscripts, sketches, music compositions and translations; a topical file of various subjects; a large collection of clippings; a monastic renewal-Vatican II file with reports, notes and minutes; building plans, blueprints and specifications, sketches and models; collections of pictures, slides, motion pictures, video tapes, magnetic tapes, recordings, pretiosa and artifacts. This is one of the largest collections in eight locations.

IX: Indian Missions documents activity in Indian Missions, 1878-present. The papers include two major files, records in the historical records collections and copies of records in the Archives of the Catholic Indian Bureau and the Minnesota Historical Society. Records included are memoirs, manuscript histories, reports, catechetical materials, printed materials, school registers, photographs and artifacts.

X: Individual Monks are papers collection about or by individual monks of the Abbey. Two collections form the nucleus: papers of monks and papers on monks. The latter are collected in large files on each monk, arranged in current and non-current files. Contents of files on monks vary widely, most are confidential. Some contain a complete record: documents, biographies, chapter reports, photographs, chronologies, death



cards. Such information on other monks is scattered in the various files indexed. All contain information summaries of careers. There are also files within the abbots' papers (especially correspondence); biographies; death cards; sermons, diaries; documents; photographs; and publications. Many records on current monks are still in the offices of their respective superiors, or in their own possession.

XI: Japan, Mexico and Puerto Rico Apostolates are collected in the abbots' papers and in their own section, and include correspondence, reports and printed materials. Also indexed is a folder on the University of Peiping.

XII: Liturgica and Spirituality has its own section and is indexed as part of the following collections: historical records including liturgical schedules and registers; abbots' papers with correspondence, conferences and minutes; Ordos and ordo files; death notices; personal papers with sermons; declarations; relics; Archconfraternity of Perpetual Adoration; oblates; Worship files; liturgical books; and a large unorganized collection of spiritual books and tracts from the 19th and early 20th century. There is a large collection of church plans.

XIII: Liturgical Press publishing house index contains correspondence in the abbots' papers, financial reports and job orders. There is a copy of each book and periodical published up to 1980, and Father Godfrey Diekmann's Worship files. There is also material in the Virgil Michel papers. Most records remain at the Press.

XIV: Monasteries, Convents and Religious Orders are collections of correspondence with other religious houses, records and reports indexed as subseries within the abbots' papers. There is also a file containing current information, postcards and photographs, catalogs, guidebooks and publications of most monasteries in the world and many convents.

XV: Oblates concerns itself with the abbey's lay auxiliaries, and indexes correspondence in the abbots' papers, collections of final oblations and publications. There is a card index to oblates, a complete run of the newsletter and a manuscript biography.

XVI: Parishes have several major collections: abbots' papers contain assignments, correspondence and financial reports; historical records contain manuscript histories including the German Settlers in Minnesota (ms), baptismal records of the early missionaries; announcement and account books; a collection of parish histories filed by town name; and a file on each parish arranged by town containing general information from mission days to the present.

XVII: Personal Papers of Monks, diaries, sermons, notes, correspondence and various memorabilia of individual monks.

For more information and/or a more detailed guide of the holdings of the Archives, contact Rev. Vincent Tegeeder, St. John's Abbey Archives, Collegeville, Minn. 56321, (612) 363-2699 or 363-2011.

Recent Research

American Catholics and the Family Crisis 1930-1962: The Ideological and Institutional Response

Jeffrey M. Burns, University of Notre Dame

Americans during the 1950s revelled in what has come to be called "the cult of domesticity." However, despite the celebration of family life, an undercurrent of uneasiness ran throughout the period, suggesting the family was being undercut by a conspiracy of modern forces. Concern for the welfare of the family was not something new. As Christopher Lasch has pointed out in Haven in a Heartless World: The Family Besieged, (New York, 1977), awareness of the "family crisis" began in earnest in the late 19th century in America with increasing concern over divorce, birth control and the revolt of the youth. Popular controversy gave rise to a tradition of sociological study of the family. While Lasch reports and comments upon that tradition, he neglects the intense concern of Catholic sociologists with family life. Moreover, Lasch neglects the development of both secular and religious organizations designed to help the family, which proliferated during the period 1920-1960. In my study, I have focused on the response of the Catholic sociological community to the family crisis and the response of five Catholic organizations--the Family Life Bureau of the N.C.W.C., the Integrity magazine group, Cana Conferences, the Marriage Counseling Movement and the Christian Family Movement.

Like other Americans, American Catholics became increasingly disturbed by what they perceived as attacks upon the institution of the family during the first half of the 20th century. By 1949, the Bishops' pronouncement on "The Christian Family" would proclaim, in language not atypical of Catholic rhetoric, the family crisis to be a "present danger more fearsome than the atomic bomb."

This highly charged rhetoric and sense of urgency was matched only by the vagueness with which the forces destructive of family life were described. Individualism, socialism, feminism, materialism, naturalism and other so-called "false philosophies" had been allowed to run amuck in the "neo-pagan milieu" of the modern world causing inestimable damage to family life. Catholics gradually realized that such hazy and general denunciations would be of little avail. A more precise and specific response was needed if Christian family life was to be restored.

Catholic sociologists, particularly at the Catholic University of America, St. Louis University and Notre Dame, attempted to provide such a precise critique. However, Catholic sociologists were constrained to reconcile the "empiricism" of the social sciences with the "dogmatism" of the Roman Catholic Church. Unlike their secular colleagues, Catholic family analysts began their analysis with a fixed and clearly stated definition of the family, and of what constituted good family life. The family, Catholics believed, was governed by an "objective moral norm" which was in accordance with natural law. The role of the sociologist was not to challenge this norm, but to point out what prevented families in particular, and the society in general from living up to the demands of the natural law. As a result Catholic sociologists continually clashed with

mainline sociologists who endorsed divorce, disregarded the importance of children to a marriage, or regarded marital success in terms of personal happiness, rather than the common good. Moreover, in answer to the question--was the family in decline or merely in transition--Catholic sociologists answered that not only was the family in decline, but that unless decisive steps were taken to reverse anti-family trends, further and more serious decline was inevitable.

The first synthetic study of the family by a Catholic sociologist, An Introductory Study of the Family by Rev. Edgar Schmiedeler, O.S.B., was published in 1930. Schmiedeler, a graduate of the Catholic University, articulated what became the standard Catholic analysis of the family crisis. The family, Schmiedeler observed, was a victim of a dual revolution--one in industry, the other in philosophy. The Industrial Revolution had transformed a largely, rural agrarian culture into a highly urban, "machinofacture" culture. Accompanying this shift was the continued abandonment of a Catholic world view for an individualistic, rationalistic philosophy.

Catholic family sociologists working in the 1950s, particularly Alphonse Clemens of the Catholic University of America, and Fr. John Thomas from St. Louis University, continued to stress the damage done to the family by the philosophic revolution. At the base of the family problem, Thomas and Clemens believed, were incorrect notions of man. The Catholic position espoused a minority viewpoint in American culture, and had to be constantly reiterated and Catholics constantly reminded of their unique value system. Furthermore, a system of supports had to be provided for Catholic Americans if this unique value system was to be maintained.

During the period 1930-1960 Catholic sociologists perceived it to be their duty to articulate the Catholic family ideal, demonstrate what social circumstances prevented the attainment of the ideal, and to exhort Catholics to correct these social circumstances.

While Catholic family sociology flourished, so did Catholic family organizations. It is tempting to see the Catholic organizations as the physical manifestations of the proposed remedies of the Catholic social scientists, however, Catholic sociology did not so much inspire Catholic organizations as it did reflect and influence those organizations. Though a wide variety of Catholic groups concerned themselves either directly or indirectly with the family, I have focused on five particular groups which manifest what I see as four Catholic organizational responses to the family crisis.

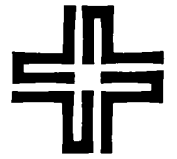
The first approach, what I call the national, bureaucratic approach, was embodied in the Family Life Bureau, founded in 1931 under the directorship of Edgar Schmiedeler, as a department within the Social Action Department of the National Catholic Welfare Conference. Like the N.C.W.C., the Family Life Bureau served as a supradiocesan national advisory board with no power to enforce its programs and/or decisions on the diocesan level. The Bureau's function was to "assist, stimulate and coordinate all Catholic family life activities" in the U.S. Implementation of the Bureau's programs had to be carried out by the N.C.W.C.'s Department of Lay Organizations, namely the National Council of Catholic Men and the National Council of Catholic Women. The success of the Bureau's programs depended on the enthusiasm Schmiedeler could engender in these two organizations, whose interests often lay in fields other than family life. With such limited power the Bureau's chief role was to act as a clearinghouse of information for Catholic family groups.

The program most aggressively pursued by the Family Life Bureau was Catholic parent education. The Bureau became active in preparing study outlines and encouraged the development of a suitable Catholic literature on marriage and family life. In 1933, Schmiedeler organized the Catholic Conference on Family Life, an elite group of family specialists, whose job was to provide leadership in the family field and assist in creating a fitting literature on family life. In the 1940s the Bureau focused its attention on raising the nation's family consciousness through such activities as Family Weeks and national conventions, and in the 1950s it encouraged familial religious observances such as the Family Rosary or Family Communion. Throughout its existence the Bureau was hampered by its inability to penetrate the diocesan and parish level. For the most part, the Bureau was ineffective.

The second approach to family reform, the "personalist, sacramental approach," was proposed by the Integrity magazine group, begun in 1946 by Ed Willock and Carol Jackson in New York City. While Integrity did not form a coherent family organization or movement, it did present a distinct approach to family reform. Integrity attempted to merge the radical personalism of the Catholic Worker Movement with the communal and conservative demands of family life. As the Catholic Worker taught that the individual was the primary unit of social transformation, with renewal of the social order relying on the individual pursuit and practice of Christian holiness, so Integrity taught that the family was the primary unit of social reform--social renewal followed upon the pursuit and practice of Christian holiness by each family member within the family, and each individual family within the society. The perfectionist strain of the Integrity group, calling for the sanctity of the many, not for the few, proved too demanding for the general Catholic populace, and was observed by only an heroic few. Integrity ceased publication in 1956.

The third approach to the family crisis, the internal educational approach, was embodied separately in the Cana Conference Movement and the Marriage Counseling Movement. This approach stressed that family renewal began from within, adopting the Thomistic dictum that correct behavior depended on proper knowledge and that "the basis of all social change is a change in attitude." To effect this change education was imperative, but education which was more than merely conveying information; true education strove for the "simultaneous perfection of heart, mind and body."

The Cana Conference began in the mid 1940s as a series of family renewal days. Husband and wife spent a day together in reflection, discussion and prayer with other couples under the direction of a priest. The Cana day attempted to awaken and remind each couple of the beauty of Christian marriage; that marriage was a "continuous sacrament," grace was available to assist them in any and all the problems they encountered in day to day family life. Cana grew in popularity with its introduction into the Archdiocese of Chicago in 1946. Under the leadership of Father John Egan, Chicago became the unofficial headquarters of Cana in America. By 1951 Cana was in operation in over 70 percent of the dioceses in America. In 1947 the pre-Cana conference was initiated in Chicago to provide the preparation and instruction of engaged couples and enjoyed similar popularity.



The Catholic Marriage Counseling Movement did not take off until the 1950s. Responding to the increasing use by American Catholics of secular marriage counseling centers, the Movement attempted to create Catholic centers to provide Catholic counseling in accord with Catholic teaching. In 1951 the first Catholic Marriage Counseling Center was established under the direction of Dr. Alphonse Clemens at Catholic University of America. Though enjoying success in a number of major cities, the Catholic Marriage Counseling Movement never really took hold.

The fourth approach to the family crisis, the specialized environmental approach, was embodied in the Christian Family Movement, begun in South Bend and Chicago in the mid-1940s under the leadership of Msgr. Reynold Hillenbrand and Pat and Patty Crowley in Chicago and Fr. Louis Putz, C.S.C. and Bernie Bauer in South Bend. CFM's central concern was not intrafamily relationships, but rather the relationships between the family and the environment in which the family was located. CFM taught that it was impossible to maintain a Catholic family amidst the corruptions of the modern world by isolating oneself and one's family from the social order. If society was corrupt then good family life was impossible. CFM then focused on sanctifying the environment so as to facilitate the living of a Christian family life within that society. For the benefit of the family, the environment had to be transformed.

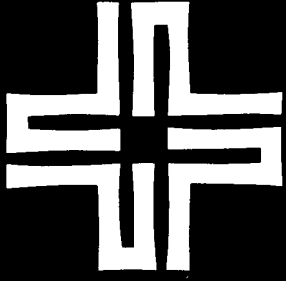
CFM adopted the Cardijn method of specialized Catholic action, first developed in Belgium in the 1920s and adopted in the United States in the 1930s by the Young Christian Students and Young Christian Workers. The Cardijn method taught that apostolates should be carried out on a "like to like" basis, worker to worker, student to student, and in the case of CFM, family to family. The Cardijn approach utilized the "observe-judge-act" formula of Catholic action. Each CFM unit, consisting of six couples, would meet to observe their environment, to judge whether or not what they observed corresponded to the teachings of Christ and then to act to lessen the existing gap between Christ and the world.

Beginning in the late 1940s CFM enjoyed enormous, nationwide growth and popularity which continued throughout the 1950s and early 1960s. In light of ecclesiastical turmoil created by the Second Vatican Council and the civil strife brought on by civil rights protests and the Viet Nam war, the Movement waned along with concern for the family issue.

During the period 1930-1962, "the family" became a self-conscious concept among American Catholics; that is, Catholics felt they could no longer take for granted the survival of the institution of the family. Specific actions were needed on behalf of the family, if the family, particularly the Christian family, were to survive. While the family had always been an important value to Catholics and Americans, it was now placed on a new level of consciousness.

The increased importance of the family crisis coincided with the arrival of the first stable and distinct Catholic middle class as Catholics surpassed Protestants in terms of occupation, education and income. The increased Catholic social mobility was accompanied by the attendant traumas of dislocation and alienation. The old ethnic enclaves and close-knit parish life, which had provided support and community, were dissolving in the face of increased Catholic mobility and the flight to the suburbs. Besides the problems of mobility, Catholics were confronted with the general dis-ease of the age--nuclear war, a burgeoning corporate order, an ever encroaching State and the rapid pace of modern life. Catholics, no less than other Americans, turned to the family to provide security and psychical balance in a chaotic and disordered era.

Despite the increased awareness of the family, the history of the Catholic response to the family crisis points up the difficulty in piercing the parameters of the family to effect social change. All four approaches struggled to penetrate the family, but their overall impact on American culture was limited.



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